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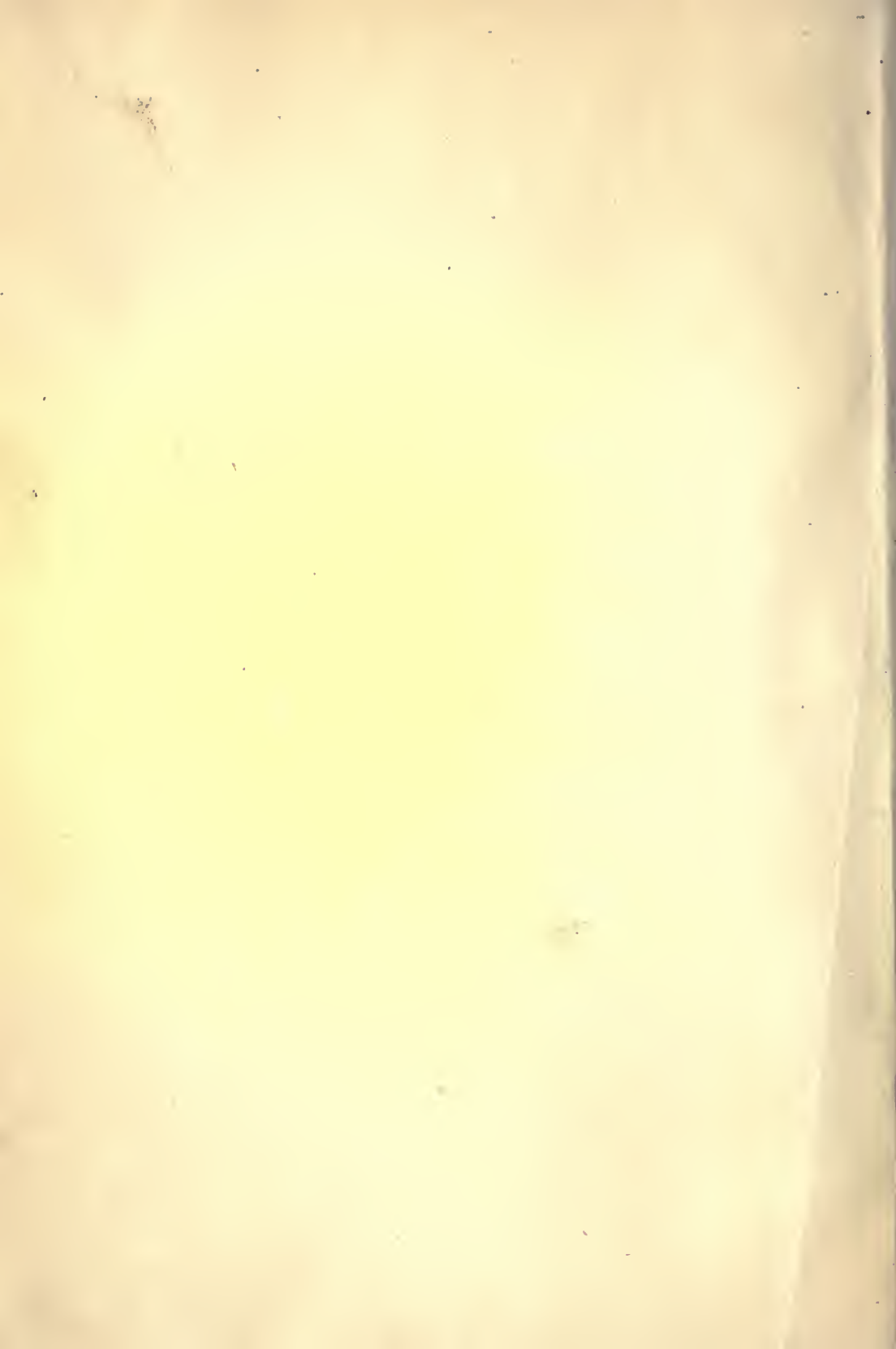


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"Ut Ecclesia aedificationem accipiat."

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THE ECCLESIASTICAL REVIEW

SEVENTH SERIES.—VOL. V.—(LXV).—JULY, 1921.—No. 1.

PARISH RECORDS.

THE matter of parochial records is not a new subject of church legislation. It is at least as old as the Council of Trent; for in Canons one and two of the Fifth Session of this Council, we find instructions about the keeping of baptismal and marriage records. Moreover, in the Roman Ritual there are minute details regarding the entries not only of marriages and baptisms, but also of confirmations, deaths, and the Status Animarum, or parish census.¹ The Decree *Ne temere*, which became effective in 1908, added new instructions for the registration of marriages (Art. IX). It has remained, however, for the new Code of Canon Law to summarize these matters and give definite legislation concerning the manner of entry and the necessary data to be inscribed in the five books which, strictly speaking, fall under the name of parish records or “Libri Paroeciales”, i. e. the registers of baptisms, confirmations, marriages, deaths, and the parish census.

The obligation of accurately keeping these five books is binding, according to Canon 470 § 1, on all pastors and administrators of parishes. Moreover, according to Canon 2383, this obligation is of such a serious nature that a pastor who fails to comply with the laws regarding parish records may be proceeded against with canonical penalties.

Besides these five books, the keeping of which is of obligation, by reason of the common law of the Church, we have in the United States certain records to which the pastor is bound to attend, by reason of decrees of Plenary Councils and by

¹ *Rit. Rom.*, Tit. X, cap. ii ff.

virtue of the statutes that obtain in the majority of the dioceses in this country. We shall first consider those records required by the general law of the Church, and secondly those peculiar to us.

I. BAPTISM.

The first parish book is the baptismal register. We read in Canon 777, that when the sacrament of Baptism has been administered, the pastor shall, without delay, inscribe in the baptismal register the names of those baptized, together with the names of the parents, god-parents, minister and the place and date of the baptism.

As for the data regarding the name of the one baptized, together with the names of the sponsors, parents and their place of residence, needless to say, this information must be procured before the priest begins the ceremony of baptism. Thus he will avoid any complications that might arise, were he to discover after the ceremony that the one baptized did not belong to the parish, that the sponsors were not qualified, or even perhaps that the parents or guardians of the child were heretics or schismatics.

This Canon first reiterates the ruling of the Council of Trent and the prescription of the Roman Ritual to the effect that the entry of the baptismal record be made by the pastor himself. This duty cannot be left to the priest who administers the sacrament, by delegation of the pastor, for the Canon states that it must be done by the pastor and that in the entry he shall make note of the name of the minister. This ruling is only in accord with the mind of the Church in that the pastor is the duly qualified registrar of his parish records, even in the event that he does not personally assist at the ceremony. Wherefore any custom whereby the pastor delegates the assistants to make entry in the baptismal register of the baptisms which they perform is, by this Canon, forbidden. As the baptismal stipend belongs by right to the pastor, so to him falls the duty of recording the baptism. Even more to be reprehended, as being against both spirit and letter of the law, is any custom whereby Sisters of the parish school or lay persons are permitted to make these entries. Parish records, according to Canon 470, must be kept from strange hands and profane eyes.

It would appear that the only exceptions to the foregoing personal obligation of the pastor in this regard would be physical or mental inability or absence from home; in which cases the duty would devolve on the priest in charge of the parish, or, in case no particular priest has been placed in charge, on the one who solemnly administers this sacrament.

It should likewise be noted that theologians who treat of this subject incline to the opinion that this obligation of recording baptisms is binding *sub gravi*, because this record is necessary to prove the fact of the baptism and also the existence of the impediment of Spiritual Relationship.²

Canon 777 next states that the required data should be inscribed in the book of baptisms *without delay*. Just how these words "without delay" are to be interpreted, cannot be exactly determined. The Roman Ritual³ says this must be done before the newly baptized child is carried from the church or before the sponsors leave the baptistry. Different theologians advance various opinions, but we have been unable to find any who allow more than three days before the delay becomes a matter of grave sin.

This legislation prohibits, therefore, under pain of sin any custom whereby baptismal data be kept on slips of paper or in a note book, and only entered in the proper registry when a sufficient number of records have accumulated. The reason for this is easily seen when we consider, on the one hand, the danger of losing the data with which such a method is fraught; and, on the other hand, the injustice which might result to the one baptized, if the record of his baptism were lost.

The following Canon (778) continues the subject of baptismal records, as follows: "If the baptism were administered, neither by the pastor nor in his presence, the minister shall, as soon as possible, notify the pastor of the parish in which the one baptized has his domicile." Although the Code does not state it, the fact is clearly evident that a corresponding obligation rests on a pastor receiving such notice, immediately to make entry of the data in his baptismal book. For it would be useless to send the notice, if it were to be used merely as material for the waste basket.

² Cf. Scavini, *Theol. Moral.*, Tract. IX, Disp. 2, cap. v; Martinet, *Theol. Mor.*, L. III, art. 3, n. 4; Marc, P. III, n. 1490.

³ Tit. 2, n. 34.

The fundamental reason for this legislation is to facilitate the location of a baptismal record in later years. The most natural place for one to go for one's baptismal record would be to the parish where one's parents had their domicile at the time of his birth. Now that maternity hospitals are becoming more common, such legislation is clearly in accord with modern custom. Wherefore chaplains administering baptism in hospitals are obliged to send notification of the facts to the pastor of the parish in which the parents of the infant reside. A like obligation rests on any pastor baptizing a child born in his parish, provided the parents of the child have their domicile elsewhere.

This completes the legislation relative to the entries of baptisms proper. The second paragraph of Canon 470 states, however, that in the baptismal register note should be made of the reception of Confirmation, subdiaconate, contraction of marriage, or taking of solemn religious vows. Hence after the confirmation or marriage of one baptized in his parish, the pastor must make entry of the fact, not only in the proper register of these sacraments, but also in the baptismal book. This is likewise a serious obligation, and the S. Congregation of Sacraments has declared that, for failure to comply with the prescription of making the twofold entry of marriage, a pastor may be punished with canonical penalties.⁴

II. CONFIRMATION.

The second parish book is the record of confirmations. According to Canon 798, the pastor should inscribe in this book the names of the minister, of those confirmed, of their parents and sponsors, together with the day and place of the administration of this Sacrament.

The prescription of the Roman Ritual⁵ that the confirmation record should have the names of the boys and men on one page, and those of the girls and women on another, is not specifically mentioned in the new Code. Canon 470 legislates, however, that all parochial books are to be kept according to customary ecclesiastical rules. Wherefore this rubric of the Roman Ritual may not be entirely overlooked.

⁴ S. C. de Sacramentis, Instr. 6 March, 1911, n. IV.

⁵ Rit. Rom., Tit. X, cap. iv.

Continuing the subject of confirmation record, the following Canon (799) legislates that in case a pastor be not present at the confirmation of one of his parishoners, it devolves on the minister of the sacrament of Confirmation to see to it that notice of the fact and the necessary data are promptly sent to the pastor of the one confirmed. This, as in the case of a baptismal notice, obliges the pastor receiving such information to make entry of it in his confirmation and baptismal registers, just as if the person had been confirmed in his church.

III. MARRIAGE.

The next parochial book is the Marriage Register. In the first paragraph of Canon 1103 we find the following legislation: "As soon as possible after the ceremony the pastor, or whoever takes his place, shall enter in the marriage register the names of the contracting parties and witnesses, the place and date of the ceremony and other data prescribed by rituals and diocesan statutes. This he must do even though some other priest, delegated by the pastor or Ordinary, officiates at the ceremony."

Here we find the following matters of note. First, the person obliged to record the marriage is the pastor; this because rights and duties are correlative; since the pastor is the one entitled to assist at the marriage, he is likewise obliged to record it. This is in keeping with the Roman Ritual,⁶ which states that the pastor must register the marriage *manu sua*. The clause in this Canon stating that this duty rests on the pastor or *whoever takes his place* might seem to imply that the pastor might delegate this duty to the priest whom he has delegated to officiate, were it not for the fact that the legislator immediately states that the pastor has this duty even though another priest, delegated by him or the Ordinary, officiates. Canonists interpret the clause "whoever takes his place" as referring rather to administrators of those churches where the pastor, because of infirmity or old age, is unable to care for his parish.⁷

Secondly, we meet the same legislation as in the case of baptismal records, i. e. that the entry of marriages be made

⁶ Rit. Rom., Tit. VII, cap. ii.

⁷ Sabetti-Barrett, 917, quaer. i.

quam primum. Theologians hold that in making this entry, as in that of the baptismal entry, a pastor may not delay more than three days without it becoming a matter of grave sin.⁸ We now face the event of an assistant, with proper delegation, officiating at a marriage while the pastor is away from home for more than three days. Here are two prescriptions which are impossible of fulfillment, namely, that the data be entered by the pastor and that it be done at once. It would appear that the legislator is more concerned over the immediate entry of the data than over the fact that it must be entered by the pastor. Wherefore in such a case the registration should be made at once by the assistant, rather than delay several days or perhaps weeks, until the return of the pastor.

Thirdly, we note that, besides the names of the contracting parties and witnesses and the place and date of the marriage, the pastor must also enter any data prescribed by rituals or statutes.

It may not be out of place to state here that the Second and the Third Plenary Council of Baltimore enjoin it upon us to follow the norm of the Roman Ritual in registering baptisms, confirmations, marriages, and deaths.⁹ The Ritual (Tit. X, cap. ii) prescribes that the marriage entry also give the names of the parents of the contracting parties except in the case of widowers or widows, when the name of the deceased consort is noted; and in case any dispensations were granted for the marriage that note be made of what dispensations were obtained. The necessity of noting the names of the parents of the contracting parties is also enjoined by letter of the Sacred Congregation of the Sacraments, under date of 6 March, 1911. This legislation moreover finds place in nearly all of our diocesan statutes.

In paragraph 2 of the same Canon (1103), it is enacted that the pastor likewise enter the fact of the marriage in his baptismal book, i. e. provided either of the parties was baptized in his parish. If, however, either of the contracting parties was baptized elsewhere, the pastor must inform the pastor of the parish of baptism. This connotes that the pastor of the place

⁸ Sabetti-Barrett, 917, quaer. 2 ff.

⁹ Conc. Plen. Balt. II, art. 222, 223; Conc. Plen. Balt. III, art. 275.

of baptism make entry of the data as soon as possible after receiving the notice. In the above-mentioned letter of the S. Congregation of the Sacraments it is moreover required that this notice forwarded to the parish of baptism, bear the seal of the parish where the marriage took place. It might not be out of place to suggest that all certificates of baptisms, marriages, confirmations and deaths bear the parish seal; otherwise they are of doubtful value.

The next legislation on the subject of marriage records is in Canon 1988. Here we read that after a declaration of nullity of a marriage the Ordinary should see to it that due notice of the fact be forwarded, in order that it may be entered in the marriage and baptismal registers of the parish in which the marriage was contracted. This, of course, refers only to declarations of nullity of those marriages contracted before a priest, since records of civil marriages or those attempted before a minister would not be found in our church registers. A pastor receiving such notice from the Ordinary or the Matrimonial Curia is bound to record the data in his matrimonial and baptismal registers.

Before dismissing the subject of marriage records, it seems well to suggest that pastors record in the marriage register the necessary data pertaining to any "*sanatio in radice*" granted *in foro externo* to their subjects. While there seems to be no positive legislation to this effect, it can be inferred from the fact that a sanation is a revalidation of a marriage. Moreover, the utility of such a record can be easily seen, when we consider that without this record in the parish archives there would be no authoritative document in the parish to prove that such a marriage had ever been revalidated.

IV. DEATHS.

The fourth parish book is that of deaths. The Code, in Canon 1238, is very clear on the matter and quotes almost verbatim the pertinent rubrics of the Roman Ritual: "After the funeral service the minister shall enter in the Book of the Dead the name and age of the deceased, the names of parents or consort, date of death, name of the priest who administered the sacraments, what sacraments were received, and the place and date of the funeral."

The Canon is so explicit in the matter that the only comments which might find place would be to draw attention to the fact that in this registry, unless the pastor has personally officiated, the legislator does not seem to bind him to make the entry, but it would appear that he may leave this duty to the priest of the parish who officiated at the funeral. Of course, since the pastor is the official custodian of his church records, it devolves upon him to see to it that this entry be made either by himself or by one of his priests.

We would also note that the legislator distinguishes between married and unmarried persons, in the matter of the data to be entered. In the case of the death of a married person, the name of the consort is entered; while for an unmarried person, the names of the parents are entered.

V. STATUS ANIMARUM.

The fifth and last parish book mentioned in Canon 470 is the *Status Animarum*, or parish census book. The keeping of a census is also a prescription of the Roman Ritual,¹⁰ and is likewise enjoined by the Council of Baltimore.¹¹ The Statutes of different dioceses vary as to the frequency of the parish census; the greater number, however, require that this be done at least every five years.

The data of the census should comprise the names and addresses of all the parishioners, together with their ages and the facts as to whether they have made their first Communion and Easter duty, received Confirmation, etc. The value of the census record is so well recognized that this subject need not detain us, except to point out the fact that not only is an up-to-date census record desirable as a matter of practical utility, but it also possesses a spiritual advantage; for, as shepherds of souls, it is but fitting that pastors imitate the Good Shepherd and know the sheep and lambs of their flock.

Paragraph 3 of Canon 470 states that at the end of each year the pastor should send to the bishop a copy of all parish books, except the *Status Animarum*. Commentators, however, incline to the opinion that this prescription is fulfilled by accurately giving the parish statistics in the Annual Report which

¹⁰ Rit. Rom., Tit. X, cap. vi.

¹¹ Conc. Balt. Plen. III, art. 275.

is forwarded to the bishop. Whether pastors should obey the letter of the law, as expressed in this canon, or follow the aforementioned opinion of commentators, depends entirely on the mind of the local Ordinary.

The same Canon legislates, lastly, that the pastor should have archives in which these parish books, together with episcopal letters and other necessary documents, may be kept, and that diligence be exercised in seeing that they do not fall into the hands of those who have no business with them. The necessity of archives is also prescribed by the Third Plenary Council of Baltimore, where it is legislated that pastors shall provide themselves with a safe for the preservation of parochial books, letters, and other valuable documents.¹²

Besides these records, required by the common law of the Church, we have, as has been previously mentioned, certain records, the keeping of which is peculiar to us.

VI. THE TWOFOLD INVENTORY.

The Third Plenary Council of Baltimore enjoins upon the pastor of every parish the preparation of two inventories. The first inventory should accurately describe all goods, both movable and immovable, belonging to the parish; the second all such goods as are the personal property of the pastor.¹³ The advantage of these inventories is readily recognized, provided of course that they are kept up to date and at least annually revised. If this be conscientiously done, a pastor can avoid any imputation of dishonesty that might be made after his departure from a parish, and he would facilitate matters for his successor, besides avoiding any possible trouble on this score after his death.

VII. ANNUAL REPORT.

The *Relatio de Statu Paroeciae*, or the annual report of the parish, is not, strictly speaking, a parish book. Since it forms, however, a summary of the other parish records, it may well find place within the scope of this article. The Third Plenary Council of Baltimore requires that an annual report of each parish be carefully prepared by the pastor, signed by him and

¹² Conc. Balt. Plen. III, art. 278.

¹³ Conc. Balt. Plen. III, art. 276.

two trustees and forwarded to the Episcopal Curia; moreover, that a copy of this report be read or distributed annually to the faithful of the parish.¹⁴ The legislator emphasizes the importance of the Report, by stating that culpable negligence in submitting the report to the Ordinary may be punished even by suspension; while a pastor, even irremovable, detected in a deliberate endeavor to deceive the Ordinary by falsifying his Report is liable to removal from his parish.

The obligations in this matter are so well understood that the subject may be dismissed with the suggestion that pastors be careful to answer every question asked in the report blanks. By so doing they will greatly facilitate the labor of all concerned. Moreover they should bear in mind that the Report is not only a record of their own activities, but also a record of the parish; that it is the principal means the Ordinary has of learning the condition of the various parishes under his jurisdiction and perhaps the only means afforded him by which to compile the Diocesan Report, which he is bound to submit to the Holy Father.

VIII. BOOK OF MINUTES OF PARISH MEETINGS.

Another ruling in the matter of parish books has to do with the minutes of the meetings of the parish corporation. This legislation is especially insisted upon in the Statutes of those dioceses where such is the requirement of their State Corporation Law. Hence in dioceses where this law obtains, the pastor is obliged to see that the parish be provided with a book in which he, or whoever may be secretary of the meeting, should accurately describe the record of these meetings; whether they be the official meetings of the pastor and trustees alone, or those more important meetings when pastor and trustees meet with the bishop and vicar general. Since failure to keep a record of the minutes of these meetings may result in serious damage to the parish in matters of property claims, the duty of attending to these records is on the conscience of the pastor. For when the rights of others are at stake, culpable negligence becomes the more blameworthy.¹⁵

¹⁴ Conc. Balt. Plen. III, art. 272.

¹⁵ St. Alphonsus, l. III, n. 555.

IX. PARISH HISTORY.

Lastly we find in the statutes of many dioceses legislation which requires the keeping of a book of the history of the parish, the origin of the parish, when and under what pastor it was founded, the title under which it was dedicated and the principal events of the parish history, e. g. the dates of the erection and dedication of new parish buildings, the canonical erection of the Stations of the Cross, confraternities and sodalities, the dates of the deaths and transfers of pastors and assistants, etc. While these matters may, at first thought, seem trivial, those priests who have experienced the difficulty often entailed in obtaining some fact of the early history of his parish, will think otherwise. Moreover, attention might be brought to the fact that no parish is so small but that it may not occupy an important place in history. In proof of this, we have but to look to older countries to see that saints and scholars have oftentimes sprung from insignificant parishes, and to-day many a small hamlet is perpetuated to posterity by having its name linked with that of some saint of God, who was born, lived, or died there. Since we know not the secrets of Providence, we should not neglect to inscribe the simple facts of our parish chronicles, for we know not but that in years to come our humble entries may supply important facts for history.

Briefly summarized, then, the records of every parish should consist of the following books: Registry of Baptisms, Confirmations, Marriages, Deaths, and Census Record, as required by the general law; the Double Inventory and financial report, of obligation by decrees of Plenary Councils and where local Statute so orders, a Book of Minutes of Trustee Meetings, and Book of Parish History. The baptismal, marriage, and confirmation entries must be made by the pastor himself, while he must attend to it that the other records are either made by himself personally, or by some priest acting under his supervision; never by women or laymen. Moreover, the facts of a marriage, confirmation, solemn religious profession, or reception of subdiaconate must also be entered in the baptismal records. The pastor should see that all these entries are carefully and promptly made and he should diligently guard them

not only against loss by fire or theft, but also use care lest the more important ones, especially the baptismal, marriage, and census records fall into the hands of curious-minded persons. These records are of a private nature; the faithful place implicit confidence in the priest when they give him the facts; and it certainly borders on grave violation of secrecy to betray the trust placed in him, by permitting these records to fall into the hands of persons who have no right to the information thus gained.

While it is universally conceded that the task of accurately keeping parish records is no light one, we must also bear in mind that, in the estimate of the Church, the position of pastor is no mean one. Wherefore he who accepts the privileges of an office must be prepared to shoulder the obligations.

Moreover, in the matter of records we are forced to admit that Canon Law is not more strict than civil law, and our Bureaus of Vital Statistics have more than once supplied birth, marriage, and death records when no trace of them could be found in the church registers, where they should have been preserved.

In fine, we can look upon our parish books as the record of our accounts with God Himself; for they give the names of those who by our ministry have been spiritually reborn, as children of God and heirs of heaven; those who have been enlisted in the militia of Christ, in the Sacrament of Confirmation; the record of those who by entrance into Christian marriage have become cornerstones of society; here and there the name of one of the chosen members of the parish who, perhaps because of our example, has fled the vanities of the world, to serve God more perfectly in religion or in the priesthood; and lastly they show the ever-increasing list of those of our flock whom we have laid away to eternal rest. These are the records we shall be proud to produce when one day we are called upon to render an account of our stewardship.

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WHAT'S WRONG WITH THE CHINESE MISSIONS?

ONE may hear it stated, time and again, that the Chinese Missions are among the most fertile fields for missionary endeavor in the whole world. Indeed, if the annual reports of the individual vicariates apostolic are examined, one soon becomes possessed of the information that, within the last ten years, the number of Christians in China has increased by one million. With such facts in hand it would seem to be unreasonable not to infer that the Chinese missions *are* most flourishing. Surely no other mission country is able to put forward so satisfactory an array of statistics indicating progress, as those just mentioned. However, statistical reports (in every case) should be measured by the rule of many qualifications before anything like a just and workable appreciation of the actual state of affairs may be gained. In the present instance, one very important consideration—namely, that up to the present day, the vast majority of conversions are accomplished among the people of the *lower* classes, principally those in the rural districts—must be made to qualify the purely statistical impression. Thus the Chinese Catholics, to-day, are the working people, laborers and menials—in short, the poor. Now if this fact be allowed, as the measure of a qualification of the above figures, the original estimate of progress must be considerably modified; that is, if one at all understands or realizes the social nature of things in China. Surely, one soul is as precious as another in the sight of God, whether it abide in the breast of a nobleman or of a son of the soil. This truism, however, does not alter the fact that all missionary success depends essentially upon the accomplishment of this end—namely, that the *whole* of a nation shall be won for Christianity. In this instance we believe that such an end cannot rightly, or even actually, be accomplished by beginnings which solely involve the lower states of society, and thus demand a later reclamation of the upper classes. This consideration having now been rather fully broached, it may well be offered as a proposition to be expanded in the present article.

China is a land of ancient culture and civilization. Its requirements—for position, prestige, or for social or political influence—are rigid and severe. The higher classes are still

remote from the influences which Catholic Christian principles and practices exert when acknowledged and accepted. It must be conceded that very, very little is being done for these people, or has been done, from the very beginnings of missionary endeavor in the land. By no means do I desire, however, or intend to lay the blame for this at the door of the missionaries themselves, but simply wish to state facts as they stand.

Having declared the great desirability of winning the upper classes of the people for Christ, it is proper now to inquire how we shall go about securing their serious consideration of our message. Is it to be brought about otherwise than through the agencies comprehended under the titles of *School* and *Press*? I think we all know the answer. But, to turn again to facts, it must be said that for a very long time—yes, even up to a period within the last five years—there were in China no Catholic schools of any important standing whatever, apart from a few schools conducted by the Jesuits. It is true that conditions have improved somewhat since that time; but it is at least equally true that the Catholic school situation in China, if we may so term it, is still in a most deplorable condition. At the present moment, by far the greater number of vicariates apostolic in China have no provision whatever for secondary school training. Moreover, of such secondary schools as have received the official sanction of the Government, we have not a half dozen. As far as post- or under-graduate schools are concerned, or colleges or universities, there is, in all China, but one Catholic institution that may properly come under some one or a number of these heads; that school is the French "Aurora". Concerning primary schools, there are indeed, according to statistics, a considerable number of them; but I surmise that among these there is really a very small number that would satisfy all proper requirements for thoroughgoing schools of this class. If it is permissible for me to draw a conclusion from personal observation in my own immediate district and those contiguous to it, I must withdraw my previous surmise, in favor of a downright confession that affairs, even in the lower grade departments, are in a most sorry plight.

Here it becomes advisable to inquire into the fundamental cause for the existence of this most unfortunate state of affairs. There are reasons, many and various, which tend to explain or

account for these conditions; and, upon second thought, it appears to me to be wiser to mention some of these, and to leave the portentous question concerning the actual underlying cause behind all these tentative explanations, to be discovered, or at least guessed at, by each individual reader whose interest is keen and deep enough to lead him thus far. I myself have been, for the last sixteen years, conducting a school which endeavors to embrace both primary and secondary school departments. I have found the difficulties involved in maintaining and continuing such an institution in China, to be well nigh insurmountable. In the first place, in order to establish efficient Catholic schools, competent Catholic teachers are required, together with adequate means to retain them. Such teachers as are actually secured, must possess more than common educational advantages if we would not undergo the humiliation and dismay of seeing a general exodus of the children of our convert parents from our schools to those under governmental control or approbation. The missionaries themselves are so extensively occupied with the pastoral duties of their respective mission stations (one priest being quite often obliged to assume the care of from thirty to eighty stations) that it frequently requires an almost heroic act of decision for a bishop to determine deliberately to set apart a priest for exclusive school work.

It is true that there are Chinese teachers at our disposal; but, in this case, the question of financial means looms large on the horizon of indeterminate possibilities. It is practically impossible to secure a good teacher for less than fifty dollars a month. In our schools we are paying from ten to twenty dollars per month for teachers. The very fact that I pay our best teacher, here at St. Francis Xavier College, as much as thirty dollars per month, is looked upon by my confrères as most extraordinary, a rather exorbitant expense. But, as may be readily inferred, with the miserable salaries I have named, it is quite impossible to secure teachers. A school encumbered with a corps of inefficient instructors begins at once to forfeit all claims to high or noteworthy reputation.

There also comes in here the question of school buildings and their equipment. The Chinese Government, and the Protestant organizations as well, are able to solve these ques-

tions most admirably and, apparently, without difficulty. The Government, in many places, has converted the Yamen (Mandarin's *Building of Administration*) into a school; and, in other localities, even the pagodas have been turned into impressive appearing, modern schools. The Protestants have, as a rule, erected the most up-to-date school structures, built after the latest American and European models. In either case—namely, that of the Government or the Protestant societies—the general and particular equipment is ample and complete in every department. The ordinary Chinaman is almost sure to be agreeably impressed and influenced in favor of schools which present such satisfactory external evidences of suitable provision for educational training. Our Catholic schools are, for the most part, decidedly insignificant and unimposing in every particular, besides being provided with but scant and inadequate equipment. These conditions with regard to our schools, by the way, supply the main reasons for the Government's refusal to recognize them officially.

This fact of the failure to obtain governmental recognition of our schools, operates, in most cases, most disastrously against us, and largely accounts for our failure to make significant progress along educational lines. By this I do not mean to insinuate that the Government in any way opposes our schools. They simply demand sufficient guarantees that our buildings, equipment, and teaching forces meet the full requirements of the standard regulations. My school (St. Francis Xavier College) enjoys governmental recognition; and I am pleased to affirm that I have never been aware of other than the most obvious and marked evidences of courtesy and coöperation from government officials, in every particular of the work. But, to return to the question of the schools which have *not* governmental recognition, the fatal difficulty is brought to light when it is understood that pupils from these schools may not advance to any of the officially recognized secondary or undergraduate institutions. For admission to these the Government's official certificate, showing that the student has satisfactorily completed a course in a recognized primary or grade school, is positively required. Is it not a thing to be regretted and most earnestly decried, that our Catholic pupils, under these circumstances, frequently feel themselves forced

to attend pagan schools in order that they may be secure in case they may wish to take up higher studies later on? Lack of finances alone seems—at least from surface considerations—to account, first and foremost, for this untoward condition of affairs.

To get a clearer insight into our actual backwardness in these matters, let us pause to look upon the universities which are maintained under governmental auspices, or conducted as Protestant enterprises under governmental approbation. The Protestants, at large, may properly claim to maintain at least eight institutions which are justified in claiming the title of universities; and to these institutions must be added about twenty professional training schools. We have one pro-university, which is still far from complete, both in respect of structure and educational facilities.

At this point, let us again turn to the main proposition of this paper, and ask, "How shall we be able to convert the upper classes of the Chinese, if we have not the educational facilities to attract them and satisfy their plainly expressed requirements?" As has already been shown, the poorer people have not the influence to exert a definite and favorable impression upon those above them, socially and intellectually. At this point I do not wish to be misunderstood, as though I thought to exclude the *poor* from the unspeakable benefits of Christianity. Surely, "To the poor the Gospel is [to be] preached"—that is, to the "poor in spirit". But, there may be millionaires as well as beggars, professors as well as illiterates, who come under this category. It is most regrettable that in China the poor are generally ignored by the upper classes, because they have long been reputed as the special harbors of those who are base and otherwise unworthy, and their morality is generally held at a discount, as well as their poverty. This has been an inevitable condition of the *class*, as a class, without Christianity; and conversion cannot, by any means, immediately remove the stigma that still attaches to the general body of the poor in China.

Here, then, is one conclusion which may be arrived at definitely, and it is drawn from the historical records of what has heretofore been found in other countries and other nations: namely, that if the Chinese nation is to become Catholic, the

processes of conversion must be undertaken from the *upper* ranks of Chinese life, rather than the *lower*, and must thence *descend* rather than vice versa. This plan of campaign can only be successful through the schools and the public press.

Thus we come to the second factor which bears upon these most undesirable conditions that we have been discussing. This feature of the case presents, perhaps, more pernicious and threatening tendencies than those already dealt with. With the exception of a few periodicals, which actually exert no important influence upon the difficulties in hand, the list of real Catholic public periodicals of note in China is shown to be utterly negligible. Besides, there are hardly any scientific books printed in the vernacular; I am referring to books published under Catholic auspices. I mention this last point to show that the difficulty, in this instance, does not necessarily lie in the lack of means to produce literary works, but rather in the fact that the consensus of Catholic opinion has not awakened to the importance and the actual necessity of producing books treating of other subjects than those referring directly or exclusively to religion. But, scan the book catalogues of the pagan publishing houses or the Protestant denominational and philanthropic societies, with their long lists of school books, text books, periodicals, scientific works, belles lettres, novels, and short stories. Indeed, their exhaustive treatises—comprehensive volumes, good, bad, and indifferent—are fast extending beyond the bounds of easy enumeration. The Protestant societies employ canvassers who traverse the whole countryside. These, as also The Salvation Army forces (the latter have been in the country but a short time), are seen everywhere—in the hotel lobbies, railway stations, public centers, and similar places of easy access to the people—forever offering their papers and pamphlets for public purchase.

A few days ago one of my pupils went to a public book-stall, and brought home a copy of *Nietzsche*. I bade him return the volume; but he was soon back again—with a book dealing most offensively with the subject of extreme socialistic propaganda. Incidents like this are common. Our Chinese youth is “crazy for reading”. It is a mania with them. Consequently they are easily persuaded to devour the cheapest novels and other works which make it a point to ridicule any

and all standards of morality, and which even attempt to cast such standards overboard altogether. Only one who is really active in school work can be fully aware of the enormous quantities and kinds of literary trash and nonsense that are constantly being published and placed upon the market. As a result of this condition of affairs we are actually compelled to use in our schools text-books which present Jesus as a famous man, in exactly the same light as the characters of Washington or Bismarck are set forth!

In a pedagogical magazine for secondary schools, I read a short time ago an article entitled "Catholic Religion—Catholic Priests and Popes," which was supplemented and illustrated by quotations from Haeckel! The article could not have been worse. That such trash is being read in high schools, and such nonsense taught in the ethics and history classes is a terrible shame. Need one be surprised that under these conditions our holy religion does not find access to the educated classes of the people? Recently I received an advertisement that Haeckel's *Weltraetsel* (*Riddles of the Universe*) had been translated. The announcement went on to state that the book "is the world's most famous work of modern times". Books treating of history, pedagogy, philosophy, geography, science, and even of the arts, nearly all reveal a positive anti-Christian attitude, sending out at every opportunity thrusts at religion and at Catholicism in particular. All this goes on without check, until one is almost tempted to feel that there is no one among us to defend our position and to meet these vicious attacks against the holy standards which we are here to uphold. Of course this is not true, since we all stand ready to enter this warfare in so far as circumstances permit; but the very *circumstances* of our present position are such as to render us practically helpless in the matter.

"Yes, yes," my readers may say, "but why is nothing definite and drastic being done in the face of all this?" And I ask: "Who is there to do these things, under the conditions in which we are at present placed?" We lack men with sufficient leisure to permit even *one* to occupy himself definitely or exclusively with scientific work and the defence of religion. Men of proper calibre could, undoubtedly, be secured; but where should we find the means to retain them? It is also true

that we now have in China many missionaries who would be amply competent to devote themselves to this work; but, as has been said, their whole time is taken up with pastoral duties, and no liberty is afforded them for literary work or the pursuit of scientific studies. Even if one should succeed in snatching the time to prepare some worth-while literary work which would tend to counteract the effect of the avalanche of adverse publications now glutting the markets, who would volunteer to see it published and circulated.

Realizing the demand, I at last succeeded in translating a number of short novels. For twelve months I persisted in every way possible to get them printed. Finally, toward the end of a year, I succeeded in getting just one of these volumes before the public. It required for this accomplishment the stupendous sum of fifty dollars; but, do what I would, I could not rake up the princely sum sooner than that!

It must be frankly admitted that, in Catholic mission centres, the importance of the factors of *school* and *press* has been fatally underestimated. Of course, it must be admitted that the support of these projects on the part of the faithful fails to bring about the obvious, immediate, and highly satisfactory results to be obtained through other and more popular contributions. Most American benefactors prefer to furnish funds for the erection of chapels, for the ransom of pagan babies, for the support of catechists (with monthly reports of their doings), and for like needs. All of these are assuredly most excellent in their own departments. I am certainly far from believing that apostolates of this sort are of negligible value. On the contrary, I am fully aware of the stupendous significance of the fact that millions of little children have been saved through the generosity of noble Catholics who have fostered this branch of charity. In this article, however, it has been my main purpose to emphasize the point that the vital questions concerning the Catholic school and the Catholic press in China must not be set aside.

Our difficulties, all along the line, in these matters, appear to be the exact opposite of the problems to be found in Protestant ranks. A Protestant missionary once told me that money in abundance could be secured by them for their schools, but that they encountered all sorts of difficulties in raising

money for the churches. My prayer is for a golden mean of dispensation and distribution, thus allowing us to prove that the *application* of the religious principles which we come to teach, may well, and must, bring forth the fruits of the richest culture, with all the added gifts of true civilization. Meantime, however, our Protestant friends are buying up an immense amount of prestige and high respect. The actual value of such pseudo-homage is not great, but it serves as an efficient instrument through which to reach the people of high degree; *and we need to reach these people, in order to save the race.*

The Y. M. C. A., with its schools and clubs, and with all its literature, has now spread itself abroad and into almost every great city of the country. It has obtained much influence with the Government, securing through this great channel the larger number of the worth-while public offices and governmental positions. Everywhere, in railroad departments, telegraph stations, guard houses, and similar public centers of industry and activity, the Protestants have secured the most desirable and the best paying positions. Our Catholics take, nearly always, a second or even a third rate place. But why complain? Can we affirm that our people are so equipped with educational advantages as to be able to match themselves against these people? What is there here for us, but chagrin and shame? The Protestants see to it that their young Chinese adherents have every opportunity provided for them to secure these fine positions and offices. They even send large numbers of their so-called *converts* abroad, to Europe or America, to complete their education. It is these young men who return to their country as modern pagan leaders of the people! In this connexion I may say that I began, something more than a year ago, to make strenuous efforts and plans to send, each year, six of our own students to America for the completion of their higher education. Estimates of the cost of such a venture were obtained through the kind offices of the Very Rev. James A. Burns, C.S.C., Ph.D., President of Notre Dame University. In adding to these costs the expenses of equipment and transportation charges, an average of one thousand dollars would be required for each student, for the first year; thereafter, the expense would be, for each student, approximately six hundred dollars per annum. This proposition was widely reported,

throughout the length and breadth of the United States, in Catholic circles; but, up to the time of writing, *I have failed to receive sufficient funds to cover even a minor portion of the expenses of one student for one year!*

Let me not linger over my narration of conditions in China as they have reference to the people of the higher classes. I only hope I have been able to hold your attention and retain your interest, up to this point. I even dare to put my hopes a point further up, actually trusting that some of my Catholic friends and readers will have been sufficiently aroused by the foregoing observations to set in motion such activities as will tend to bring about the beginning of the end of this trend of affairs, in our most promising mission field.

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THE STUDY OF MYSTICISM.

IN a recent number of the REVIEW¹ I tendered several reasons why a priest who has at heart his own spiritual advancement and that of those whom he influences, should make himself conversant with the main facts of the mystical life. As a corollary, I now offer some tentative suggestions on the manner of approaching such a task. But while this is my primary aim, I must add some casual words of warning; for prudence is needed almost as much in studying the subject as in directing those who, perhaps unconsciously to themselves, are led by these paths of prayer.

In the first place, from what point of view should one examine the various states of soul that are called mystical?² The aim of the director is different from that of the speculative thinker, be this latter a theologian or psychologist. The helper of souls is concerned with the characteristics of each of these spiritual states, with the manner in which they gradually merge into one another, with the dangers of dejection or of delusion which are peculiar to each of them. Hence there is a large quantity of literature on mysticism which, though of great

¹ December, 1920.

² Cf. p. 576 of the December issue of the REVIEW, 1920. There a definition of the term is given which fixes its rather vague meaning.

interest to the theologian engaged in the study of grace, or to the psychologist probing into the nature of man's spirit, is yet of secondary importance to the priest directing souls. For such a one it suffices to be familiar with the descriptions given by those great contemplatives whom the Church has raised to her altars and sanctioned as teachers in the art of prayer.³ Hence he need not take sides in the several controversies which have arisen on technical points that will hardly concern him at all. Thus, for example, though *a priori* it can be proved of practical importance to decide whether "acquired contemplation" is a mystic or non-mystic state, one can give enlightened help without siding with either of the disputing parties.

And here while dealing with the director's point of view in the study of mysticism, it should be noted in parenthesis that hardly too much importance can be placed upon the need of familiarity with all that concerns the transition stage between mystic and non-mystic prayer. For the growth is a gradual one and is a period fraught with danger. It is not enough to say "God will provide"; for God usually employs human instruments whether the grace He confers is ordinary or less common. Not much experience is needed for endorsing the opinion that souls have been disheartened by anxiety and uncertainty, and have been held back for years through lack of prudent encouragement and of advice at once accurate and sympathetic. With the sigh of relief comes the half-wondering question: Why was I not thus helped years ago?

How then is one to face the task of mastering the literature of mysticism? In the first place not every book whose title includes the magic word "mystic" need attract our attention; for this epithet has a peculiar charm upon the modern mind and ensures a sale for many a book which will not help us in the least. Thus we have brochures whose object is to prove that we are all mystics and contemplatives, that prayer is easy, and method is all too prone to clog and hinder the soul. But though excellently serving a good purpose, they will not throw much light on states of soul which are not producible at will by any effort of our own.⁴

³ "Coelestis ejus doctrinae pabulo nutriamur", pleads the Church on the feast of St. Teresa, 15 October.

⁴ Thus Dom Savinien Louismet has given us the excellent booklets *Mystics*

Three courses suggest themselves, each of which is safe and practical, though of them one in particular would be the more fruitful for the majority of readers. Let us see. In the first place a student might confine himself exclusively to the writings of the great masters of prayer—St. John of the Cross, his intimate friend and fellow laborer St. Teresa, St. Francis of Sales in his *Treatise on the Love of God* (Bk. 6). This is much like plunging into unknown country without a guide; a turn may easily be missed; the importance of certain features of the terrain overlooked. Yet just as there are those who are well qualified to learn their theology first-hand from Angelicus and their philosophy direct from Aristotle, so there are not a few who go straight to the sources from which our knowledge of mysticism is derived; they are able to follow Teresa in her naïve accounts of herself, in her long parentheses, in her use of terms which at times are not strictly consistent. And they find no difficulty in tracing the footsteps of St. John of the Cross as he divides and subdivides and yet again partitions the road that leads to the summit of Carmel. Likewise in the beautiful imagery of Francis of Sales they keep in sight the logical sequence of his thought.

On this the first suggested method of study, two words of caution are pardonable, else the reputation of the Carmelite Friar might be in jeopardy. At first sight his teaching in places seems unintelligible, if not dangerous. But do not at once conclude that he is advocating quietism. He is much too practical and common-sense, and his writings have stood the test of time and of the searching gaze of Inquisitors. Often the antidote to the seeming error will be found almost on the same page as that which appeared heterodox.⁵ Further, one must be ready to admit facts even though similar experiences have not befallen oneself. This is particularly true of the inability to meditate, which is due to the direct impeding

All, Mysticism True and False, Divine Contemplation for All. They have undoubtedly merited the lavish mead of praise bestowed on them by the reviewers, but their scope is limited; they aim at emphasizing the easiness of prayer, not at dressing in modern garb the teaching of the great Benedictine master of prayer, Fr. Baker, in his *Sancta Sophia*. In fact, one might hazard the remark that perhaps the teaching of the ancient master does not quite square with that of his more modern disciple.

⁵ E. g. *Obscure Night*, I, 10. The passage beginning "The conduct to be observed" is sufficiently explained a little later on.

action on the part of God, who at times while thus hindering the natural action of the faculties, does not seem to be supplying any very tangible substitute.⁶

There is another method of acquiring a working knowledge of mysticism and this would appear the more usual one. The inquirer begins with a work that corresponds to a student's text book in theology or philosophy: an accurate summary of the teaching of the great masters is found ready made and is of immense utility, even when not supplemented by a first hand knowledge of the authors therein quoted. This is the most practical plan to adopt, though perhaps it is hard to find a book written specifically for the benefit of the director. The nearest approach to this ideal is perhaps Lamballe's *Mystical Contemplation*.⁷ Here the author's aim is to avoid all controversy on disputed questions—a purpose which in the main is kept steadily in view—and to make the reader familiar with what is thought by some to be not uncommon in the lives of God's children. The writer's teaching is explicitly not his own; it is that of the Masters of the science of prayer and these he cites copiously and to the point. A careful reading of some such book would well repay the labor, as it results in an accurate grasp of a complete system. There is another effect which ought not to be lightly passed over; it is the stimulus to the practice of real generosity and humility—the essential prerequisites for all spirituality; for it seems to be the clear teaching of the saints that we ordinary mortals may desire and pray for the gift of prayer. The standard classic however is Poulain's *The Graces of Interior Prayer*.⁸ It is a colossal work, scientific to a degree, and traversing the whole range of mysticism; it has moreover this advantage that for the most part the examples where possible are from modern history and the author has a wide and exhaustive knowledge garnered from the experience of a lifetime. The book is absolutely safe,

⁶ It is precisely such action which appears to not a few spiritual directors quite unintelligible. Hence for all alike they insist that failure to apply consistent effort is the cause of seemingly unfruitful prayer, when the usual ease in prayer ceases.

⁷ *Mystical Contemplation, or The Principles of Mystical Theology*, by the Rev. Father E. Lamballe (Eudist). Translation by Mitchell. London, Washbourne.

⁸ *The Graces of Interior Prayer*, translated from the 6th edition of *Des Graces d'Oraison*, by A. Poulain, S.J. London: Kegan, Paul, Trench, Ltd.

having a warm approbation from the Pope, from the Congregation of the Inquisition, from various bishops, as well as a very commendatory introduction written by a Jesuit Master of Novices for the translation of the sixth edition. The first six chapters are really enough for the average director; since ecstasies and stigmata and levitation and such like rarer phenomena are in a class apart from what is of not infrequent occurrence. This portion of the *magnum opus* has been published separately in English under the title *The Prayer of Simplicity*.

Sometimes one finds in out-of-the-way places really good treatises in miniature; they give help and encouragement to those for whom they are meant, without being quite full enough for the director who has to ask questions and assure himself that all is well, before tendering advice. One such little compendium is the chapter on prayer in Fr. Buckler's *Spiritual Perfection through Charity*.⁹

For the majority of cases that come within the director's experience, it is sufficient to be clear and definite on the characteristics of the transition stage from mystic to non-mystic prayer, and to be familiar with that simple form of prayer wherein the distinguishing feature is the consciousness of the presence of God in the soul, and where as yet there is nothing very noticeable except deep peace and humility. This suggests a third method of studying mysticism; it is to take some simple work of a classic master who speaks from experience and who deals almost exclusively with this form of union with God. Four names at once come before one. They are St. Teresa in her explanation of the words "Thy Kingdom come" of the Our Father;¹⁰ the Abbot De Blois, familiar to the readers of Rodriguez under the name of Blossius;¹¹ a simple old Carmelite lay brother of the seventeenth century, whose letters to a certain Reverend Mother have been rescued from oblivion

⁹ Burns & Oates, London, 1911.

¹⁰ This is found in her *Way of Perfection*, of which there are several serviceable editions in English.

¹¹ His *Institutiones Spirituales* has been translated by Fr. Wilberforce, under the title *Spiritual Instructions*. The pious abbot strongly advocates "introversion", or the practice of turning constantly inward to the Divine Guest within the soul. In ch. XII he describes the grace that is often given as a reward for constancy in this practice.

and published under the title of *The Presence of God*; ¹² the fourth is a Jesuit Master of Novices Alvarez de Paz, at one time the director of St. Teresa. In his life by De Ponte there is a long explanation of his method of prayer sent by him to his Father General. This apologia is given in résumé and discussed fully by Fr. Baker in his *Sancta Sophia*. The doctrine of De Paz is useful also in this that he catalogues and answers fully the various objections which from his time to this have been made against such prayer.

Just a word on the value of these four works. The noticeable feature of the states of prayer which the scientific theologian calls "mystic", is the consciousness of God's presence within the soul. Although it is clear from experience that this consciousness or awareness is not producible at will, one can fairly easily realize what it means; for not a few have at times, it may be for a short interval, experienced such a grace without being aware that it was quite different from what is ordinarily called "devotion" or "fervor" in prayer. Now it is precisely this form of union with God, which in its initial stages is described at length by the four writers mentioned above; and they do not deal with experiences so very far beyond common experience as to be not understood by the average reader—which indeed cannot be said of all that has been written by the Great Masters of prayer; for, in Herbartian phraseology, some personal experience is needed for the "apperception" of their doctrine and their exposition of the life of prayer. Perhaps, however, not enough emphasis is laid on the distinction between an intellectual belief or act of faith in the indwelling of God in the soul, and that consciousness of His presence which is more than mere sweetness or consolation at prayer. The difference is an important one, as it marks off two quite different states of soul. The emotional color of an act of faith in the presence of the Divine Guest within the soul is to a large extent producible at will; it is not therefore to be confused with a mystic state, whose very essence is that it cannot be induced at will. Further, there are peculiar difficulties of despondency and anxiety which usually arise not long after the reception of such graces, and these difficulties are not fully dealt with.

¹² This small booklet is published by the English Catholic Truth Society. There are also several non-Catholic editions, e. g. Bagster's, London.

To supplement this want, it is needful to look into a scientific treatise such as that of Fr. Poulain. Yet in spite of these shortcomings, the practical utility of these four works is very great.

A few suggested pieces of warning will serve as a conclusion.

(1) Both in public speaking and in private direction it is well to avoid completely the technical terms of mysticism and the names of particular states of prayer. Familiarity with the subject enables one to treat of such matters in the most ordinary language. This has the advantage of not giving the impression that the speaker is a "mystic" or that he is out of touch with the ordinary difficulties of prayer; and further, there is not given to the listener the occasion of self-complacency, or, of what is nearly as bad, self-analysis and self-dissection. (2) Goodhumoredly warn others against daring to discuss amongst themselves their "state of prayer". There is no surer way of losing God's choicest gifts than half unconsciously to pride oneself on them. Perhaps no subjects are a more common source of animated disputes than art and prayer; this is particularly the case when phrases like "the mystic state" are bandied about between those who silently claim to speak from personal experience on these high matters. (3) Be chary in advising penitents, and more so, a public audience, to read mystical works. But here a hard and fast rule cannot be laid down; but the following mutually corrective principles may be helpful: On the one hand there is always the danger of applying to oneself teaching which is only meant for others: on the other hand some knowledge of the wonderful gifts that God has conferred and does confer upon those who love Him, naturally leads to a greater love of God and to an increased desire for prayer—which desire induces humility and detachment and generosity with The Master. Again, while it is true that one cannot put a meaning upon words which describe a state of soul quite unknown to himself, it is nearly always helpful to have some foreknowledge of the road along which God is leading the soul.

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ST. BERNARDINE OF SIENA AND HIS COURSES OF DOCTRINAL AND MORAL INSTRUCTIONS.

THE recent action of the Archbishop of New York, who has organized a method of preaching for his diocesan clergy by the publication of a definite and obligatory program for a Parochial Course of Instructions, at the same time furnishing the means of carrying it out, has turned the attention of students of sacred eloquence anew to the great preachers of the past and their methods. Among these a prominent place is occupied by St. Bernardine of Siena, who in his day (1380-1444) not only revived popular preaching, but left us a record of his methods and abundant material whence the student of practical homiletics may glean useful direction and help. Recently a selection of his sermons was published in English.¹ To realize the purpose of this publication it is necessary to understand the conditions under which the preacher addressed himself to the Italian people. The chief purpose of this article is to lead to a further study of the writings of St. Bernardine as a practical aid in preaching God's word.

I.

St. Bernardine was without doubt the most popular preacher in Italy of his day. There was a reason for his popularity apart from his gifts as an orator. In fact that gift had to be cultivated, since, at least for a time, it called for strenuous efforts to overcome the hindrances of a natural defect in speech. He had a weak voice and chronic affection of the throat. But there were not many rivals of him in the field of missionary eloquence.

Popular preaching had been neglected. Religious life among the common clergy and people had become mechanical. In select circles it had risen to the realms of mystic theology. Eckhard, Tauler, Henry Suso, all of them Dominicans, and Ruysbroek and Gerard Groot, had paved the way for the exercise of contemplative prayer. A new impulse toward higher

¹ Singularly enough the publication comes to us from Siena. Don Nazareno Orlandi, parish priest of San Giovanni, had the work printed in an institute founded by himself, similar to that of *La Bonne Presse* in France, or our Truth Societies in England and America. Elsewhere in this issue we notice the volume among our book criticisms.

studies had been given in the same direction at the Universities through Gerson at Paris. Among the Franciscans the two diverging schools of Scotists and Occamists were busy interpreting their systems and arguing for superiority. Nicolas of Lyra was almost solitary in his efforts to popularize the Sacred Scriptures. The charge of Wiclif that the clergy were neglecting the preaching of the Gospel found support in St. Bernardine himself, who writes: "Rari sunt praedicatores—multi qui celebrant missas."² A reaction had set in and produced such men as St. John Capistran, St. Bernardine de Felto, Robert de Lecce, Alberto de Sarteano, who burning with zeal for the Catholic truth went from town to town and offered their services to the parish priests that the people might be instructed in the word of God. These preachers were welcomed with enthusiasm by the faithful, who flocked into the market places to listen for hours, often remaining on their knees in token of their reverence for the evidently holy preachers who came to them "vestiti vililissimamente, iscalzi, col cilicio in sulle carne, e che non mangiano carne".³

Very soon these voluntary missionaries found imitators who, seeing the hearty welcome given to the preachers of the Gospel, sought to emulate them by loud and effusive feats of oratory in the open. Vulgarity and buffoonery were taken as making for popular favor, and the effort to draw and amuse rather than instruct and edify led to abuses which seemed to challenge serious interference on the part of the ecclesiastical authorities. Charlatans and hawkers in the guise of friars attracted the crowds on Sundays and festivals, filling their cowls with the coin of the ignorant masses who held them to be preachers of crusades for some good purpose which they could not understand. "Heu," exclaims a contemporary writer in the jargon of his time, "quod hodiernis temporibus nonnisi cavadenti, herbolati, ignoranti, zanzatori hoc egregium officium (praedicatoris) sibi usurpant."⁴ The Popes were induced to forbid the unrestricted and amateurish zeal of such itinerant monks, and for a time St. Bernardine himself was prohibited from

² *Opera omnia S. Bernardini Sienensis, ord. Seraph. Min.* Edit. de la Haye, 1650. Vol. II, 66.

³ *Predicatori a Brescia nel Quattrocento.* Arch. Stor. Lombard, ser. III, 105.

⁴ Marengo, *L'Oratoria sacra italiana nel medio evo*: 155.

preaching in the cities. It was not long however before the difference of the inspiring effect produced by the preaching of Friar Albizzeschi of Massa and others like Giacomo of Montepandone, Giovanni Capistrano, Matteo Siciliano, Antonio Bitonto, was understood and duly valued as indicating an era of much needed reform.

A characteristic of St. Bernardine's sermons is the directness with which he attacked popular evils. In this he spared neither prince nor priest nor people. His own friars came in for a goodly share of denunciation where the observance of holy poverty, unworldliness, and mortification was in question. "Wouldst thou know whether one of our friars is good?" he asks in a sermon entitled "The Preacher and His Hearers". "Let me tell you. There is one way to test him and so to find out whether he be pure gold or merely alloy. If you see that he preaches to obtain money, gold and silver, be sure he cannot be good, for he acts contrary to what he promised when he took the habit." St. Bernardine held that, if a friar boldly and simply preached the truth of God, he would convert the evil-minded by a holy fear, while the good would be more attracted to him from natural reverence. Thus generosity becomes a spontaneous virtue and has merit before God; whereas the contrary leads the faithful gradually to despise the preacher, while it narrows the heart. In a similar fashion he stigmatized the abuses of civil magistrates with the result that his preaching exercised a great influence in the carrying out of the municipal law and shaping good customs.

Whilst St. Bernardine excels in frankness and that freedom of speech which censures without compromise all kinds of unquestioned evil in morals, he is neither violent nor un-diplomatic in the manner in which he approaches his hearers. "Until now I have given you," he says on one occasion to the people of Siena, in a sermon on Discord, "sweet syrups in my sermons. After this I shall give you medicine." He then lays down the law for the rulers of the municipality and their factions, the Guelfs and the Ghibellines. Often he begins his sermons by telling his hearers to open their ears: "*Ephata*, listen to what I am going to say, and write it in your hearts. These are not idle words, but commands of God." He then tells them their faults. "There are men here, who so deck

and array their wives and daughters in finery as not to have left in their houses as much as they have spent on show and dress." Occasionally, since he mostly preached to large gatherings in the open, the weather would interfere with the continuation of the sermon, obliging him to stop. But on the next occasion he made capital of the interruption. "Old Scratch", as he called the devil, "prevented my preaching to the end," he would say, "but he shall now be well paid and with interest, for through the help of the Blessed Jesus, I shall continue all the week."

Humor and story, never vulgar but always whetting his hearers' curiosity, were part of his method. He would illustrate his points of doctrine from experience, from nature or history. With his freedom of speech, directness of criticism and appeal to the sense of justice and equity, was combined a spontaneous use of illustrations in the form of fable, story and anecdote, so as to bring home the lesson he meant to teach. For the rest, his thought is clear, vigorous, and expressed with a sincerity of conviction which conquers the hearer to sympathy and reverent obedience. Thus he preached for forty-four years, mostly in the market-places, with a success the fruits of which lasted for generations.

To his preaching he added the practice of organization. The Holy Name Society of to-day owes its revival largely to the memory of St. Bernardine, as a method of getting men to abjure swearing and misusing the Sacred Name of Jesus. When he saw the enthusiasm of the crowd he at once banded them together under leaders appointed for practical action. This extended to all kinds of reform and charitable propaganda. Sodalities of the Blessed Virgin, Bona Mors societies for a good death and to help the dead, crusades to destroy bad books and pictures—voluntarily on the part of the owners, rather than by yielding to the wild fanaticism of the moment—these and a hundred philanthropic devices served to perpetuate the benefits of his instructions. The work of St. Bernardine, who in time associated other holy men with him in the same aims, was that of an efficient "Salvation Army" which gradually spread throughout Umbria and the Tuscan countries where he had labored.

II.

But if St. Bernardine was a popular preacher and a man who knew how to turn into active service the emotions of his hearers, it must not be assumed that he was lacking in those finer graces and gifts of intellect and good taste which characterize the cultured priest. His holiness made him a gentleman. His delicacy and sensitiveness made him realize the needs of all classes of the community in which he was placed. His clear vision of the eternal interests of man freed his intellect from those temporary and hindering perceptions that arrest earthly thought and desire. Hence by instinct he was a good theologian. But he was a student as well. He had frequented excellent schools before he assumed the task of preaching. As a youth, before entering the Franciscan novitiate at the age of twenty-two, he had won an admirable record in academic work. As a member of the Scala confraternity of high ideals inspired by such poets as Dante, and the sweet-tongued Bianco of his own town, whom he probably knew in person, he had ample opportunity for cultivating superior knowledge. Two years later, with the leave of his superiors he sought the solitude of Onofrio, which he made his "Capriola". Here, with a few companions, we find him devoted to studies of philosophy and theology for ten or twelve years, until his appointment as guardian at Fiesole, where he began his apostolate of preaching throughout the country. His familiarity with the classical writers of Greece and Rome is attested by reference to many of his written sermons. It is interesting to note his enthusiasm for the study of the *Divina Commedia*, the thoughtful reading of which he recommends to his hearers time and again. Jacopone da Todi and the Provençal troubadours are often on his lips and we read later on of his intimate connexion with the literary circles of which Cosimo de Medici was the centre.

Apart from these pursuits his chief study was the Sacred Scriptures. A writer in the *Analecta Bollandiana* (XXI, 62) cites the opinion of his biographer: "Sacram paginam etiam pariformiter dilexit, qua multum delectabatur; et ea degustata omnia fere studia sua pristina parvipendebat, nec sibi aliquid saporis et gustus invenire videbatur in literis nisi sacris." In one of his sermons he tells how by accident or rather by some divine guidance a copy of the letters of St. Jerome fell into his

hands, and having read them, he was consumed with such burning desire to study the Sacred Scriptures that he scarce cared for anything else.⁵ It is in the study of the Bible that, as he confesses himself, he found the chief source of his eloquence in preaching. "Fateor me non habuisse in Ordine, in verbo Dei doctrina praeter te alium praeceptorem. Tu magister meus, tu doctor meus," he writes in a panegyric of Friar Vincent to whose companionship of earlier days he refers with touching tenderness after the latter's death.

When in subsequent years it became his duty to guide the studies of the younger brethren of his order, he laid the foundations for good preaching in a systematic course prescribed for the members of the scholasticate, at Perugia in 1440. The same year saw the organization of a faculty for the study of theology at Siena, entitled to give academic degrees "pro Magisterio Sacrae Theologiae". This appeared to some a violation of the injunction of the holy founder St. Francis which forbade his subjects to aim at academic titles. But St. Bernardine understood, as did his pupil and successor St. John Capistran, that the danger against which St. Francis sought to guard his followers had not only passed, but that a contrary tendency of undervaluing and neglecting literary and scientific studies threatened to become a greater danger to the successful labors of the Order than their thorough culture.

The writings which St. Bernardine has left us present a well arranged and systematic series of instructions for the preacher. They not only include sermons on well nigh every leading topic in dogmatic and moral theology, but offer the same themes in various forms adapted to the needs of different classes of preachers and hearers. The Biblioteca Comunale of Siena possesses an authenticated copy of what is designated in the MS. as an *Itinerarium Anni*. It consists of a series of notes, following the calendar of the ecclesiastical year. For each day or feast there is an indication of subjects suitable for preaching or instruction. Then follow a reference to sources, the various texts for sermons, and lastly, an outline and division of the subject matter for preaching. Another volume contains complete sermons similarly arranged, *Tractatus et Sermones completi*. A third and fourth part comprise a collection of

⁵ Codex D., 2, 1330, in the National Library, Florence, p. 82.

topics, references to sources and suggestions for constructing sermons. Finally he compiled a sort of Concordance of Scriptural references, patristic quotations, directions regarding the time and place of preaching, etc.

It is plain from what has just been said that the collection of St. Bernardine's writings offers a treasury of manifold service for preachers. Space does not permit us to give extended examples or illustrations of the thoroughly scholastic and yet practical and attractive way in which the Saint deals with his material.⁶ There exist several editions of the *Opera Omnia* of St. Bernardine by de la Haye, already mentioned.⁷ The matter in the original is largely Italian, but a good part of the instructions is in Latin. Of the sermons in particular a large number are from the pen of the Saint himself or written under his immediate direction. Others in the Italian were taken down by those who heard him.

Among the latter must chiefly be mentioned Benedetto 'di Maestro Bartolomeo, a Siena cloth merchant, who seems to have realized the value for posterity of St. Bernardine's instructions. He made it a point to take down word for word, in a sort of shorthand writing on wax tablets, the sermons as they were preached. Afterward he copied them in longhand. All this is stated in a note which is affixed to the copy of these sermons, some forty in number, still preserved at Siena.⁸

The more scholastic comments on the subject of preaching, intended for the younger members of his order during their course of theology, he wrote himself in Latin. These include his more elaborate sermons, such as the *Quadragesimale de Religione Christiana, de Evangelio aeterno, de Vita Christiana* (Advent), *de Festis Domini, B. V. Mariae, de Sanctis, de Tempore*. Besides these, we have *Sermones extraordinarii*,

⁶ The reader is referred to such works as *St. Bernardine von Siena und die Franziskanische Wanderpredigt in Italien* (Dr. Karl Hefele, 1912, B. Herder) where a number of sources for the student interested in the subject of preaching in the Middle Ages are collated and illustrations given.

⁷ Paris, 1636; Lyons, 1650; Venice, 1745.

⁸ "Scrisse le presenti prediche de verbo ad verbum, non lassando nessuna parola che non scrivesse come lui predicava. Stando alla predica scriveva in tavole di cero collo stile; e detta la predica tornava alla sua buttiga e scriveva in foglio tutto quello che aveva scritto nelle predette tavole di cera; per modo che il giorno medesimo innanzi che si ponesse a lavorare aveva due volte scritto la predica" (*Prediche*, I, 4).

sermons on the eight Beatitudes, evangelical obedience, etc. Much of the matter appears to be still in unpublished MS. state awaiting the hand of a competent editor.

The *Opera omnia* by de la Haye include a Commentary on the Apocalypse, an address to the Observants of his Order, and a tract on Monastic Obedience. It is evident that the study of the works of St. Bernardine of Siena sheds helpful sidelights on the composition of sermons, and on the manner of preaching with effect and lasting results.

FRA ARMINIO.

EARLY MEDIEVAL MISSION LETTERS. II.

Saint Boniface.

IV.

Gregory II died 11 February, 731. He was succeeded by the eloquent, learned and energetic Gregory III. Boniface immediately sent a deputation to Rome to assure the new Pontiff of his devoted submission to the Apostolic See and of his ardent wish to continue in its communion and friendship. In the following year he submitted a number of questions on pastoral difficulties that had arisen. Besides the desired information Gregory's reply contained a decision of the highest importance for the Church in Germany. Boniface had complained that, owing to the great numbers who were coming into the Church, he was no longer able to administer the means of salvation to all. Instead of appointing a coadjutor or auxiliary bishop to help him to bear the burden of office, Gregory raised Boniface himself to the archiepiscopal dignity, charging him at the same time "to consecrate bishops for those parts in which the multitude of the faithful showed the greatest increase." The letter was accompanied with the Pallium, which, "according to the apostolical prescriptions, he was to use only for the celebration of the solemn service of the Mass or at the consecration of a bishop."²³

Gregory was no doubt convinced that the affairs of the Church in Germany could be best regulated by the erection of a new ecclesiastical province. Boniface could hardly have

²³ Ep. 28.

thought of such a solution at the time. He knew only too well that all but insurmountable difficulties still stood in the way of such an undertaking. We do not know whether he made an attempt to carry out the papal plan; if he did, it must have failed utterly. At all events, the matter was not taken up again until ten years later. But if the erection of new sees could be delayed, more missionaries had to be supplied at once. Until Germany could furnish these herself, Boniface had to look for them abroad. And where could he hope to obtain them, if not from his own native land? We have already seen that his English friends assisted him generously from the first. Many of them, he was sure, would, if asked, gladly leave home and country for the love of Christ. He was not disappointed. When he issued his call for fresh laborers for the vast vineyard confided to him, it was eagerly obeyed by the best and holiest of his countrymen.

The holy monk Wiethberth, who led a little band of apostles from Glastonbury in Somerset to Fritzlar in Hesse, has left us an account of the reception accorded to him and his companions by Boniface, and of the toil and hardship incident to missionary life on the Saxon border. The letter is addressed to the Brethren in Glastonbury.

Praised be God, who will have all men to be saved and to come to the knowledge of the truth,²⁴ who in His mercy, without any desert of ours, guided us in safety on our dangerous journey by land and sea to these regions, that is to the borders of the Hessians and Saxons. You know, beloved Brethren, that lands and seas cannot separate those whom the love of Christ unites. My love and reverence for you are as constant as the prayers which I offer up to God for you. But I must tell you, dearest friends, that our Archbishop Boniface, when he learned of our approach, condescended to come a great way to meet us, and extended a most hearty welcome to us.

Do not imagine that our labors here are fruitless; in His mercy and in view of your merits the Almighty has blessed our work, though it is full of danger and toil, exposed as we are to the inclemencies of the weather, to cold and thirst, and to the constant inroads of the pagan Saxons. Therefore we entreat you to pray for us "that speech may be given unto us, that we may open our mouth with con-

²⁴ I Tim. 2, 4.

fidence to make known the mystery of the Gospel",²⁵ persevere in our work and bring forth fruit.

Tell my mother Tetta²⁶ and her nuns that we had a prosperous journey, and solicit their prayers for us.²⁷

With the increase of the mission staff the work of evangelization received a new impulse. In every village and hamlet, in every farmstead and mountain fastness the Gospel could now be preached. The larger villages were erected into parishes, while the less populous districts were visited at regular intervals. The number of religious communities could also be increased. On the banks of the Edder in Lower Hesse arose the monastery of Fritzlar, one of Boniface's favorite foundations. For a time he appears to have guided its fortunes himself, but he soon found an ideal abbot in Wigbert, a former monk of Nhutscelle. Under his direction Fritzlar became a model monastic institution and the mother of numerous other houses. He died in the odor of sanctity, probably in the year 737. A letter which Boniface wrote to the bereaved monks shows in what high esteem he held the deceased abbot and gives us at the same time a little pen-picture of monastic life in a mission district.

With paternal love I conjure you to be careful to observe the precepts of the monastic life all the more conscientiously now that our good father Wigbert is no more. The priest Wigbert and the deacon Megingoz²⁸ shall instruct you in your Holy Rule and see that the hours of prayer and Divine Service are punctually kept; they shall also act as teachers to the novices and preach the Gospel to the brethren. Hiedde shall be provost and take charge of our servants. Hunfrith shall, when necessary, assist him in this office. Sturm²⁹ shall preside over the kitchen; Bernard shall be head-carpenter and build cells for us when required. In all doubtful cases consult Abbot Tatwin and do what he bids you. Let each one strive to the best of his ability to live purely, to assist the brethren in the common life and to practise fraternal charity, till, by the will

²⁵ Ep. 6, 19.

²⁶ Abbess of Wimborne. Cf. Rudolfi, *Vita Liobae*, c. 3-6.

²⁷ Ep. 101.

²⁸ Second bishop of Würzburg.

²⁹ Founder of Fulda and Apostle of Westphalia.

of God, we ourselves return to you again.³⁰ Then we will with one accord glorify God and give thanks to Him for all His mercies.³¹

Among the women who followed Boniface's call to the mission life the most eminent was his cousin Lioba or Leobgytha, to whom the Bollandists have given the beautiful title of "*Germaniae Apostola*". While still a pupil of the holy and accomplished Eadburg in the convent of Our Lady on the Isle of Thanet, she wrote to her famous kinsman on the Continent, reminding him of their relationship, offering him her friendship and begging for his in return. Nearly twelve hundred years have passed away since this little letter was written, but it might have been written yesterday, so akin to our own are the sentiments it expresses. There is something inexpressibly charming in the childlike confidence with which the maiden turns to the man.

I beseech your goodness to call to mind the friendship that united you long ago with my father Dynne. It is eight years since he was taken away from the light of this life. May it please you to offer up your prayers to God for his soul. I also commend my mother Aebba to you, who, as you well know, is bound to you by the ties of blood relationship. She is still alive, but oppressed by the weight of years and bodily ills.

I am my parents' only child and should like to deserve, unworthy as I am of such a favor, to be allowed to call you my brother, for I place greater trust and hope in you than in any other man.

I have enclosed a little present, not as though it were worthy of your regard, but only as a remembrance of me, lest the great distance that separates us cause you to forget me. May it serve to knit the bond of true affection between us forever.

More earnestly still I entreat you, beloved brother, to protect me with the shield of your prayers against the poisoned darts of the hidden enemy. — I have still another request: kindly correct this awkward letter of mine, and send me some friendly words from you, for which I long so much and which will serve as a model for me.

The subjoined verses³² I have attempted to compose according to the rules of poetical tradition, not in order to make a vain show of my abilities, but merely to exercise the poor little poetical talent

³⁰ The letter was written just before Boniface's third journey to Rome in 737.

³¹ Ep. 40.

³² Four hexameters.

given to me. I learned this art from Eadburg, who, however, does not for its sake neglect to study unceasingly the Divine Law.

Farewell! I wish you a long and happy life and commend myself to your prayers.⁸³

Little did the nun of Thanet think, when writing this letter, that it was destined to change the whole course of her life, and that the sincerity of her affection for her kinsman was soon to be put to the supreme test. The favorable impression which her first letter had made on Boniface was confirmed by their subsequent correspondence; and when the need of holy and learned women to teach by word and example the young Christian womanhood of Germany became daily more urgent, he resolved to entrust to her the arduous task of governing the first religious and educational institution for women in the German mission field. She made the great sacrifice demanded of her with joy. In the valley of the Main, where Christianity was older than in Hesse, and where there was no immediate danger of a Saxon invasion, Boniface and Lioba founded three monasteries. Lioba assumed the direction of the first and most important of these, Bischofsheim on the Tauber in Baden; her kinswoman Thecla was placed over the smaller houses in Kitzingen and Ochsenfurt. Other Saxon women founded monastic schools in other parts of the land. Lioba and her companions thus became a factor in the evangelization of Germany second in importance only to the missionaries themselves. The following extract from a letter written about 742, shows what a high value Boniface set on the prayers offered up in his behalf by Lioba and her nuns for the success of his labors.

I conjure you, my dearest daughters, to pray without ceasing to the Lord, the refuge of the poor and the humble,⁸⁴ to strengthen me with a perfect spirit, that His grace in me may not be void and that, when the wolf comes, I may not fly like the hireling, but like the good shepherd remain faithfully at my post. Though the last and most worthless of all the messengers whom the Catholic and Apostolic Roman Church has sent forth to preach the Gospel, I trust nevertheless that, aided by your prayers, I shall not die wholly barren of all Gospel fruit, nor return home without the company of spiritual sons and daughters.⁸⁵

⁸³ Ep. 29.

⁸⁴ Ep. 9, 10.

⁸⁵ Ep. 67.

In spite of the brilliant success which had thus far rewarded his apostolic labors, Boniface, like all missionaries, had his dark hours. In a letter to Bishop Pethelm of Whithorn, written in the year 735,⁸⁶ he compares his life to a voyage in a frail boat on a stormy sea. Oftentimes he is tempted to give way to despondency. He fears that "he may have run or be running in vain"; that by his sins he may be frustrating the designs of God in his regard. Again he thinks that the people among whom he is called to labor are blind and too obstinate to admit that they do not see.⁸⁷ Still trials and temptations, however irritating they might be for the moment, could not paralyse his energy or damp his zeal. They were there merely to be overcome. It was the same with bodily infirmities. If he complains of them to his friends, it is only to secure the assistance of their prayers. "I am growing old and decrepit", he writes to Abbot Duddo, a former pupil, "and my members are going the way of all flesh; support me with your prayers and send me for my consolation a commentary on the Epistles of St. Paul."⁸⁸ How little he really allowed himself to be influenced by the thought of his advancing years with their attendant train of infirmities is shown by the fact that he was at that very moment planning to extend the sphere of his labors into Bavaria, where reform work rather than evangelization was called for.

V.

The year 738 marks a turning-point in the life of Boniface. For nearly twenty years he had labored as apostolic missionary, bishop and archbishop in Central Germany. He had faithfully carried out the papal charge. Under his fostering care the Church in Hesse and Thuringia had grown like the mustard-seed in the parable and become a great tree. He himself estimated the number of converts from paganism at about one hundred thousand.⁸⁹ Here his presence was no longer needed, and he had learned by experience that, for the present at least, he could do nothing to alter the state of things in Bavaria and

⁸⁶ Ep. 32.

⁸⁷ Cf. Epp. 32-35.

⁸⁸ Ep. 34.

⁸⁹ See the letter of Gregory III to Boniface, Oct. 29, 739 (Ep. 45).

the rest of the Frank dominions. Still, in spite of his sixty years, he did not think of resting from his labors. His thoughts returned to the ideals and longings of his early years. He would become a missionary once more and spend the evening of his life in accomplishing the dream of his youth—the conversion of the Saxons. The honors and cares of his episcopal office he was sure the Holy Father would gladly lay on younger shoulders.

To prefer this request to the Vicar of Christ, Boniface set out in the summer of 737 on his third and last journey to Rome. Gregory III received him with every mark of respect and kindness. He listened with the liveliest interest to his account of his apostolic labors, and commended and approved all he had done. But when Boniface broached the question of resigning his office as archbishop, the Pontiff would not hear of it; on the contrary he advised him strongly, nay commanded him to return to his post.⁴⁰ Boniface yielded, though with a heavy heart, to the papal decision. On the tomb of St. Peter he had sworn obedience to the Vicar of Christ,⁴¹ and he would not depart a hair's breadth from his oath.

At the following interviews the prospects and needs of the Church in Germany were thoroughly discussed. The results of these deliberations are contained in a number of letters still extant⁴² which breathe throughout the resolute, courageous spirit of Gregory. Boniface was to act henceforth as papal legate, with practically unlimited powers. His first care was to be to regulate ecclesiastical affairs in Bavaria and Alamannia and to divide his own mission district into at least three bishoprics. Gregory had recognized Boniface's exceptional gifts as an organizer and reformer, and he was determined to utilize them to the full. As a concession to the personal wishes of his legate, Gregory approved Boniface's plans for the conversion of the Saxons. He even gave him a letter of recommendation to that people, in which he exhorted them to give up their pagan superstitions and to embrace the saving faith and practice of Christianity, or at least not to hinder such as

⁴⁰ Ep. 41.

⁴¹ Ep. 16.

⁴² Epp. 42-44.

should wish to do so.⁴³ Boniface was elated. In spirit he already saw himself in the thick of the battle with the powers of darkness, and he hastened to conjure his countrymen to give him the assistance of their prayers. His letter, addressed "to all God-fearing Catholics of English race and stock", is a splendid testimony to his apostolic zeal.

Most earnestly we beseech your brotherly kindness to remember us in your prayers, that we may be delivered from the snare of the hunter Satan and from hostile and wicked men; ⁴⁴ that "the word of the Lord may run and be glorified" ⁴⁵ and that by your prayers you may endeavor to obtain from our Lord and God Jesus Christ the conversion to the Catholic faith of the hearts of the pagan Saxons, in order that they may be delivered from the chain of the devil by which they are held captive, and be added to the sons of our holy mother the Church. Have pity on them, for they are wont to say, "We are of one blood and one bone with you". Remember that the end of the world is at hand and that "none may confess God in the grave, nor shall death praise him". Know also that in this desire of mine I have obtained the sanction and blessing of two Pontiffs of the Roman Church. Now therefore so do by reason of my prayers, that your reward may shine resplendent and increase in the celestial assembly of the Angels.⁴⁶

The news that Boniface was about to begin the evangelization of the Saxons was received in England with joy and thanksgiving. Bishop Torthelm of Leicester answered in the name of his fellow-bishops:

We have received your holiness' letter, in which you tell us of your determination to convert the heathen Saxons to the Catholic and Apostolic faith. Who would not rejoice at such welcome news? Who would not triumph and exult at an undertaking by which a people of the same race as our own is to be brought to believe in Christ?

By the bearer of this letter I am sending you a present, of small value indeed, but given with the greatest affection. At the same time I assure you that we shall most gladly remember you at the Holy Sacrifice of the Mass and in our daily prayers; but do you also,

⁴³ Ep. 21.

⁴⁴ Ps. 90, 3.

⁴⁵ II Thess. 3, 1.

⁴⁶ Ep. 46.

whose merits are greater than ours, pray for us in return. May your holiness hasten to gather a new people unto Christ, for undoubtedly you have for your protector the Saviour of mankind, our Lord Jesus Christ.⁴⁷

During his stay in Rome, which was prolonged far into the following year, Boniface was the cynosure of all eyes. Natives and foreigners, all had heard of him, and wished to see the man whom God had chosen to be the agent of so great a work in His Church. His own countrymen especially, whether merely on a passing visit to Rome, like his old and tried friend, the Abbess Bugga, or members of the Saxon School which King Ini had founded in 727, were proud of him and made no secret of their admiration. Naturally Boniface did not let slip such a favorable opportunity of securing fresh recruits for his missions. Among those who responded to his appeal were his kinsmen Wynnebald and Willibald, whose names with that of their sister Walburga are so inseparably joined to his own; Burchard, the future first bishop of Würzburg, and Lul, Boniface's successor in the See of Mainz.

Welcome as these and other additions to his mission staff were, Boniface knew right well that they were far from answering even the most urgent needs. In other parts of Christendom there was a superfluity of monks and clerics. Many of these, he was sure, would make excellent missionaries if properly trained and directed. But would the bishops and abbots be ready to part with their most promising subjects? The pontifical authority alone could induce them to make such a sacrifice. To the Pope, accordingly, Boniface had recourse in the matter, and Gregory did not hesitate to exert his full authority in his behalf, "If perchance any of your subjects," he wrote to the bishops and abbots of Italy, "should desire to join our holy brother and fellow-bishop Boniface for the purpose of spreading the holy Catholic faith, you shall by no means hinder them from doing so; rather assist him to the best of your ability, and of your own accord furnish him with laborers from your fold, who are sufficiently qualified, with the help of God's grace, to preach the Gospel to the heathen and to win souls for Almighty God; in this way you too will have a share in the good work."⁴⁸

⁴⁷ Ep. 47.

⁴⁸ Ep. 42.

VI.

The next ten years of Boniface's life were devoted almost exclusively to reform and organization work. Though amongst the most important of his life, we pass them over as not falling within the scope of this paper. One event, however, must be chronicled here, which was of far-reaching significance for the conversion of the Saxons—the foundation of the famous monastery of Fulda in the year 744. It remained the special object of Boniface's care and affection till the end of life. He sought to throw around it all the safeguards in his power. He caused a deed to be drawn up recording the founding of the abbey and the exact limits of its territory. From Pope Zachary he begged the privilege of exemption from the jurisdiction of the ordinary and subjection only to that of the Holy See. A fragment of this letter has come down to us.

In the solitude of a vast wilderness, midway between the nations to whom I have preached the Gospel, there is a woodland district. There I have founded a monastery and peopled it with monks who live according to the rule of our holy father Benedict—men of the strictest self-abnegation, without flesh and wine, without mead and servants, content with the work of their own hands. The above-mentioned place I rightly acquired from pious and God-fearing men, above all from Karlmann, the former prince of the Franks, and dedicated it in honor of the Holy Redeemer. It is my wish, with your Holiness' permission, to refresh my exhausted body here from time to time for a shorter or a longer period, and to find my last resting place here after my death. The four nations to whom with God's grace we have brought the word of Christ, dwell round about this place; to these, with the help of your prayers, I can be of service as long as life and strength remain to me. For it is my wish to labor to the end among the nations of Germany, to whom I have been sent, in obedience to your Charity and in the closest union with the Roman Church.⁴⁹

In the winter of 751, about the time of Pippin's coronation, the Saxons made an inroad into the Frank domains, committing even greater ravages than usual. On the Thuringian frontier they plundered and burned to the ground no less than thirty churches and monastic settlements.⁵⁰ Boniface hastened

⁴⁹ Ep. 86.⁵⁰ Ep. 108.

to the afflicted districts and immediately began the work of reconstruction; years elapsed before it was completed. After his return to Mainz he fell so ill that he believed himself to be at death's door. One thought was uppermost in his mind: What would become of his missions and of his faithful companions, when he was gone? He resolved to leave nothing undone to provide for their future. Much would depend on his successor in the see of Mainz, for on him would largely devolve their material support. He accordingly availed himself of the permission granted him by Pope Zachary and conferred episcopal consecration on his countryman Lul. In a beautiful and touching letter he then sought Pippin's sanction for Lul, and his favor and protection for the men and women who had left home and country to labor for Christ in Germany. As the Chancellor Fulrad of St. Denis stood highest in the royal favor at this time, he requested him to deliver his letter to the king, and to urge the acceptance of his suit.

Salute in my name our glorious sovereign Pippin [he wrote to Fulrad]; thank him cordially for all the favors he has shown me, and tell him what I and my friends believe to be imminent. It seems that in consequence of my extreme weakness I shall soon end the course of my days. Therefore, in the name of Christ, the Son of God, I beg his royal highness to inform me while I am yet alive what provision he shall be pleased to make for my disciples after my death. For almost all of them are foreigners; some are priests appointed to the ministry of the Church and the people in many places; some live in monasteries as monks; some are children receiving instruction in the sciences, and a few are old men who have lived a long time with me, and helped me, and shared my labors. For all these I am very anxious that after my death they may not perish, but that they may enjoy the benefit of your care and protection; that they may not be scattered like sheep that have no shepherd, and that the faithful living in the vicinity of the pagans may not be deprived of the law of Christ.

The letter to Pippin runs as follows:

I earnestly beseech your majesty in the name of God to place my dear son, the suffragan bishop Lul, over the churches in these parts as preacher and teacher for priests and people. I make this petition for this reason above all, because my priests on the heathen border lead a most precarious life. They can obtain bread for their daily

subsistence, but no clothing. To continue their labors there in the service of the people they must be assisted from elsewhere, as I have hitherto assisted them. If the love of God inspires you to grant my request, may it please you to assure me of it by these my messengers or by writing, that I may live or die buoyed up with joy at your kind solicitude.⁵¹

Boniface's illness did not prove fatal. He soon felt strong enough to carry out a long-cherished plan, which other calls on his time and energy had hitherto forced him to forego. This was nothing less than the resumption of the evangelization of Friesland, which had been interrupted by the death of Willibrord in 739. Boniface had never forgotten Friesland. He had left it with his body, as his biographer says, but not with his heart. Here he had suffered his first reverses and won his first victories; he was resolved that it should also be the scene of his last conflict with the powers of darkness.

VII.

"Let us die, if God wills, for the holy laws of our Fathers, that we may attain with them the everlasting inheritance." Thus Boniface had written to Archbishop Cuthbert of Canterbury in 748. The hour was now come when he was to make these words true. It was probably toward the end of June 753, that he set out with a numerous train of followers for Utrecht. He chose the east coast of the Zuider Zee, what is now known as West Friesland, for the scene of his labors. This territory had long been subject to the Franks, but the inhabitants were still thoroughly pagan. Almost unexampled success attended his preaching. Thousands of men, women and children were baptized; the heathen fanes were demolished and replaced by Christian chapels. The fifth of June, which in 754 fell on Wednesday of Whitsun week, was set for the confirmation of the neophytes.

Meanwhile the pagans, whose fanaticism increased in proportion as they saw the power of their false gods diminish, were concerting the destruction of Boniface and his companions. They made their preparations with such secrecy that no sign of their barbarous purpose was seen before the day fixed for

⁵¹ Ep. 93.

the administration of the Sacrament. Boniface had spent the greater part of the night in prayer, and the rising sun found him still pouring over the pages of a holy book. Suddenly the sound of approaching multitudes was heard. But they were not peaceful Christian men and women coming to be enrolled in the army of the Prince of Peace. The brandished lances and unsheathed swords flashing in the morning light revealed their deadly design. In haste, with such weapons as they could find, some of the attendants rushed forward to interpose themselves as a defence between the murderers and their prey.

The confused sounds, each moment growing louder, roused Boniface and his companions. With some holy relics, which he never failed to carry about with him, in his hands, he came forth at their head out of the tent and besought those who would have fought for him to lay by their swords. "The Holy Scriptures," he said, "teach us not only not to render evil for evil, but even to requite it with good. The long wished for day is come to put off the burden of the flesh. Be strong therefore in the Lord and receive with thankfulness whatever comes from Him; put your trust in Him, and He will deliver your souls."

He had scarcely finished speaking, when the murderers were already upon him. He was one of their first victims. A woman, who was a witness of the tragic scene, afterward told a priest of Utrecht that the saint placed a copy of the Gospels on his head just as the fatal blow descended.⁵² The sword of the barbarian pierced through the book and cleaved the head of the martyr. The work of carnage was soon ended. Boniface and fifty-two of his followers slept in peace.⁵³ The good shepherd had given his life for his sheep; the brave soldier, for "his Captain Christ, under whose banner he had fought so long." The warfare was over; there remained henceforth the "eternal weight of glory."

When the news of Boniface's martyrdom was received in England, his name was immediately inserted in the martyrology of Bede. A synod summoned by the holy martyr's friend, Archbishop Cuthbert of Canterbury, decreed that the fifth of June should everywhere be kept in his honor. With the concurrence

⁵² *Vita Altera Bonifatii*, c. 16.

⁵³ The *Martyrology of Fulda* says 50 were martyred with Boniface, the Continuator of Bede, 53; Willibald, 52.

of the bishops and abbots present, Cuthbert also addressed a letter to Bishop Lul and his fellow-workers in Germany, which echoes the feelings called forth in England by Boniface's death and is at the same time a splendid tribute to the martyr's memory:

The death of your great father and teacher has filled our hearts with sadness; but our sorrow is tempered with joy. Through the wonderful and ineffable goodness of God, for which we shall ever be grateful, the English nation has been held deserving to send forth from her bosom for the spiritual warfare and for the salvation of many souls so illustrious a soldier of Christ with numerous well trained and instructed followers. By the grace of God he was enabled to guide the most savage tribes, who had wandered so long out of the way, from the pit of destruction into the paths of the heavenly country, by exhortation and good example, like a true standard-bearer, conquering all obstacles. All this the fruits of his labors demonstrate more nobly than words, especially in those regions which no teacher had ever attempted to enter before for the sake of preaching the Gospel. Wherefore, after the incomparable band of the Apostles and the other disciples of Christ, we esteem and venerate him amongst the best and noblest teachers of the orthodox faith. Wherefore, also, in our general synod we decreed that the day of his martyrdom be set apart for an annual celebration in honor of him and of those who with him obtained the same crown; for we especially desire — and we firmly believe that our wish is fulfilled — to have him, along with the blessed Gregory and Augustine, as our patron in the presence of Christ our Lord, whom he ever loved in his life and glorified in his death.⁵⁴

GEORGE METLAKE.

Cologne, Germany.

⁵⁴ Ep. III.



Analecta.

SACRA POENITENTIARIA APOSTOLICA.

DUBIUM CIRCA FACULTATEM ABSOLVENDI CENSURAS RESERVATAS IUXTA TENOREM BULLAE CRUCIATAE PRO LUSITANIA.

Episcopus Egitaniensis sequens dubium proposuit:

“Vi Bulla Cruciatæ, die 31 decembris 1914 nationi Lusitaniæ concessæ, indulgetur ‘ut omnes absolvi in foro conscientiae possint a quovis confessario a peccatis et censuris quibuscumque et quocumque modo *etiam speciali* reservatis a iure vel ab homine, ita ut sic absoluti non teneantur deinde recurrere ad alium quemcumque superiorem.’

“Quaeritur utrum tale indultum, post promulgationem Codicis Iuris Canonici, facultatem faciat absolvendi etiam a censuris *specialissimo modo* Sedi Apostolicæ reservatis?”

Sacra Poenitentiaria, re mature perpensa, respondendum censuit:

Ad dubium prout proponitur, negative; posse tamen etiam in hisce casibus absolutionem, ceteris paribus, peti atque impertiri vi et ad praescriptum can. 2254.

Quam responsionem ab infrascripto Cardinali Poenitentiario Maiore in audientia diei 15 aprilis 1921 Sanctissimo Domino Nostro Benedicto divina Providentia Papæ XV relatam, Sanctitas Sua approbare dignata est.

Datum Romae, in Sacra Poenitentiaria, die 21 mensis aprilis 1921.

O. CARD. GIORGI, *Poenitentiarius Maior*.

L. * S.

F. Borgongini Duca, *Secretarius*.

SUPREMA SACRA CONGREGATIO S. OFFICII.

DECRETUM: DAMNATIO LIBRI: EDMOND CAZAL "SAINTE THÉRÈSE".

Emi ac Rmi Dni Cardinales in rebus fidei et morum Inquisitores Generales, in ordinario consessu habito feria IV, die 20 aprilis 1921, librum: Edmond Cazal, *Sainte Thérèse*, Paris, Librairie P. Ollendorff, praedamnatum ad praescriptum canonis 1399, in Indicem librorum prohibitorum inserendum esse declararunt, hac praecipue ratione, ne fideles ex titulo in errorem forte inducantur.

Et insequenti feria V, die 21 eiusdem mensis et anni, Sanctissimus D. N. Benedictus divina Providentia Papa XV, in solita audientia R. P. D. Assessori S. Officii impertita, relatum sibi Emorum PP. resolutionem approbavit et publicandam mandavit.

Datum Romae, ex aedibus S. Officii, die 22 aprilis 1921.

A. Castellano, *Suprema S. C. S. Officii Notarius*.

SACRA CONGREGATIO CONSISTORIALIS.

I.

DECRETUM CIRCA PROPONENDOS AD EPISCOPALE MINISTERIUM IN BRASILIA.

Quae de eligendis Episcopis in America Septentrionali novissime statuta sunt, SSmus Dnus Noster Benedictus PP. XV, habito Ordinariorum voto, ad Brasilianam Rempublicam extendenda, paucis immutatis, decrevit, quippe quae praesentis temporis necessitatibus et congrue respondent, et, quantum in humanis fieri potest, opportune consulunt.

Hoc igitur consistoriali Decreto, hac super re, quae sequuntur idem SSmus Dnus praescribit.

1. Pro proponendis sacerdotibus ad episcopale ministerium idoneis ac dignis, conventus Episcoporum fiet singulis trienniis aut saltem singulis quinquenniis, tempore infra assignato.

2. Conventus erunt provinciales, hoc est, omnes et singuli Ordinarii dioecesium uniuscuiusque provinciae convenient simul, nisi forte pro aliquibus provinciis paucas dioeceses complectentibus duas provincias simul convenire decernatur: quod quidem iidem Episcopi proponere poterunt.

3. Praelati vero *nullius* conventibus Episcoporum provinciae suae interesse curabunt, iisdem cum iuribus ac ceteri.

4. *Quolibet triennio* aut *quinquennio*, ut supra dictum est, sub initium Quadragesimae, incipiendo ab anno 1922, omnes et singuli Episcopi Metropolitano suo vel seniori Archiepiscopo (si duae ecclesiasticae provinciae simul convenient) sacerdotum nomina indicabunt, quos dignos episcopali ministerio existimabunt. Nil autem vetat quominus, hos inter, alterius etiam dioecesis vel provinciae sacerdotes proponantur; *sub gravi* tamen exigitur, ut, qui proponitur, personaliter et ex diuturna conversatione a proponente cognoscatur.

5. Una cum nomine, aetatem quoque designabunt candidati, eius originis et actualis commorationis locum, et officium quo principaliter fungitur.

6. Antequam determinent quos proponant, tam Archiepiscopi quam Episcopi poterunt a viris ecclesiasticis prudentibus necessarias notitias inquirere, ita tamen ut finis huius inquisitionis omnino lateat. Notitias vero quas receperint nemini patefacient, nisi forte in Episcoporum conventu, de quo inferius.

7. Nomina quae Episcopi iuxta art. 4^{um} proponent, nulli prorsus aperiant, nisi Metropolitano suo vel seniori Archiepiscopo.

8. Metropolitanus vel senior Archiepiscopus habitis a ceteris Praesulibus candidatorum nominibus sua adiiciat: omnium indicem ordine alphabetico conficiat, et, reticitis proponentibus, hanc notulam transmittat singulis suis Suffraganeis sive Antistitibus, ut hi opportunas investigationes peragere valeant de qualitatibus eorum quos personaliter et certa scientia non cognoscant.

9. Investigationes huiusmodi, earumque causa, maxima secreti cautela peragendae erunt, ut supra num. 6 dictum est. Quod si Episcopus vereatur rem palam evasuram, ab ulterioribus inquisitionibus absteineat.

10. Post Pascha, die et loco a Metropolitano vel a seniore Archiepiscopo determinandis, omnes Episcopi convenient ad seligendos eos qui S. Sedi pro episcopali ministerio proponi debeant. Convenient autem absque ulla solemnitate, quasi ad familiarem congressum, ut attentio quaelibet, praesertim diariorum et ephemeridum, et omne curiositatis studium vitentur.

11. In conventu, invocato divino auxilio, praestandum erit a singulis, Archiepiscopo non excepto, tactis SS. Evangeliiis, iusiurandum de secreto servando, ut sacratius fiat vinculum quo omnes adstringuntur: post hoc regulae ad electionem faciendam legendae erunt.

12. Deinde unus ex Episcopis praesentibus in Secretarium eligetur.

13. His peractis, ad disceptationem Praesules venient, ut, inter tot exhibitos, digniores et aptiores seligant. Id tamen veluti Christo praesente fiet et sub Eius obtutu, omni humana consideratione postposita, cum discretione et caritate, supremo Ecclesiae bono divinaque gloria et animarum salute unice ob oculos habitis.

14. Candidati maturae, sed non nimium provectae aetatis esse debent; prudentia praediti in agendis, quae sit ex minorum exercitio comprobata; sanissima et non communi doctrina exornati, quae cum debita erga Apostolicam Sedem devotione coniungatur; maxime vero sint honestate vitae et pietate insignes. Attendendum insuper erit ad capacitatem candidati quoad temporalem bonorum administrationem, ad conditionem eius familiarem, necnon ad eius indolem et valetudinem. Uno verbo, videndum utrum omnibus iis qualitatibus polleat, quae in optimo pastore requiruntur, ut cum fructu et aedificatione populum Dei regere queat.

15. Discussionem peracta, fiet hac ratione scrutinium:

(a) Qui omnium Episcoporum sententia, quavis demum de causa, visi fuerint in disceptatione ex numero proponendorum expungendi, ii in suffragium non vocabuntur; de ceteris, *etiam probatissimis*, suffragium feretur.

(b) Candidati singuli ordine alphabetico ad suffragium ponentur: suffragia secreta erunt.

(c) Episcopi omnes, Metropolitano non excepto, pro singulis candidatis tribus utentur taxillis seu calculis, albo scilicet, nigro, tertioque alterius cuiuscumque coloris: primum ad appro-

bandum, alterum ad reprobandum, tertium ad abstensionem indicandam.

(d) Singuli Antistites, praeunte Archiepiscopo, in urna ad hunc finem disposita taxillum deponent, quo dignum, *coram Deo et graviter onerata conscientia*, sacerdotem aestimabunt qui in suffragium vocatur: reliquos taxillos binos in urna alia, pariter secreto, deponent.

(e) Suffragiis expletis, Archiepiscopus, adstante Episcopo Secretario, taxillos et eorum speciem coram omnibus numerabit, scriptoque adnotabit.

16. Scrutinio de omnibus peracto, liberum erit Episcopis, si id ipsis placeat, aut aliquis eorum postulet, ut inter approbatos plenius aut paribus suffragiis novo scrutinio designetur quinam sit praeferendus. Ad hunc finem singuli suffragatores nomen praeferendi in schedula adnotabunt, eamque in urna deponent: schedularum autem examen fiet, ut supra num. 15, litt. e, decernitur.

17. Quamvis vero Summus Pontifex sibi reservet, dioecesi vel archidioecesi aliqua vacante, per Nuntium Apostolicum, aliove modo, opportuna consilia ab Episcopis vel Archiepiscopis requirere, ut personam eligat quae inter approbatas magis idonea videatur dioecesi illi regendae; nihilominus fas erit Episcopis in eodem conventu indicare, generali saltem ratione, cuinam dioecesi hunc aliumve candidatum magis idoneum censeant; ex. gr. utrum exiguae, ordinatae ac tranquillae dioecesi, an maioris vel difficilioris momenti, vel in qua plura sint ordinanda aut creanda; utrum dioecesi mitioris aëris et facilis commeatus, et alia huiusmodi.

18. Episcopus a secretis, discussione durante, diligenter adnotabit quae de singulis candidatis a singulis suffragatoribus exponentur, quatenus discussionis fuerit conclusio; quinam tum in primo scrutinio, tum in secundo (si fiat) fuerit exitus, et quidnam specialius iuxta art. 17 fuerit dictum.

19. Antistites a conventu ne discedant, antequam ab Episcopo Secretario lecta fuerit relatio ab eodem confecta circa nomina proposita, candidatorum qualitates et obtenta suffragia, eamque probaverint.

20. Actorum exemplar ab Archiepiscopo, a Praesule a secretis et a ceteris Episcopis praesentibus subsignatum, quam tutissime ad Sacram hanc Congregationem per Nuntium

Apostolicum mittetur. Acta vero ipsa penes Archiepiscopum in Archivo secretissimo S. Officii servabuntur, destruenda tamen post annum, vel etiam prius, si periculum violationis secreti immineat.

21. Post haec, fas tamen semper erit Episcopis, tum occasione propositionis candidati tum vacationis alicuius sedis, praesertim maioris momenti, litteras Sacrae huic Congregationi vel ipsi SSmo Domino conscribere, quibus mentem suam circa personarum qualitates sive absolute, sive relate ad provisionem dictae sedis, patefaciant.

Datum Romae, ex Aedibus Sacrae Congregationis Consistorialis, die 19 martii 1921.

✠ C. CARD. DE LAI, Ep. Sabinen., *Secretarius*.

L. * S.

Aloisius Sincero, *Adessor*.

II.

DECRETUM CIRCA DENOMINATIONEM EPISCOPI ET DIOECESIS PRINCIPIS ALBERTI.

Ssmus D. N. Benedictus PP. XV, de consulto Emorum S. Congregationis Consistorialis Patrum, benigne disposuit, ut Episcopus *pro tempore* Principis Alberti posthac denominetur "Episcopus Principis Alberti et Saskatoonensis", quo titulo etiam dioecesis condecoretur.

Datum Romae, ex aedibus S. Congregationis Consistorialis, die 30 aprilis 1921.

✠ C. CARD. DE LAI, Ep. Sabinen., *Secretarius*.

L. * S.

Aloisius Sincero, *Adessor*.

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

9 March, 1921: Monsignor Daniel A. Brady of the Diocese of Mobile, made Domestic Prelate.

17 March: Monsignori James Nash, Michael C. Donovan, James A. Mullin, Fenton J. Fitzpatrick, Marian A. Kopytkiewicz, William Ignatius McGarvey, and Michael J. Rafferty, of the Archdiocese of Philadelphia, made Domestic Prelates.

21 March: The Most Rev. Francis Mostyn, Archbishop of Cardiff, made administrator of the Diocese of Menevia "ad nutum Sanctae Sedis".

29 March: Mr. John Francis Simeon Dugal, of the Archdiocese of Quebec, made Commander of the Order of St. Gregory the Great (civil class).

30 March: Mr. Alphonsus N. Bourget, of the Diocese of Fall River, made Knight of the Order of Pope Pius.

1 April: Messrs. Joseph Mercier and Benjamin I. Bennet, of the Archdiocese of Quebec, made Commanders of the Order of St. Gregory the Great (civil class).

Messrs. Joseph Narcis Miller, Charles Achille Langlois, and Joseph Napoleon Gastonquai, of the Archdiocese of Quebec, made Knights of the Order of St. Gregory the Great (civil class).

4 April: Monsignor William J. Foley, of the Archdiocese of Halifax, made Domestic Prelate.

13 April: Monsignori Sigismund Swider, Andrew M. Egan, Francis P. McHugh, and John A. Duffy, of the Diocese of Newark, made Domestic Prelates.

19 April: The Most Rev. Patrick Foley, Bishop of Kildare and Leighlin, made assistant at the Pontifical Throne.

22 April: Monsignor Augustine Collingwood, of the Diocese of Leeds, made Domestic Prelate.

30 April: Monsignor Emmanuel B. Ledvina, of the Archdiocese of Chicago, made Bishop of Corpus Christi, U. S. A.

Studies and Conferences.

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALEOTA.

The Roman documents for the month are:

S. POENITENTIARIA APOSTOLIC settles a doubt regarding the faculty of absolving from reserved censures in view of Bull *Cruciatae*.

SUPREME S. CONGREGATION OF HOLY OFFICE publishes the decree of proscription of Edmund Cazal's *Sainte Thérèse*.

S. CONSISTORIAL CONGREGATION (1) defines the method of proposing candidates for bishoprics in Brazil; and (2) ordains that in future the Bishop of Prince Albert will have the style of Bishop of Prince Albert and Saskatoon, and the diocese will have the same title.

ROMAN CURIA announces officially some recent pontifical appointments.

THE NEW YORK PROGRAM FOR A PAROCHIAL COURSE OF DOCTRINAL INSTRUCTIONS.

The following is the official translation of a letter from His Eminence Cardinal Gasparri, Papal Secretary of State, conveying the Holy Father's personal appreciation of the admirable work done by the Archdiocesan Commission "De Cultu Divino", under the direction of the Archbishop of New York. We have referred on several occasions in these pages to the recently compiled New York Course of Doctrinal Instructions.

THE MOST REV. PATRICK J. HAYES
Archbishop of New York.

Your Grace:

I have the honor to inform you that the Holy Father highly appreciates the courtesy you have recently shown in presenting him

with a copy of the "Program for a Parochial Course of Doctrinal Instructions for Every Sunday and Holyday of the Year", which has been published by order of your Grace for the priests of your Archdiocese.

His Holiness is extremely pleased to notice how this Course of Doctrinal Instructions admirably realizes, through the qualities which adorn it, the purpose intended by your Grace when you entrusted its preparation to the Archdiocesan Commission "De Cultu Divino", and to two most expert writers of the Dominican Order; your aim being that this Doctrinal Course should be an efficient help, and, as it were, a guide to the Reverend Clergy, who, at low Masses on all Holydays of precept, are in duty bound to explain the Holy Gospel to the faithful.

There is no doubt that the Reverend Clergy of the Archdiocese, who by their wise counsel have contributed to the perfection of the work, will find in this Course a faithful friend which in the busy days of the ministry will afford them synthesized, but sufficient material for an excellent dogmatic or moral instruction to the people. Furthermore, these Outlines may always be amplified whenever the Clergy wish to draw upon their own personal experience, or to profit by the splendid bibliography which always accompanies the development of each subject.

It is superfluous to add that the value of the work is enhanced by the fact that it has been planned and executed in perfect harmony with the admirable Catechism of the Council of Trent.

The Holy Father therefore highly praises the zeal which your Grace and those associated with you in this difficult task have shown in order that the most abundant spiritual fruits might be brought to the good Catholic people of your Archdiocese by the explanation of the Gospels on Sundays and Holydays, and he sincerely trusts that the Clergy will unanimously make use of so valuable a Course of Instruction.

While adding that His Holiness, in token of particular benevolence, imparts, with all the effusion of his heart, the Apostolic benediction to your Grace, the Clergy, and the faithful confided to your care, I take this opportunity to renew the sentiments of my high esteem and to subscribe myself,

Yours most devotedly

PETER CARDINAL GASPARRI.

From the Vatican Secretariate of State,
14 February, 1921.

PROCEDURE IN THE CASE OF REMARRIAGE.

Qu. The following marriage case has just come to my notice. An Italian, about two years ago, married a Polish girl, and later got a civil divorce. The first ceremony was performed by a squire, a fact which can be proved from the records. It seems to me that such a case will have to go before a matrimonial court, and ultimately to Rome: this is not one of the cases excepted under Canon 1990. Am I right?

Some months ago a man of my parish who had been civilly married and divorced, wedded a Catholic girl before a priest in an Eastern city. No further formality was required than to show that the civil marriage had not been performed by a priest. But what was to prevent such a man, after being married by a squire, from going to the priest for the Catholic ceremony? To this it might be answered that in such case a report of the marriage would be sent to the rector of the place of baptism. This law, however, is notoriously neglected. In the case of the man from this parish just mentioned, though married months ago, the marriage was never reported to me.

P. NOCIMA.

P. S. Looking further into the case which I sent you to-day, I see that it comes under the bishop's jurisdiction—the question being: Does the impediment of *ligamen* exist? How is this to be proved? I suppose at least a reference to the register of the *locus baptismi* is necessary; and in view of the possible neglect of the priest to report the marriage, where would one stand?

Resp. Canon 1069 § 2 tells us that, although a former marriage is invalid or has been annulled for any reason whatever, it is not permissible (“non licet”) to remarry before the invalidity or annulment of the former marriage has been legitimately and certainly established. In other words, there must be either an authoritative sentence declaring that the previous alliance was invalid, or an authentic document attesting that the marriage *ratum non consummatum* had been duly annulled either by virtue of solemn religious profession or a papal dispensation. Consequently, in the matter of invalidity or annulment mere certitude of itself will not suffice for *licit* remarriage. The reason for this provision of law is quite obvious. For, since marriage is an object not only of private concern, but of public interest as well, it is subject to the jurisdiction of the *external* forum also. Therefore, the freedom of the parties to remarry must be proved in the external forum. Of course,

the marriage will be valid in the internal forum if contracted without diriment impediment, even though the invalidity or annulment of the previous union has not been authoritatively established in the external forum. Still, failing such authoritative action, the former marriage will be considered as binding in the external forum, and cohabitation with the second partner may be forbidden by ecclesiastical superiors until the requisite formalities have been observed.

We may now ask *who* is qualified to pronounce this authoritative sentence of nullity. Clearly it is not a matter for the parties themselves, nor for the confessor or pastor, but for those who are vested with judicial jurisdiction in the external forum. To illustrate, John marries Anne, a first cousin by blood. Only after marriage do they discover the relationship. Without doubt their marriage is invalid. Let us suppose that instead of having the marriage revalidated, they wish to separate and remarry. If so, the pastor cannot permit the remarriage until the case has been submitted to the ecclesiastical superiors and the requisite sentence of nullity secured.

The *procedure* to be adopted will depend on the nature of the impediment involved. The formalities to be followed generally, at least in the episcopal courts, are described in Canons 1960-1989, which substantially reproduce the old legislation. Nor will remarriage be permitted, as a rule, before two sentences have been rendered in favor of nullity. By way of exception, however, Canon 1990 prescribes a rather summary method of procedure for certain cases: When the existence of the impediment of difference of worship (*disparitas cultus*), orders, solemn vow of chastity, bond (*ligamen*), consanguinity, affinity, spiritual relationship, is established by means of a certain and authentic document which admits of no opposition or contradiction, and when at the same time it is apparent with equal certainty that a dispensation from said impediments had not been granted, the Ordinary, after citing the parties, may with the assistance of the defender of the bond, declare that the marriage was invalid. Neither is the defender of the bond obliged, according to Canon 1991, to carry the case to a higher court on appeal unless he prudently judges that the impediments are not certain, or that a dispensation had been probably obtained.

What has been said thus far, is said in general and with no reference to the case proposed by our correspondent. But, do the same rules apply to his case also? We have no hesitation in returning a negative answer, provided one or both of the parties to the marriage were subject to the law of clandestinity at the time. The authoritative action of which we have spoken is not required when the marriage was not contracted in due form, viz. in the presence of priest and witnesses. The following questions submitted to the Commission for the Authoritative Interpretation of the Code and the subjoined reply are pertinent (16 October, 1919; A. A. S. XI, p. 479) :

Whether the Ordinary may, without observing the formalities prescribed by the Const. *Dei miseratione*, declare marriage invalid with the presence of the defender of the bond only and without the necessity of a second sentence in the following cases :

1. When two Catholics who have contracted marriage without the prescribed ecclesiastical formalities since the operation of the *Ne temere* decree, or even previously in a place subject to the provisions of the Tridentine *Tametsi*, wish, after first obtaining a civil divorce, either to remarry or to revalidate in due form the marriage contracted civilly.¹

2. When a Catholic who, in defiance of the Church's law, married a non-Catholic in a Protestant house of worship (either after the *Ne temere*, or previously in a place subject to the *Tametsi* and to which the so-called Benedictine declaration had not been extended), wishes, after securing a civil divorce, to enter marriage in due form with a Catholic.

3. When apostates from the Catholic faith who, as apostates, married either civilly or according to a non-Catholic rite, after obtaining a civil divorce, repent and wish to return to the Church and contract a new marriage before the Church.

The answer was as follows: The above mentioned cases require neither a judicial process nor the presence

¹ Although not expressly mentioned, the case of the two Catholics who marry before a non-Catholic (minister) is doubtless included, since the reason, namely non-observance of due form, is the same.

of the defender of the bond, but are to be settled either by the Ordinary himself, or by the pastor, after first advising with the Ordinary, in the investigation which he is to conduct previous to marriage conformably with Canons 1019.

It is quite obvious, then, that when the parties have failed to comply with the law demanding the presence of priest and witnesses, the marriage is considered invalid in the external forum also, and consequently no authoritative declaration, in the sense explained above, is necessary. The matter may be dealt with by the pastor in the investigations which are conducted to determine the *status liber* of the contracting parties. Still, the matter is to be referred to the Ordinary. True, in the questions submitted mention is made of a civil divorce having been obtained. In our opinion, nevertheless, this was done to prevent all appearance of clash with the civil law. Consequently, we see no reason for demanding a different procedure where a civil divorce has not been obtained, unless prudence demands otherwise. Again, we should think that the matter might likewise be settled, after consulting the Ordinary, by any priest who is delegated by the Ordinary or the pastor to determine the *status liber* of the parties. We should also excuse from the necessity of referring the matter to the Ordinary or pastor, a priest who in danger of death is empowered by law to assist at marriage, provided there is danger in delay. In all cases, however, one must take the necessary precautions not to come into conflict with the civil law.

In conclusion, we must admit that our correspondent is justified in protesting against the action of those pastors who fail to forward a notification of marriage to the parish of baptism. Such notification is very clearly demanded by the law (Canon 1103 § 2), for most wise reasons. On the other hand, we think it scarcely necessary to remind pastors that a *baptismal certificate* alone is insufficient to show that a person is free to marry. To establish the *status liber* of the parties, other investigations are to be conducted conformably with Canons 1019 ff.

STUDY OF THE BIBLE IN OUR SEMINARIES.

To the Editor, THE ECCLESIASTICAL REVIEW.

Father Hugh Pope's article on the "Teaching of Scripture in our Seminaries" in the ECCLESIASTICAL REVIEW for May is of exceptional interest, I am sure, to many, especially among our younger clergy. Some of us will readily admit that we have been remiss in the study of the Bible. The fault, however, is probably not entirely on the side of the student in the seminary. I recall my own struggles with a learned but very uninteresting text book by Fr. Cornely, S.J., from which the professor read or made us read parts, adding his erudite but somniferous comments. As a matter of fact we never got very far into any one subject. While we heard a good deal about what writers of long-sounding names and in different tongues had said about the meaning of words and how the higher criticism regarded this or that passage or book, I never found the least practical use for my notes taken in class about what the higher critics said. It has occurred to me, however, that, if we had studied the Bible as we studied English literature, we would have learnt something of use. Instead of dwelling for months on mooted points of controversy, let us get to know what the sacred writers have said. Ex-Senator Beveridge of Indiana recently published a book in which he urges the reading of the Bible for the practical purpose of getting at truth and deriving actual benefit from such knowledge as is to be found in the Bible. He relates how, one day, while out camping, he felt the desire to read. There was no book at hand in the place where he happened to be but a Bible. As a boy he had heard parts of the book read at family devotions, and the memory of these readings was by no means calculated to impress him favorably with the contents, which he felt were merely awe-inspiring. But for lack of something more interesting in the camp he took up the volume and began to read. He was amazed at the delight and instruction he derived from the experiment; and he wrote his little book *How to know the Bible*, in order to induce others to share his pleasure.

The fact is that we hardly learn to read the Bible until we read passages of it in the Breviary; and then it becomes for the most part a perfunctory performance, because it is a task as-

signed for a definite time. We don't get the thought in its context and the interest is broken at the end of the task. Meanwhile we spend a great amount of time and labor in studying *about* the Bible, its language, and the faults of translators. These could all be corrected in a course of reading of the text in a connected way so as to illustrate the truths which it is important that we should derive from the Bible. If more attention were devoted in the seminary to preaching and to the study of Holy Scripture, not by way of criticism but as history, law, liturgy, prophecy, and moral example, many priests who have both the good will and the talent, would be better equipped to preach, and to preach with unction and effect, than they are at present. But we were never directed into the way of that habitual reading and study of the Bible which makes for spiritual motive and insight.

A HOOSIER PASTOR.

CENTENNIAL OF THE BROTHERS OF THE SACRED HEART.

The Brothers of the Sacred Heart last month commemorated the one hundredth anniversary of their foundation. This community, whose object is to spread the worship of the Sacred Heart by the Christian education of boys and young men, was founded at Lyons, France, in 1821, by the Rev. Andrew Coindre, missionary priest of that city. The zealous founder did not long survive the work he had inaugurated, dying unexpectedly in 1826. Under his brother and successor, the nascent community struggled and suffered until 1841, when Brother Polycarp, the first Brother to occupy that position, was elected Superior-General, and the management of the congregation was placed entirely in the hands of its members. This change was followed by the most happy results. The community spread rapidly in France and abroad.

In 1847, Bishop Portier installed the Sacred Heart Brothers in his diocese at Mobile, Alabama. This was the first American foundation. To-day the Brothers direct many schools in France and have reached out into Spain and Belgium. In each of these countries there is a flourishing province with novitiate, house of studies, etc., while in America, besides a prosperous province in the United States, two large and growing provinces have been formed in Canada.

Everywhere the Brothers have been indefatigable in their efforts to spread the worship of the Sacred Heart and they have met with remarkable success.

The centennial celebration was therefore a proper and fitting time for all the students, past and present, together with all the friends of the Adorable Heart among the hierarchy, clergy and laity to unite in one grand hymn of praise and thanksgiving to the Sacred Heart for the numberless signal favors and blessings which have been showered upon the Brothers of the Sacred Heart and all their undertakings to spread the kingdom of God upon earth.

The Holy Father took occasion of the event to send the following letter of encouragement to the Superior of the Brothers of the Sacred Heart:

BENEDICT XV, POPE.

TO OUR DEAR SON, BROTHER ALBERIC, SUPERIOR GENERAL OF THE
BROTHERS OF THE SACRED HEART, RENTERIA, SPAIN.

DEAR SON,

Health and Apostolic Benediction.

We have received your recent letters, as harbingers of a glorious event, for after a century of existence, the religious family which you so wisely direct is about to celebrate its happy foundation by the eminently pious priest, Andrew Coindre, at the foot of the venerated Sanctuary of Fourvière, dedicated to the Blessed Mother of God, in the city of Lyons. Truly it may be said that the Blessed Mother of God, in her benignity, sheltered you under her special protection. Although deprived of its founder, in its infancy, the Congregation spread in a wonderful manner, not only in its native country, but also in other countries of Europe and America. We are pleased to see in this also the reward of the zeal which your Institute has manifested in the proper training of youth. How deficient in this age is the Christian education of youth, owing, not to the lack of teachers, not to indifference in school attendance, but to the complete neglect of spiritual training, confining the scope of education to the task of ministering to the mind a science which, many a time, is tainted with error; furthermore, all agencies in this age are set to work to withdraw the school from the maternal guardianship of the Church. Hence those curricula in which religion has no part and by means of which a teacher may infuse into the minds of his pupils the most erroneous opinions or the most arbitrary conceptions of his own mind, so that schools are no longer the sanctuary of virtue but the

chair of impiety and very often of vice. Hence it is evident to all that common safety lies in childhood, which is the hope of better times; hence we see how important it is that its training should be not only according to the principles of true science, but better still, according to the principles of Christian morality. Therefore, in union with you, we render due thanks to Almighty God, because with His help, in the pursuit of this good work, you have deserved well of Mother Church and of civil society, and we ask that, animated by the memory of your centenary, you may continue your work with ever-growing alacrity and success. To increase still more the joy and fruit of this happy event, we heartily grant a plenary indulgence, on the usual conditions, to all those who take part in the solemn festivities of your centenary. As a pledge of celestial favors and of our paternal benevolence, we grant, in the effusion of our soul, the Apostolic Benediction to you, dear Son, to your religious and to your pupils.

Given at Rome, 12 March, 1921, in the seventh year of our pontificate.

BENEDICT PP. XV.

ANNUAL COMMUNION WITHIN THE PARISH.

Qu. Would you kindly answer the following question in regard to Canon 859, § 3: "Suadendum fidelibus ut huic praecepto satisfaciant in sua quisque paroecia"? Some priests are of the opinion that these words do not apply to the United States, but to Europe only. Some even assert that a Catholic may make his Easter duty anywhere and is not obliged to inform his pastor that he has fulfilled the precept. If this be true, what use is there in the "suadendum" of the law just quoted?

Resp. The right to require that the faithful receive their Paschal Communion at the hands of their own parish priest has been practically abrogated by the fact that it is not mentioned in Canon 462 among the functions "parochi reservatae". Since, however, canonical parishes are to be organized, and since every pastor is obliged to serve in spirituals the members of his flock, he must know whether his parishioners have duly complied with their Easter duty. Hence the faithful, though free to seek a confessor and to avail themselves of any opportunity (from any motive whatsoever) to fulfil the Easter precept, owe it to their pastor to inform him of their compliance with Catholic obligation so as to set him

at rest regarding his own duty toward them. Commentators on this part of the law state that it is obligatory on parishioners to present this information "per schedulam receptam vel alio modo qui certitudinem pariat". (*Text. Juris Can.*, Alb. Blatt, O.P., III. p. 194.)

THE BALTIMORE CATECHISM.

To the Editor, THE ECCLESIASTICAL REVIEW.

I read with great interest the recent article (April, 1921) on "Catechism in Teaching Religion," by Father Cummiskey. To my mind there has been some very unwise and unscientific criticism of the venerable booklet. Father Cummiskey has come forward with an able defence. As he has aptly said, there are certain scientific and abstract terms with which we cannot dispense in communicating knowledge even to the young. One thing which distinguishes the young child from the young animal is its powers of abstraction. The little pet dog Fido will never know, even in venerable old age, what is meant by pain or hunger; but its instinct will prompt it to run from a stick with which it has been struck, or to jump for a piece of meat. Little Mary may also run or try to run from a switch or may jump for a cake; but she knows what pain is and what hunger is, she also knows what beauty is—love, kindness, pride, humility. Her mind is stored with abstract ideas, and the abstract words of the catechism do not confound or embarrass her.

The catechism as written is not opposed to any sound system of pedagogy; no convincing reason has been set forth why it should be abandoned. It may be improved here and there, but this improvement will not be effected by omitting the words sacrament, or contrition, or Trinity, or transubstantiation. Give us examples, pictures, Church History and Bible stories; but let the catechism be kept as a foundation. Nor should the Bible stories be minimized to make place for nature studies drawn from robins and milkweeds. The task of memorizing should be begun at an early age. This whole matter is clearly set forth and proved by Gatterer and Krus in their *Theory and Practice of Catechism*.

HENRY S. SPALDING, S.J.

SACRAMENTAL MINISTRATION TO NON-CATHOLICS.

To the Editor, THE ECCLESIASTICAL REVIEW.

In his excellent article on this subject in the March number of THE ECCLESIASTICAL REVIEW Father Slater quotes Lacroix, as follows: "If a Catholic priest hears that a non-Catholic is in danger of death, he acts prudently, provided nothing stands in the way, if he goes to him, elicits with him acts of faith, hope, and charity, and perfect contrition for his sins. If circumstances allow, he may ask afterward whether he would not wish to embrace another (the Catholic) religion if he knew that he was not in the true faith, and do all that is necessary for salvation; whether he would not wish to confess and be absolved, if this were necessary for salvation. If he answer in the affirmative, he can be absolved conditionally."

Since the salvation of a soul is at stake, the matter seems important enough to explain the last part of the quotation by the following reference to Lehmkuhl (*Theol. Mor.*, vol. II, n. 515, edit. VIII): "Dein ut dari possit clam absolutio conditionata, præstat eum adducere ut se peccatorem coram Deo et me declaret, et, concepto dolore de peccatis, etiam declaret sibi placere ut per meum auxilium in assequenda melius æterna vita, quantum possim, ipse juvetur. Nam quod aliquando dicitur, proponendum illi esse, num si sciret necessarium esse, vellet confiteri et absolvi, hoc in se nihil est: non enim quaeritur quid vellet, sed quid velit et re ipsa faciat."

LECTOR.

MARYKNOLL MISSION LETTERS. XXV.

AMERICAN CATHOLIC MISSION,
WUCHOW, KWANGSI PROVINCE, CHINA.

Dear Father Superior,

Ever since I came to China there has been a sentence ringing in my ears. It is this: "China is turning to education."

It was almost the first thing I heard, and I have heard nothing more frequently since. It started with our first landing on Chinese soil, when the Jesuits of Shanghai dinned it into our ears; and all along the line it was the point that everybody emphasized the most. At Hongkong, Père Robert waxed

eloquent about it; it appeared to be the pet idea of Bishop Pozzoni; and, in Canton, Bishop de Guebriant actually harped on it. The missionaries, too, were all of one mind. Finally, one day I said to Father M., "We have picked up a lot of good ideas in the course of our travels, but what would you say is the keynote"? He smiled, for it had become almost a joke between us. "China is turning to education," he answered, using the well-known phrase.

Two years in China have only intensified that first impression for all of us. We have witnessed the unanimity of the missionary body, and we know how their interest centers in this question. If I go to Canton, Father Thomas will at once button-hole me and make me promise to attend his next meeting for the standardization of schools; if I run to Hongkong and chance to see Bishop Pozzoni, he immediately wants to know when we are all going to get together on that university for South China; and recently at Shiuhing, Father Henriques, the Jesuit Superior, held me over a day to discuss the general school problem here, "For you know, Father," said he, "*China is turning to education.*"

Indeed, one can see it for oneself. The most superficial observation is sufficient for that. The people are avid for education. Really, to see people so eager to learn is a new phenomenon to me. I do not imagine that this situation could be paralleled short of the rush to the universities in the Middle Ages. And it is not only the parents who are anxious to have their children educated: the children themselves are equally concerned about it. The people of China, men, women, and children, are out for education; it is the one great desideratum of the national mind. And, of course, they are going to have it.

The question arises as to what sort of education the Chinese are to procure. The main choice between the two systems—the Confucian and the Western, as they may be called—has already been made by the people, and they have practically chosen the Western. This is not to say that Chinese subjects will not be studied—such as their own language and literature, for instance; for these would be retained in any scheme of instruction. But the people are no longer content to spend the best years of life simply committing to memory texts from Confucius. Their school curricula will naturally carry certain

subjects peculiar to their own country, but the rising generation is going to be fed on pretty much the same mental pabulum as our own boys and girls, and the brand of education in vogue will emphatically deserve to be called Western. This term, of course, simply means that system pursued in Europe and America.

The school problem is actually the largest problem we have to face. We are alive to it, and if our plans go through, we shall "jump into the game with both feet" before very long. Just now, however, I wish to call your attention simply to one phase of it; namely, the matter of educating Chinese students in America. Needless to say, our principal work will be done here on the ground; that is obvious, for the Chinese are not going to emigrate in a body to America or anywhere else. But the principle of sending a few chosen subjects abroad is important, as I have often heard you yourself remark, and this is what is on the *tapis* just now.

Whatever one may think of the advisability of the Chinese going to a foreign country to study, it is simply a fact that they are going. I think it is due to two chief reasons. With some it is the fashion, much as it is used to be the thing with us to go to Heidelberg and other European universities; with others it proceeds from a realization that they will get a better training abroad than they are able to secure at home. For our part, we approve the principle strongly, and we give as our reason that, if rightly engineered, it can become a powerful means for the extension of God's Kingdom in China.

Of course, there are objectors—many of them; both among Chinese and foreigners. The term "*those Returned Students*" has become almost a by-word with some, and one prominent Chinese writer recently asserted that the only accomplishments of the Returned Student are an ability to wear foreign clothes and a knowledge of tennis. Another Chinese writer formulates the chief charges against the Returned Student as follows: "impractical", "disinclined to work", "knows nothing about China", "apes the foreigner", "unwilling to begin at the bottom", "inclined to look down on things Chinese", "acquired foreign cussedness rather than foreign virtues," and, "generally of no account". This is a formidable indictment, and there is some truth in it; for it has worked out that way in



many cases. But from their very nature these are all avoidable defects, and do not impugn the positive benefits which accrue from the plan.

To our mind the way it ought to work is this: picked boys—and girls, too, I hope—will attend Catholic colleges and universities in America, where they will receive principally two things; namely a strong grounding in and love for their Faith, and a disciplined mind that will enable them to wield influence for good upon their countrymen when they return. They will also learn many things of material benefit, such as how to develop China industrially, how to purify Chinese politics, how to use a knife and fork, and how to walk and perhaps dance. It will be a splendid thing to develop China's industries and to strengthen the governmental system; and although there are plenty of people ready and anxious to do all this, our students will contribute their share, also. Our special hope, however, is to do a great deal more for China by helping to bring her to a knowledge of God and His laws; and it is on this basis that we favor sending students to America.

A word one often hears here is prestige. And one often hears it in this connexion. It is thought that Catholic boys could be sent abroad for a higher education, so that they might return as superior creatures and thus lend, or give, if you wish, prestige to the Church. There is a distinction to be made here, unless I am mistaken. We do not want prestige itself so much, but we want that which creates prestige. We do not want the Church to be admired because many of her adherents are highly educated men; we want those men, by actually using their superior advantages, to make people not only admire, but embrace, the Church. We want something real; not simply something that exists in peoples' minds. Prestige can be dissociated, one sees, from the actualities or good qualities that should create it. In short, one Demosthenes is worth ten Ciceros, and while we would not go to all this trouble just to make the people say, "How well he speaks," yet we are justified if we expect to hear them declare, "Let us march against Philip".

We are all convinced that great good will come from leavening the mass with a small proportion of American-trained Chinese. These students will serve as a stimulus to

their coreligionists in China, and will be the leading spirits in that strong body of Catholic laymen which must be built up, if the Chinese Church is ever to stand on its own feet.

A special opportunity is open to us Americans in this connexion. Everybody knows that the Protestant missionary bodies are instrumental in sending students to America every year, and it is true, also, that many pagan boys are going of their own accord. This exodus has been going on since 1872. Consequently we are able to gauge somewhat the utility of the practice by the fruits already produced. Undoubtedly the results have been good, although they have not been realized in the fullest possible measure, by any means. It is true that many of China's most enlightened and influential men are found among the Returned Students, but they have not quite lived up to expectations, and, here, perhaps, is the reason.

A prominent American in China has lately written several articles. He gives to America-bound students this advice, which the Chinese are disposed to follow :

Twenty years ago Chinese students in the United States were for the most part enrolled in academic courses. To-day the vast majority are devoting their talents to the study of engineering, medicine, agriculture, commerce, and education. So far as academic training is concerned, there is little use now for the Chinese student going abroad. If his education in the United States is to serve him on his return to China, it must be *intensely practical*. He must supplement his course in engineering, agriculture, commerce, etc., with work in an industrial plant, on the farm, and in the business office. He must learn to translate his education into action.

The same writer says in another article :

The Chinese student proceeding to America should go with definite ideas in mind as to the character of the training he seeks, and endeavor to ascertain the place and institution which will best fit his needs. . . . Coming as the Chinese does from an environment ultra-academical in nature, he should avoid, for the present at least, the more academic of American collegiate institutions. . . . Generally speaking, Chinese students would do well to matriculate at institutions offering the more practical courses. Pratt Institute, Brooklyn ; Carnegie Institute, Pittsburgh ; Armour Institute, Chicago ; Drexel Institute, Philadelphia ; and the Case School of Applied Sciences, Cleveland, are some of the schools which should not be overlooked

in this connexion. . . . The New China needs men trained to build and operate railways, steamships, tramways, and industrial plants, to install power plants, municipal utilities, sanitation and irrigation, and drainage systems; introduce scientific agriculture and afforestation, raise thoroughbred pigs, cattle, and poultry, to improve China's fruits, field crops, and textile plants, develop modern banking, business methods, and corporate enterprise, open up the country's vast resources in mineral wealth, develop an effective press, and a well-administered system of local, provincial, and national government; perfect a body of civil and criminal law, and courts capable of guaranteeing to the people protection in their legitimate pursuits and aspirations; and build up a system of public elementary and vocational instruction designed to afford every boy and girl an opportunity for an education suited to the demands of his environment.

Of course, this writer is nothing more or less than a thorough-going American when he gives advice of this nature. Our country is famous for practical ideas. Another Far-Easterner, a gentleman connected with the Shanghai American School, holds equally typical views, if he is reported correctly in a recent paper:

The United States has made greater strides and more advances along educational lines than any other nation, in breaking away from traditional lines. . . . Among the white races, education has always tended to break away from tradition and to base itself on the practical needs of the race. . . . A step in making the curriculum practical in its content is shown by the work of the night school of the Y. M. C. A. Some of the following subjects are taught: advertising, salesmanship, window trimming, sign painting, sales management, business correspondence, mail order business, business interviewing, selling and soliciting conversation, automobiling, bookkeeping, etc. . . . American education is progressing toward the practical in its method. There is a long list of movements within the educational realm to-day, such as part-time schools, continuation schools, vocational guidance, wider use of school plants, and an introduction for the teaching of thrift. Many advances are being made along the lines of measurements and psychology tests, the consolidation of rural schools, physical training, the teaching of health and sanitation, and sex hygiene.

These writers outline exactly what is being actually done. Chinese boys with little more than a grammar school education

go to America and enter the university. They have the good example of our own American boys (who nowadays omit the college); so they can hardly be blamed. But we need lose no sleep over the situation. Not that we disapprove of practical education. That is furthest from our thoughts, for it certainly has its place—such, for instance, as in the Y. M. C. A. night school noted above. But we do maintain that China is not likely to be preponderatingly influenced by persons who have only the qualification of being practical.

This, then, is the special opportunity of which I speak. Let our separated friends train up the practical men if they can—the railroad builders, sign painters, and sex hygienists; while we turn to the formation of educated gentlemen, “men of God, fitted to every perfect work”. It will surprise me, indeed, if we are not obliged later to lend a hand with the material needs of the country; but at any rate others are welcome to the Carnegies and Woolworths of China, if we can have the Gladstones and the Ozanams.

There is only one drawback to the plan of sending our boys to America. It is the fact that they have very little money. Our converts, as you know, are recruited almost wholly from the poorest classes. Consequently, if this scheme is to be operated on anything like the scale desired, it will be necessary to secure some sort of subsidy for these students. This could come either by the building up of a scholarship fund for Chinese students, or else by a reduction in fees on the part of our Catholic colleges and universities. And the best plan of all would be a combination of both. One imagines that our schools would not be slow to meet us half-way in this matter; and at least we can assure them that such action would contribute directly to the strengthening of the Church in China.

We are conscious of your deep interest, and we present these ideas in the hope that you will be able to take some steps for their realization. With best wishes, I am, please believe,

Your obedient servant,

JAMES E. WALSH, A.F.M.,
Pro-Vicar of the American Mission.

CEREMONIES AT REQUIEM MASSES.

Qu. Kindly inform a number of priests who have been disputing about the following points. Is there a decree determining whether the acolytes rather than the deacon and subdeacon of solemn Mass are to minister the water at the Lavabo? At solemn Requiem Mass should the subdeacon carry the cross when leaving the sacristy to go to the entrance of the church where the celebrant first blesses the body before it is brought into the church?

Resp. There is no special decree, to our knowledge, against the practice (endorsed by many accredited liturgical interpreters) according to which the deacon and subdeacon minister at the Lavabo in solemn Requiem Mass. Schober, a member of the Sacred Congregation of Rites, in his work *Ceremoniae Missarum Solemnium* mentions the different practices or customs, and quotes the authorities for each. He himself concludes in favor of assigning to the acolytes of the Mass the duty of presenting cruet and towel at the Lavabo. The reason he gives is that the text of the rubrics in the Missal makes no mention of the rite in a Requiem Mass as part of the deacon or subdeacon's functions; and that therefore the ceremonies are to be observed as in other solemn Masses, concerning which the Missal states (P. II, tit. 7 n. 10), "ministrantibus *Acolythis* ampullam aquae cum pellicula et manutergio".

On the other hand, such authorities as Baldeschi, Martinucci, and Wapelhorst expressly assign the duty of presenting the water and towel at the Lavabo in solemn Requiem Mass to the deacon and subdeacon. If it is not done in the ordinary solemn Mass, it is because the subdeacon is engaged holding the paten, whereas this is not the case at Requiem Mass. Evidently both methods have the sanction of custom and each has a reason.

As to the second point, the Ritual and Ceremonials direct that an acolyte (cross-bearer) carry the cross while the coffin is brought from the house to the church, which means to the front of the altar. At the Absolution in the church, however, and thence to the grave, the subdeacon carries the cross.

INTEGRITY AND VALIDITY OF THE RITE OF CONFIRMATION.

Qu. We had a large class at Confirmation this year, as the bishop had not been on visitation for some years. Some of the confirmands came a long distance, and as the bishop insisted on beginning punctually, two of my candidates were late. They came in just as the initial imposition of hands had been completed, but promptly placed themselves in line to receive the remaining rites. Afterward I noted the words of the Code (Can. 789): "Confirmandi si plures sint, adsint primae manuum impositioni seu extensioni, nec nisi expleto ritu discedant". Must these late-comers be confirmed anew, or did they receive the sacrament? They had no godfathers, for these were left behind in the crowded church and made no effort to get to the altar rail.

Resp. Whilst the canon makes the observance of the ceremony obligatory in the reception of the sacrament, its omission does not invalidate the sacramental act as a whole. Even if the bishop knew of the omission, he might licitly go on, provided the candidates be present at the second imposition of hands, which is simultaneous with the unction of chrism in form of a cross on the forehead. The same is to be said about the final blessing, although the canon ordains that the candidates remain to the end. There is a decision of the S. Congregation of Propaganda (17 April, 1872) determining the essential of the ceremony in Confirmation to the above effect. As for the presence of a godfather, the canon reads: "si haberi possit".

WITHOUT A MISSAL AT THE ALTAR.

Qu. In going to a mission to say Mass one morning my automobile broke down on the road. I left the machine and got a neighboring farmer to drive me to the little church. When I arrived, I found that I had left my missal in the car. The people were waiting for Mass, and to go back for the book after the delay would have taxed their patience, especially as some of them were fasting. I had, moreover, a number of confessions to hear. Under these circumstances I explained my difficulty to the congregation and asked if anyone had a missal. An old lady brought me her English prayer book—one of Father Wynne's Mass books. It looked respectable, had large type, but the text was of course English. Now I said to myself that with a little indulgence of grammatical mistakes on the

part of the Church, I could probably translate the vernacular to something like the Latin Missale. And this I did, my facility in using Latin being rather admired (as I learnt afterward) by the people who realized the nature of the experiment. Was I justified in this or is the obligation to use the "editio typica" so strict as to make the act a violation of rubrical law?

Resp. Whilst the rubrics of the Mass regarding the "ornatus altaris" are of strict obligation, an exceptional deviation, which in no way involves lack of reverence, but is conditioned by the desire to make the graces of the Holy Sacrifice and Communion accessible to the faithful, could hardly be construed into a fault. Theologians condone the entire absence of a missal through necessity and where a priest is morally certain that he can remember the Mass formulary, as in the case of a Requiem Mass.¹ In the present case it would be a question merely of accurate reproduction of words in the Latin, while in all other respects the English missal offers a perfect typical copy, so that nothing is wanting in the essentials prescribed by ecclesiastical law.

ABSOLUTION FROM CENSURE BY TELEPHONE.

Qu. I know that confession and absolution by telephone or letter are not held licit in the practice of the Church. Is there any prohibition against obtaining absolution from *censures* by telephone or telegram?

Resp. No. Censures are ecclesiastical punishments, independent of the sacramental rite. Hence they can be remitted in any manner that is practical.

RENEWAL OF THE SACRED SPECIES.

Qu. The Roman Ritual prescribes the frequent renewal of the Sacred Species, but does not say how often or at what interval of time. My former pastor was very particular and had the Hosts in the ciborium and the lunula renewed every week. My present pastor wants it done every two weeks. What is the sanction or obligation as interpreted by theologians?

¹ Pruemmer, *Manuale Theol. Moral.*, III, n. 297, et al.

Resp. The prescription to renew the Sacred Species rests on the principle of guarding against corruption and therefore irreverence. The ancient councils succinctly state the matter thus: "Particulae consecratae toties renoventur quoties pro locorum conditione necessarium sit ut omne periculum corruptionis sollicitè avertatur" (Conc. Vien., III, 4). The Cereimoniale Episcoporum (I, 6 n. 2) prescribes renewal once every week; and that is a safe ruling, since, where the practice is to reconsecrate at longer intervals, a casual forgetfulness to do so may cause the irreverence against which the Church cautions us. Apart from this danger of forgetfulness much depends on the climate, and many diocesan statutes are content to prescribe that the renewal take place within ten days or two weeks.

THE AUTHORITY OF THE "ORDO".

Qu. We were taught as a principle in the liturgy class that when "on ceremonies" we are to obey the directions of the Master of Ceremonies, even if he happens to be in error. Likewise, if we have any doubt about the ordering of the Divine Office, we should follow the directory or Ordo. Now I can understand the authority of a Master of Ceremonies in public functions, and how any disagreement with him would be apt to create disorder in the sanctuary. But why should one follow an error made by the compiler of the Ordo or perhaps by the printer, when one is perfectly sure that there is such a mistake. Will you please give an explanation for the guidance of a student in sacred Orders?

Resp. There is no authoritative principle that one must follow the Ordo when it is plainly in error. The principle, rightly understood, is that if one *is in doubt* about the directions of the office he should follow the Ordo. The principle is one that is intended to satisfy the individual conscience. But in the matter of obeying the Master of Ceremonies, there is question of public order and edification, which would be disturbed if special knowledge were set against appointed authority.

Ecclesiastical Library Table.

RECENT THEOLOGICAL PUBLICATIONS.

Theological treatises on the moral virtues are none too numerous, although the subject offers extensive opportunities for explanation and discussion, and has, moreover, the advantage of being eminently practical. Hence the appearance of *Tractatus de Virtute Religionis* (3rd edit. 1921), published at Bruges by the Rev. O. E. Dignant, D.D., is very welcome. The treatise is divided into three parts. The first considers the virtue of religion in general; the second treats of the specific acts of religion—prayer, adoration, vows, etc.; the third is a brief discussion of the sins opposed to the virtue of religion. The section on prayer, though brief, is quite complete. It is interesting to note that Dr. Dignant favors the opinion of Suarez and Lessius that the souls in Purgatory can pray for themselves and thus obtain a mitigation of their punishment—an opinion which is usually disregarded by ascetical writers. Treating of the qualities requisite in prayer that it may be infallibly efficacious, Dr. Dignant takes exception to one of the conditions laid down by St. Thomas. The Saint asserts (*Summa* II-II, Qu. 79, a. 15) that infallible efficacy is promised to our prayer only when it is a petition in behalf of ourselves, and adduces in proof the words of our Lord, "If you ask the Father anything in My Name, He will give it to you" (Jno. 16:23). Dr. Dignant holds that this condition cannot be deduced from our Lord's promise; for when God grants a favor to another at our bequest, He may be rightly said to give it to us. The Canaanite woman (Matt. 15) prayed, "Lord help *me*", when she petitioned for her daughter's cure, and our Saviour answered, "Be it done to *thee* as thou wilt". The requisite condition, Dr. Dignant contends, should rather be that we pray for one who is rightly disposed (whether ourselves or another). This opinion he substantiates by I Ep. Jno. 5:16, where infallible efficacy seems promised to our prayer for our brother.

A notice of the treatise on Confirmation by Fr. John Umberg, S.J., has already appeared in these pages. One of the noteworthy features of the work is the emphasis that the author

lays on the necessity of Confirmation. Although the Code states "*hoc Sacramentum non est de necessitate medii*" (Can. 787), Fr. Umberg considers that this statement refers to necessity of means in the strictest sense (as is ascribed to Baptism), and that Confirmation is necessary as a means of salvation in the same sense that prayer is necessary. In other words, for adult Christians Confirmation is the ordinary means of preserving the state of grace amid the temptations and spiritual combats of life's journey. Just as the Apostles would not have been able to endure the manifold trials of the Apostolate without the assistance of the Holy Ghost which they received on Pentecost, so the ordinary Christian cannot preserve his soul from sin without the supernatural help of Confirmation. The supposition is, of course, that a person has the opportunity of receiving this Sacrament, for God will supply extraordinary means of grace to those who, through no fault of their own, are unable to receive Confirmation. Fr. Umberg's view on this point will be considered by some as rather extreme, since, as Noldin says (Vol. III, n. 92), the question of the necessity of Confirmation even by merely ecclesiastical precept is still disputed.

An extensive disquisition on the meaning of the phrase "*Filius hominis*", so frequently employed by our Divine Redeemer in reference to Himself, was published a few months ago by the Vatican Press. The author, Dr. Francis Roslaniec, a student at the Biblical Institute, endeavors to prove that the expression is not merely a synonym for "man" or "I" or the "ideal man", but is a phrase indicative of Christ's Messianic dignity, taken from the prophecy of Daniel, where the glory of the Messiah is foretold: "I beheld, therefore, in the vision of the night, and lo, one like the son of man came with the clouds of heaven" (Dan. 7: 13). It was in this sense that our Lord designated Himself as "*Filius hominis*" from the very beginning of His public life, and not merely (as Holtzmann would have us believe) after the confession of St. Peter (Matt. 16). Dr. Roslaniec is to be commended for the clear and orderly demonstration of his thesis. Beginning with a brief summary of the various interpretations of "*Filius hominis*", he next considers the signification of the expression in Hebrew, Aramaic, and Greek. Then he examines the use of the term in

the canonical books of the Old Testament and the apocryphal book of Henoch, and finally discusses the phrase as employed by Christ. In an Appendix, the author argues that the full sense of "Filius hominis" includes also the idea of Christ's Divinity. Such was the meaning of Daniel's prophecy, and such was the sense of the expression as employed by our Blessed Lord.

In *Die Echten Schriften des hl. Thomas von Aquin* Dr. Martin Grabmann has published an extensive and painstaking research to determine which of the writings attributed to St. Thomas are authentic. The occasion of this work was the publication a decade since of *Des Écrits authentiques de S. Thomas*, by Fr. Mandonnet, O.P. The latter had laid down as a safe and sure norm of determining the Saint's writings the catalogue of Bartholomew of Capua, who testified at the process of canonization of St. Thomas in 1319. Dr. Grabmann considers this catalogue insufficient and at times faulty; and employs as criteria all the ancient catalogues as well as the manuscripts of the Saint's writings. He even ventures to point out in the case of some incomplete writings the exact place where St. Thomas terminated his work and subsequent authors began. As Dr. Grabmann's book is quite lengthy and its topic is very complicated, we may safely assert that it will not be extensively circulated in America.

The large number of treatises on the Blessed Virgin that have appeared recently testify that the Mother of God still retains her exalted position in theological circles. A Spanish version of the Rev. L. Garriguet's *La Vierge Marie* has been issued at Barcelona. The author views our Blessed Lady under a threefold historical aspect—in the mind of God and the expectation of mankind, on earth, and in heaven. Fr. Godts, C.SS.R., has published at Brussels an essay entitled *La Corédemptrice*, the purpose of which is to justify the application to Mary of the title Co-Redemptrix. In the *Irish Ecclesiastical Record* for February the Rev. Edward James writes on "The Blessed Virgin Mary in St. Irenaeus" and demonstrates against Dr. Hitchcock, author of *Irenaeus of Lugdunum*, that Mary's divine maternity and perpetual virginity as well as the active part she took in the Redemption were taught by this second-century Father. Even her Immaculate Conception

may be deduced from the complete antithesis that St. Irenaeus places between Eve and Mary.

A lengthy article by the Rev. I. Kramp, S.J., on *Magisterium Divinale*, a theological work of the thirteenth century by William of Auvergne, Bishop of Paris, was begun in the fourth number of the *Gregorianum* for 1920. Fr. Kramp's purpose is to point out the extensive influence exercised on the writings of Alexander of Hales by William of Auvergne and to show the important part the latter took in the development of thirteenth-century Scholasticism. Fr. Kramp writes in German but he has appended a Latin translation to the first two numbers of his article.

It is to be regretted that Cardinal Billot's series of articles on God as the efficient, exemplary, and final cause of the universe, which was begun in the first number of *Gregorianum* has been discontinued. However, the learned Cardinal contributes to the January number of the current year an appreciation of a book entitled *Les Origines du dogme de la Trinité* by the Rev. Jules Lebreton of the Catholic Institute of Paris. The method followed by the author, namely of considering the infallible authority of the Church as of paramount importance in the quest of historical data, wins the warmest approval of Cardinal Billot and is placed in strong contrast to the method employed by those who entirely disregard the *Magisterium* of the Church in their historical investigations. Fr. Lebreton devotes a good portion of his book to comparing pagan mythology and the Hellenistic speculations on the *Logos* with the Christian doctrine of the Holy Trinity. The striking contrast between these human aberrations and the revealed mystery of God's inner life is clearly demonstrated.

A very good exposition of the advantages of the "heroic act" is contained in the Spanish fortnightly review *Revista Ecclesiastica* (Vol. II, 1920, p. 223). The question asked is whether this renunciation of all the satisfactory fruit if our good works is not contrary to the charity we owe to ourselves. The response states that not only is the heroic act not contrary to charity—for it has received the approbation of several Popes—but it is an act of the most exalted virtue and is most pleasing to God and meritorious for ourselves. A similar exposition of the heroic act is contained in the *Liguorian* (Oconomowoc,

Wis.) for March, 1921. It is rather interesting in this connexion to note what Dr. Pohle states in regard to the heroic act, "It is doubtful whether God accepts such a sacrifice and actually deprives those who make it of the satisfactory values which they surrender" (*Eschatology*, p. 98).

At the beginning of the current year, the management of the *Nouvelle Revue Théologique* was transferred to the Jesuit Fathers of Louvain. The periodical will be published, however, as previously, at Tournai. There is every reason to expect that the periodical will retain the high standard that has characterized its articles in the past.

Amid the abundance of practical theological questions that the Code has occasioned, it is good to find a little scholastic speculation. The *Collationes Brugenses* for December, 1920, treats the question of the end of the Incarnation—would the Word have become Incarnate if Adam had not sinned? The writer, H. Lamiroy, defends the teaching of St. Thomas, that the adequate and only end of the Incarnation is the redemption of fallen man.

The Call to Unity, by Dr. William Manning, the Episcopalian Bishop of New York, shows the earnest desire of the writer to realize the prayer of Christ, "Ut omnes unum sint". However, he lays down as conditions of unity, that the Church of Rome renounce some of her very fundamental doctrines—the monarchic hierarchy and the sacramental system. Such conditions are, of course, impossible. The only way to unity is by humble submission to the divinely-appointed authority of the Catholic Church.

FRANCIS J. CONNELL, C.S.S.R.

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SERMON TOPICS.

Two principal worries afflict the young preacher. The first in logical order, and mayhap not the last in importance, is the subject matter¹ of his next sermon. The other is the one to which works on homiletics give almost exclusive attention, namely, the treatment of the topic which has been chosen.

The first worry is the topic. A recent writer has framed it in the question which forms the title and topic of his article in *The Homiletic Review*:² "What Shall I Preach About Next Sunday?" What, indeed? A smart answer might refer to St. Paul's easy solution of the difficulty. His formula was simple. He preached Christ crucified. That doctrine was a stumbling-block to the Jews; to the gentiles, foolishness. It had to be urged and insisted upon constantly. But St. Paul found many other topics in his letters to the Churches.

But what is the difficulty? The same number of the *Homiletic Review* gives ten themes with appropriate texts for the following month's sermons (page 337). The homiletic department of *The Expositor* (Cleveland) gives each month very many themes attractively expressed together with appropriate texts and sometimes fairly full outline-sketches. The Protestant preacher might well seem content. The question with the writer who has mooted the matter is, however, the preacher's "appeal" in the sermon, his power to interest his auditors:

It may seem a long cry from short-story or drama writing to the evolving of sermons; yet, after all, the underlying need is the same. To be effective, all three must appeal to the audience whether reader or listener. The sermon as well as the story demands that indefinable something that the story-writer calls "punch".

. . . Granted it is that the minister—as well as the serious writer—is not seeking, primarily, either the plaudits of men nor [*sic*] the mere money with which to exist, but is striving to do his bit in his

¹ The word "topics" is used in the present paper in its general modern meaning of "theme" or "subject", and not in its rhetorical and technical sense. The word "subject" is sometimes used for "title". "Subject matter" is rather heavy. "Theme" is specific, but is often identified with "subject", although sometimes distinguished therefrom, as by Genung in his illustration from Irving's Sketch Book. Irving chose "Christmas" for one of his "subjects", but his "theme", says Genung, "evidently is, 'Influence of English Christmas observances on my heart and imagination'".

² October, 1920.

own particular way for the betterment of his fellows. All the wielders of the pen find themselves at times facing the blank wall of necessity up which they must somehow climb. "What shall my next story or play be?" and "What shall I preach about next Sunday?" are twin puzzles.

The minister has his ways for providing new material, though many are slipshod and haphazard. There is the note-book crammed with texts, themes, and topics with appended suggestions; or there is the file-drawer or old shoe-box with a litter of jumbled paper, like Jonathan Edwards' trunk. It is possible, as so many have proved by long experience, to find something in this "five-and-ten-variety" assortment which may do. But would it not be better to know what kind of appeal is best suited to the time and circumstances and to be able quickly and surely to find the appropriate material? This is not as impossible as may at first thought appear. Herein lies another reason for calling the preacher and the writer kin.

It is not desirable to follow the writer any further in his suggestion that the preacher could find in "six human emotions" (which he specifies and subdivides into topics) that variety, that spice of life which his pulpit desiderates and which, he declares, the writers of stories and dramas find therein. Timeliness is the important thing.

Of course, the Catholic conception of preaching is somewhat different from this. The intellect of the congregation must not merely be furnished with truths but with a body of truth, doctrinal, moral, liturgical. The will of the congregation must be stimulated to accept that body of truth and to put it to good use. That is the end to be reached. The methods will vary much according to the skill of the preacher and the particular habits of mind of the auditory. *Non nova sed nove*. The preacher must indeed be as interesting as possible in his presentation of truth. His is the task, whilst teaching, to please and to move.

The Catholic preacher has an advantage over many a Protestant minister. He has the series of Sunday Gospels and Epistles—a traditional mine for topics and texts, a mine opened up to him and fully explored alike by the homilies in his breviary, by the well-nigh innumerable sermons of the masters in pulpit oratory that have become classics, and by the endless stream of current pulpit exposition appearing in volumes and periodicals.

He may nevertheless still remain perplexed about his selection of a topic. He faces an embarrassment of wealth even in what few sermon-books he may have at hand—so many different topics with accompanying texts for each Sunday! He feels that his own sermon, to be properly effective, ought to be his own composition. Can he not strike out something relatively original, suited to his own people's more immediate needs and capacities, timely in a special and parochial way, interesting from a purely local point of view? Yes, of course; that should be the preacher's aim. If he have eyes to see and leisure to look, interest and appropriateness lie all around him. There are sermons in stones as well as in books. And as for books, they can be found in the running brooks. There is good in everything. The page of Revelation he has read and studied. The page of Nature also lies spread out before him. Material is at hand in greatest abundance.

What, then, is the difficulty? Sometimes, indeed, there is no difficulty. A scandal in the parish, a collection for home or foreign missions, the need of a parish school or convent or house, the first Mass of a young priest, a novena or triduum or Forty Hours Devotion or mission—all these suggest the appropriate topic. But there are the fallow Sundays, undedicated to any special purpose. Normally, they are in the great majority. What to do with them?

One part of the difficulty may lie in the unformulated thought that the customary haphazard selection, Sunday after Sunday, of pulpit themes tends to give a miscellaneous character to truth, as if it were a heap of stones rather than a house, a congeries rather than an organism. Since Catholic truth is an organized body, it can be anatomized; and if this be done skilfully and in logical sequence, each part becomes a topic, the correlation of part with part also becomes a topic, and the preacher's way stretches out before him in a well-defined vista. He needs not to worry about his topics. Thus he has the Creed, the Commandments of God and of the Church, the Sacraments, the seasons of the Church Year and their liturgical adornment and symbolism.

Catholic works on homiletics sometimes give attention to the plan of such a course of sermons. They approve it, and help the preacher to construct a course of sermons that shall

embody the idea. The help they give is not usually particularized and detailed, Sunday by Sunday, but is given in bold and sparse outline. It will be the preacher's business to make the more detailed and specific outline.

It is clear that such a course of sermons, extending doubtless over several years, will cover all the duties and rights of Catholic holy living. Once the plan is fully sketched, the preacher will have his topics at hand, ready made as it were. He will not be puzzled by the question of selection. His remaining puzzle will be the treatment appropriate for each topic and for the capacity of the auditory.

Such a course would have other advantages besides that of saving the preacher his moments of embarrassment and puzzlement over the selection of a topic.

First of all, it would meet the need of instruction for the people in doctrine, moral, and worship. There appears to be a general conviction that such instruction is much needed.³ Many Catholics have reached adult life without systematic training in Catholic duty. Even those who have passed regularly through parish schools and even, it may be, through still higher institutions of learning under Catholic auspices, would profit by a course of sermons based on the catechism but not catechetical in form. For *repetita juvant*, and the outlines of memorized instructions grow fainter and fainter as the years of workaday life in the world pass by. Meanwhile, unfortunately, the early convictions of faith have perhaps been subtly assailed and partially undermined by casual conversations with unbelievers of all shades of doubt or denial, by indiscriminate reading of books or periodicals, by the nagging trials of life and by what to many will seem life's purposelessness and terrible confusion, by gross scandals and by the occasional conflict between Catholic ideals and Catholic practices.

³ Kelman, *The War and Preaching* (p. 15) speaks for the Protestant congregation: "For education as the object of preaching, much may be said. No one will deny the value or the necessity of it, for the ignorance of the average hearer concerning religious truth is beyond all belief. It is this colossal ignorance, even in otherwise well-educated people, which constitutes the chief difficulty of the modern pulpit." And this in spite of the very slim bundle of doctrines supposedly held by any Protestant sect and presumably inculcated in Sunday Schools, prayer-meetings, Bible classes, courses of lectures, revivals and such extraordinary visitations as those of the Rev. William Sunday. Catholic living, on the other hand, is based on a larger and more intricate structure of belief and practice. Education here, begun in parish schools, should be continued indefinitely in Catholic pulpits.

Now sermon-topics chosen at haphazard may indeed sometimes hit the mark—may enlighten some darkened mind, may encourage some fearful heart, may stimulate some weakened will. Such a result will, however, be attained rather by good luck than by good guidance.

A second advantage of a full course of sermons on Catholic living is that, when properly planned and sketched in some detail, there is hardly the possibility of contradictory statements about matters that are not of faith. An example will illustrate my meaning. During Eastertide, two priests preached in the same Cathedral church. One of them declared that, although the Sacred Text made no mention of our Lord's appearing to His Mother after the Resurrection, we could rest assured that He must have done so, since He was a perfect Son and would not forget the reverence a good son pays to a good mother, but would certainly rejoice her heart by any good news. The priest who occupied the pulpit on the following Sunday commented on the silence of the Gospel narrative and drew from that silence the lesson that Our Lady continued, even after the Resurrection, to be the Queen of Martyrs and the Mother of Sorrows—that our Saviour denied His presence to her in order to make her heavenly deserts even more glorious by her earthly desolation. What qualifying statements each preacher made in his exegesis, I do not know. At all events, the impression left on the mind of one devout listener to both sermons was obviously disturbing, and I was asked to harmonize the statements.

Again, a regularized course of sermons would obviate the difficulty of frequent treatment of the very same theme by different preachers. Four priests were invited to preach at a "Forty Hours". The first one spoke on "Prayer". The second one preached on "Prayer". The third one treated the subject of "Prayer". The fourth one—(my synonymy is panting)—discussed the need of "Prayer". It is to be hoped that the four sermons were at least original. But the curious occurrence attained the proud eminence of a clerical classic in that diocese.

In his *Manual of Sacred Rhetoric*, Father Feeney notes⁴ three advantages, which may be summarized as follows: (a)

⁴ Second edition, 1915, pp. 70-74.

The Catholic laity, properly instructed in their religion, could—especially in America—influence their Protestant neighbors through the example of a consistent Catholic manner of living. Example is more powerful than precept. But (b) the laity, whilst avoiding the attitude of preceptors in religion, would be prepared to give adequate reasons for the faith which is in them. There are many honest inquirers, and the replies need not be contentious or argumentative, but need only state the facts (in contradiction of the misrepresentations and distortions now current) of Catholic belief and practice. Meanwhile (c) the preacher should, by a course of instruction, fulfil the earnest hopes expressed in the Third Plenary Council of Baltimore for a connected and adequate presentation of Catholic truth. This presentation might follow the order of the Roman Catechism, of the diocesan catechism, or of any approved author. "The fathers of the council", says Father Feeney, "did not wish to interfere with the liberty of preachers by imposing on them any formal precept regarding the choice or sequence of subjects; yet, for all zealous priests, the united exhortation of their bishops assembled in synod will have the directive influence of a law, especially when the exhortation results from intimate knowledge of the requirements of the people."

If a detailed scheme of sermons which should apportion specified themes to specified Sundays were constructed for a particular parish, each preacher would know a long time ahead what topics were to be handled by himself, and he would have leisure for the work of reading, meditation, planning and composition. Certainly, he would be spared an embarrassing search for a theme or topics, and thus one of his major puzzles would be automatically solved.

If, for any diocese, such a detailed scheme were outlined by episcopal authority (perhaps better, even by episcopal mandate), the best and most practical learning of the diocese could be invoked in the construction not merely of a consistently planned series of sermons, but as well of a fairly detailed sketch for the treatment of each sermon in the series, together with references to easily accessible works of information or unction under each topic. A common feature of our American city-life, namely the frequent migrations of persons and even

families from parish to parish, would not interfere with the sequence of instruction, since, on any given Sunday, all parishes alike would have sermons on only the assigned topic. If it were at all feasible to have a nation-wide schedule for a complete course of sermons—with whatever interruptions might be deemed advisable for the introduction of special topics of national interest—we should have an ideal state of things, and an impressively authoritative sanction for the series of sermons.

It is true, of course, that every diocese must meet special conditions of Catholic life within its confines, and so must each parish within a diocese. If these conditions could not be regularized by authority (for instance, by assigning some definite Sunday of each month for purely parish or diocesan topics, by way of exception to the planned series of sermons), it might be well to have two sermons, both of them appropriately shortened, on one (exceptional) Sunday—one sermon professedly following the course, the other professedly an interruption of it.

The sermon preached at the principal or “parochial” Mass should be restricted to twenty minutes. In a logically abbreviated form, the same topic should be handled at all of the “low” Masses, and could take the form of a “five-minutes” or “ten-minutes” sermon.

It is interesting and encouraging to note that Father O'Dowd furnishes⁵ us with the topics for a course of sermons extending over three years, specifically apportioned to the various Sundays of the year. He also gives detailed references to sources for each sermon. All this is most helpful. Considering the diversity of talents and mental points of view in preachers, it may not be wholly feasible to go into detail of sketches for each sermon. It might nevertheless be proper and profitable to construct quite elaborate sketches or plans⁶ for each sermon, and then allow the preacher to follow the bent of his own genius in accepting or rejecting or modifying the details.⁷

⁵ O'Dowd, *Preaching* (Longmans, 1919), pp. 225-233.

⁶ Once the topic has been indicated, the preacher can have at hand many helpful manuals such as Canon Howe's *Sermon Plans* (5th ed., Washbourne, 1917, 500 pages); the *Sermon Notes* of Fr. Hickey, O.S.B. (Washbourne, 1911, 162 pp.), covering a three-years' course of instruction, and the like.

⁷ Potter's *The Pastor and His People* deals with the proper manner of treating various classes of sermons. Complete sermons on various cycles of topics

The important desideratum is a connected, logically devised series of sermons on Catholic faith and practice.

An example of the general idea advocated in this paper is furnished by the Rev. Dr. MacEachen's *Doctrinal Program for the Year of Our Lord 1920*.⁸ The full course covers four years, and each year will have its own complete pamphlet. The course begins with 1920, and the pamphlet assigns a page to each Sunday. An idea of the sequence of subjects will be gained by looking at the topics for January. These are: 1. God exists eternally; 2. God is unchangeable and infinitely perfect; 3. God is omnipotent, omnipresent, and omniscient; 4. God is all-just, all-wise, and all-merciful. Each of these subjects has suggestive remarks together with references to the Scriptures, the Catechism of the Council of Trent, the *Summa Theologica* of St. Thomas, and the two *Series* (Dogmatic and Moral) of MacEachen's *Catholic Library*. These references are abundant for the proper treatment of each topic. But the feature that may strike the reader as most interesting and helpful is the apparent desire on the part of the writer to have these pamphlets placed in the hands of the people at the beginning of the year, so that even a hasty glance at the appropriate page will put the congregation in possession not only of the topic to be treated in the forthcoming sermon but as well of the main outline of the instruction to be given. Each page serves both as a preparation for an attentive hearing and as an easily accessible record with which the memory may refresh itself, while the intellect is enabled to connect sermon with sermon in a logical series. Doubtless the references to the Scriptures and to the *Catholic Library* are intended to stimulate home reading of both. The habit of con-

have been issued by the Catholic publishers. There are, for instance, the two volumes of Bagshawe's *Catholic Sermons: A Series on Faith and Morals*, containing over 800 pages (St. Louis, Herder), published in 1903 in somewhat altered form from that of the first edition, and furnishing three cycles, namely on the Creed (with 32 sermons), the Commandments (32 sermons), the Sacraments (18 sermons). Wagner (New York) has issued four volumes of *A Pulpit Commentary on Catholic Teaching*. We thus have *The Creed* (1907), *The Commandments* (1908), *The Means of Grace* (1909), *The Liturgy* (1910). By the way, the Liturgy as a source for topics is declared by Mgr. Meyenberg (*Homiletic and Catechetical Studies*, Pustet, 1919, p. 56) "a compendium of all religious truths", and to it he devotes one-half of his large volume (pp. 164-570).

⁸ Catholic Book Company, Wheeling, W. Va.

sulting the Scriptures might thus be begotten, with untold fruit of unction and enlightenment. The experiment seems, at all events, well worth trying. Perhaps the best way of illustrating the scheme is to quote here in full one page of the brochure for 1920:

January 4. Sunday, the Feast of the Holy Name.

The Epistle: Acts IV, 8-12. The Gospels: St. Luke II, 21.

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|------|-----|---|
| Thu. | 1. | <u>The feast of the Circumcision of our Lord (a Holyday of obligation).</u> |
| Fri. | 2. | The feast of St. Macarius, abbott. |
| Sat. | 3. | The feast of St. Genevieve, virgin. |
| Sun. | 4. | <u>The feast of the Holy Name.</u> |
| Mon. | 5. | The feast of St. Telesphorus, pope and martyr. |
| Tue. | 6. | The feast of the Epiphany of our Lord. |
| Wed. | 7. | The feast of St. Lucian, martyr. |
| Thu. | 8. | The feast of St. Severinus, abbott and confessor. |
| Fri. | 9. | The feast of St. Julian and Basilisca, martyrs. (Abstinence.) |
| Sat. | 10. | The feast of St. Agatho, pope. |

The law of abstinence binds those who have completed their seventh year of life.

Subject: **God exists eternally.**

God is Life, from Whom all life comes. God is absolutely free and independent. He lives in an eternal present without beginning or end.

Both reason and Revelation speak to us of God. All creation proclaims the power and bounty of God. He is the only uncaused cause; He is the Prime Mover by Whom all things exist and act. The Universe, the Moral Law, Conscience all attest the existence of God.

Scriptures: Genesis I; 2 Machabees 1, 25; Exodus 3, 11; Psalm 92, 2; Genesis 21, 23; Rom. 1, 20; Daniel 6, 26; Psalm IX (X Heb.), 16; Psalm XLVII, 15; Apocalypse I, 8; Apocalypse XXII, 13.

Sources: Council of Trent Catechism (Rom. Cat.), Part I, ch. 2, n. 7; Summa Theologica (St. Thomas), 1a, q. 10.

Reading: MacEachen's Dogmatic Series, Vol. I, chapter 2.

The doctrinal programs for 1921, 1922, 1923 are summarily given (pages 53-62) of the brochure for 1920. As has been said already, each year is to have its own special Program developed after the type quoted above, and the Program for 1921 has already appeared (52 pages). It will have been noticed that each Instruction is treated briefly, and the genius of the preacher is quite untrammelled in the development of the topic. One of the two worries noted in the opening paragraph of the present paper is thus obviated. The worry of the treatment, still remaining, is nevertheless reduced by the references to sources.

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Criticisms and Notes.

HISTORY OF THE ARCHDIOCESE OF CINCINNATI 1821-1921. By the Rev. John H. Lamott, S.T.D. Frederick Pustet Co.: New York and Cincinnati, 1921. Pp. xxiii—430.

The congratulations lately extended by their brethren, clerical and lay, to the Catholics of Cincinnati on occasion of their centennial—congratulations which at this writing the REVIEW anticipates—will of course be motived by the auspicious event commemorated. For though a century is but a comparatively brief span in the long life of Mother Church, nevertheless the day whereon an ecclesiastical province reaches the hundredth anniversary of its birth is sufficiently venerable and important to elicit widespread joy and festive celebration. Happily, the occasion is honored and crowned by the timely issuance of the volume above in which the story of the hundred years is worthily narrated. The life-history of any organic part of the Church is necessarily replete with events that elicit admiration and bespeak thankful praise. This is especially true when the breaking of the soil, sowing of the seed, guarding, tending, and garnering of the harvest occur in the virginal fields of a pioneer territory.

The author of the present volume has succeeded in seizing the leading events in the organized life of the Church in Ohio and in describing their growth and gradual fruiting. He groups these events in relation to their natural and providentially guided causes and manifests their results in the actual development of the Catholic community. The Church in Cincinnati has been blessed with great leaders; apostolic, saintly, learned bishops, zealous priests and a staunch, faithful, self-sacrificing laity. A significant testimony to the clerical body is the fact that during the century completed thirty of their number have been chosen to fill as many episcopal sees in various parts of this country. One of the features of permanent value in the present volume lies in the sketches it contains of the lives of its founders and great leaders. Biographies of its several Bishops have, it is true, already been issued in distinct publications, but it is good to have them here in their successive causal series.

Pertinent to the element of personal causality the full and relatively complete list of the clergy, giving the date of birth, ordination, etc., is particularly interesting and valuable. No less so are the diagrammatic tables by which one can follow the organic as well as the geographical development of the diocese and archdiocese. The narrative, illustrated by these tables, reveals "the consoling fact",

noticed by Bishop Moeller, "that the territory which constituted the struggling diocese of Cincinnati a hundred years ago now embraces four flourishing dioceses. The Catholic population of these is more than three thousand times larger than that of the original diocese. Wonderful indeed!"

Two particularly interesting chapters which, did our space permit, might justly be singled out for comment are those that deal on the one hand with the history of the religious communities, and on the other with the educational and social life of the archdiocese. These accounts make manifest that Cincinnati has more than corresponded to the educational progress of the century and has marched abreast with her sister provinces in this respect.

The congratulations extended to Cincinnati on her centenary celebration may justly, therefore, include her felicitous possession of the present history. The zeal, labor and skill that have been expended in its production are deserving of highest praise. Within a comparatively short space of time Father Lamott succeeded in gathering—frequently, if not mostly, from out-of-the-way places—a wealth of historical sources, the catalogue of which alone occupies more than half a dozen pages.

Shortly after her middle life the diocese of Cincinnati was struck by a financial blow that shook her corporate life to its very foundations. The wisdom, foresight, energy and courage of her leaders and the steadfast faith of her people were strained to their utmost. And indeed without, we must think, some special guiding Providence, they might have succumbed to the storm. While, as Father Lamott observes, there were some large accounts among the deposits, the majority of the accounts were held by people who had labored hard to "put something by for a rainy day", and when this was taken from them, sickness, loss of work, and misfortunes in the family fell heavily upon them. Many became despondent and many fell away from the faith. Conversions became less frequent and more difficult. The ecclesiastical seminary had to be closed until 1887. Growth in parishes ceased automatically; only within the last ten or fifteen years have new parishes been formed to provide for large communities or new groupings of Catholics. New enterprises could not be considered. Nevertheless the calamity was not without its good effects. "The failure", as the writer further takes note, "served, not only in the archdiocese, but also throughout the United States, to purge a growing church from financial cancers, which would in due course have eaten ravenously into the organism of a healthy ecclesiastical body. It has served, too, to clarify the bishop's title to property, so that instead of holding title in fee simple, the archbishop of Cincinnati holds title in trust to all eccle-

siastical property in the archdiocese, with the exception of property which is held by the various religious congregations and societies in their own corporate name" (p. 207). Father Lamott's treatment of this unparalleled financial catastrophe is at once comprehensive and penetrating, sincerely outspoken yet withal judiciously well-balanced. It is not too much, nor too little, to say that these qualities pervade his work as a whole.

ST. BERNARDINE OF SIENA. Sermons selected and edited by Don Nazareno Orlandi. Translated by Helen Josephine Robins.—Siena: Tipografia Sociale. 1920. Pp. 248.

The chief interest that attaches to this publication arises from the fact that it leads to a study of one of the most successful preachers in the Italy of the Middle Ages. That study is important at a time when preaching of the word of God is called for more thoroughly and frequently in order to offset the mechanical service which brings to our churches for the purpose of hearing Mass and receiving the sacraments a large number of people who are ignorant of the faith and of the principles to be exemplified in daily life and to be defended against misconceptions. St. Bernardine complains of the same evil in his day and sets out to remedy it.

The present volume contains a number of selected sermons by the saint. They were preached at Siena. The topics are quite varied and indicate the wide range of interests which moved him to appeal to the people of his native city (he was born at Massa, near by). They include admonitions how to listen to the word of God, how to bridle the tongue, how to avoid vanity in dress, discord, blasphemy, anger and pride; how to govern and how to obey. Again there are sermons directing our almsgiving; instructions on how to love, fear, and serve God; why God has given us a tongue. Some of the discourses treat of the saints, especially Our Blessed Lady, under quaint titles, such as "Of the twelve damsels whom the Virgin Mary had round about her when the Angel saluted her", whereby are indicated certain virtues which adorned her soul and made her worthy of angelic approach.

These sermons were taken down by a townsman who heard them and who scrupulously copied them out afterward. They are merely samples of the manner in which St. Bernardine spoke to the people. His influence was almost entirely due to this sort of preaching; and that influence was all-pervading, from the municipal government down to the workman in the street. The chief notes of the saint's eloquence were his sincerity and a certain directness whereby he laid bare the faults of his hearers, regardless of position or prejudice.

His vivid style was made further attractive by illustration in a homely way from the Sacred Scriptures, and by appeals to daily experience. He preached often; mostly on the piazza in front of the church or in the commons where the great throngs would gather to hear him.

Of other sermons and of directions how to preach them, the published works of St. Bernardine contain hundreds of specimens, many of them carefully conceived and written out by himself. A complete translation in the simple and faithful fashion of which this collection offers a modest sample, would be a gain to our homiletic treasury. But we have another purpose in mentioning the volume, quite distinct from the merit of 'the book or the Saint's excellent preaching, much as we would like to see both popularized.

The editor of the Sermons here presented is an Italian priest who by a method not unlike that of our saint is actively engaged in the work of social, and moral or religious reform of his people. For more than twenty years he has labored with marked success to do for the youth of Siena what many pastors amongst us are striving to do in their parishes to stem the liberalizing influence of such organizations as the Y. M. C. A., of whose proselyting efforts and successes we have lately heard so much. Among other achievements of Don Orlandi's is the establishment of a press, a printing house for the spread of good literature. The struggles he had to make against a perverse propaganda of atheistic and masonic affiliations, and the victories he gained in the political, industrial, social and religious spheres of his town are unique in modern Italy. His aim was to win the children and the young men, whom he made the medium of his apostolate. The divine "*prudentia serpentum*" guided him in his sincere and single-handed aim to bring back Christ to a parish that had become practically agnostic and wholly indifferent to religion. There were in Siena a number of Americans, partly resident, partly regular visitors, some of whom were engaged in the study of the Italian language. Don Orlandi offered his services and gained their benevolence. Among them was Miss H. J. Robins, instructor at Bryn Mawr College, U. S. America, who, being regularly domiciled for the summer at Siena, became interested in Don Orlandi's spiritual and social activities, and was induced to translate into English the Sermons of St. Bernardine. The priest promptly undertook the printing, which was done in excellent style. But an English volume published in Siena does not so easily find its way into English-speaking markets. Our object in commenting on it here is to promote the sale as well as to popularize St. Bernardine's sermons, since this would redound to the good cause of Don Orlandi's social work for the youth of Siena no less than to the benefit of the reader.

But for this the volume needs the imprint of some reputable American firm, which is lacking to the present edition. Of Don Orlandi's pastoral work we hope to speak again in these pages on an early occasion; for the matter is full of instruction and interest to the American clergy.

THE PSALMS. A Study of the Vulgate Psalter in the Light of the Hebrew Text. By the Rev. Patrick Boylan, M.A., Professor of Sacred Scripture and Oriental Languages, St. Patrick's College, Maynooth, etc. Vol. I: Psalms I-LXXI. B. Herder Book Co., St. Louis; M. H. Gill & Son, Dublin. 1920. Pp. 299.

The student of the Psalter is not without aids for the interpretation of the inspired songs which play so important a part in the liturgy of the Church. Hundreds of commentaries there are in Latin, whilst of English versions we have a number which render the Hebrew text fairly well for practical purposes. Father Sylvester Berry gave us, just before the war broke out, the first fifty Psalms with annotations intended chiefly to illustrate the Breviary. Fillion's manual serves a similar purpose; and in McSwiney we have an accurate translation from the Hebrew with sufficiently explanatory notes. Then there are such works as Cheyne and de Witt, who, though Protestant in their viewpoint as commentators, are on the whole reliable in their textual interpretation. There is nothing in the vernacular, however, that approaches in scope Briggs' International Critical Commentary.

This lack is now supplied by Dr. Boylan, however. His commentary is in a sense even more practical than that of Lesêtre in French, of Thalhofer or Raffl and others for German students. Whilst he avoids philological technicalities, his method is thoroughly scientific. After an Introduction which familiarizes the student with the names and divisions, the antecédent text, and principal versions, the form, purpose, titles, and history of the Psalter, the author takes up each song separately, and under its characteristic heading gives its detailed history, as far as it can be known from the chronicles, internal composition, and context. His comments are on the Latin text, with collateral English translation from the Massora. But he does not fail to note peculiarities in the Septuagint and other early Greek versions. The critical and explanatory notes are to the point and enlightening. This is especially true with regard to the inscriptions suggestive of the liturgical and musical nature of the Psalms. The volume serves the purpose of meditation no less than of instruction. It is well arranged and its attractive typography is a distinct recom-

mendation in these days. The second volume is, we trust, soon to follow, so as to make the book available for complete reference.

AMERICAN LIBERTY ENLIGHTENING THE WORLD. By Henry Churchill Semple, S.J. G. P. Putnam's Sons, New York and London.

Until the advent of Bentham, it was generally assumed by jurists, as well as by statesmen, that there was implicit in every human being a recognition of the existence of a Divine sanction for morality; that quite irrespective of any municipal law there were certain abstract principles of justice which it would be a sin to violate. All through the state papers of the eighteenth century, from the Declaration of Independence to Washington's Farewell Address, the recognition of a Divine sanction is seen. Blackstone maintains that, "This law of nature, being coeval with mankind and dictated by God himself, is of course superior in obligation to any other. It is binding over all the globe and all countries, and at all times. No human law is of any validity, if contrary to this; and such of them as are valid derive all their force, and all their authority, mediately or immediately, from this original." By the Declaration of Independence the equality of all men before their Creator and of the existence of certain inalienable rights and of governments to maintain them, are set forth as self-evident truths.

In our day these doctrines are yielding to the new school of thought led by Bentham and expounded by Austin, Lawrence, and Sir Henry S. Maine, which teaches that human convention is the only real sanction of law, national or international. This is well expressed by Sir Henry Sumner Maine when he says, speaking of the rules of international law: "They often assume a power of discerning what the Divine pleasure is on a particular subject, which the ideas of the present day would not admit." Lawrence, while admitting that the theory of a law of nature has performed a great service to humanity, holds it untenable.

In his recently published volume entitled *American Liberty Enlightening the World*, Father Henry C. Semple, S.J., has performed a good service in assembling the leading authors who give testimony to the Catholic point of view as against the naturalistic school. His purpose is to demonstrate a moral basis for a League of Peace. He maintains it to be a self-evident truth that the primary principles of natural moral law are derived from God and are binding in conscience not only on private individuals, but on nations as well. Without such an underlying law, agreements between either individuals or nations would be of no worth. The Catholic teaching that there are offences against the law which are *mala in se*, the

penalty for which is due even though they are not reached by the civil law, he demonstrates fully from various writers in opposition to the school of thought shown by the quotations given above. As all Catholic students of law know, the great protagonist of international law under the sanction of Divine authority was Suarez, who was born in 1548 and died in 1617. His work *De Legibus* was first published in 1611, preceding the better known work of Grotius, *De Jure Belli et Pacis*, which was published in 1625. Suarez was one of the greatest of the Jesuit writers. He taught for forty years in the Universities of Spain and received the title of Doctor Eximius from Benedict XIV. Holland, in his *Elements of Jurisprudence*, says: "The true nature and functions of international law have never been better described than in the passage in which they were for the first time adequately set forth in the early years of the seventeenth century by Suarez."

It is characteristic of a certain school of thought which is now popular and has been since the middle of the nineteenth century, when the misinterpretation of evolutionary theories gave it its impetus, to treat with a certain lofty disdain doctrines which theretofore were considered as axioms, not always with so kindly a spirit as that of Mr. Lawrence and other writers who, holding the theory of a law of nature to be untenable in theory, admit that practically it has been of great service, and that the attempt to get on without any principles at all would have turned Central Europe into a veritable pandemonium. Would it not seem that the pandemonium has already come, or something very like it, in Central Europe, and is it not traceable to the materialistic philosophy, so sedulously taught for three-quarters of a century throughout the world, but more especially in the German universities? European civilization, and following it American civilization in all of its relations, domestic, business, and political, is based upon the belief in a natural moral law implicit in the human mind, a law, to use the language of Blackstone, commanding what is right and forbidding what is wrong. Unprejudiced thinkers must recognize the fact, however little faith they may have in an all-wise and all-powerful Creator. The attempt to destroy faith in the supernatural is rarely or never accompanied in infidel philosophers by a desire to abolish the code of Christian ethics. They recognize the practical difficulty of carrying on the affairs of the world if individual selfishness is to have no check. Well-meaning theorists, to whom the gift of faith has been denied, have sought in many ways to construct a scheme under which the unruly passions of human nature could be controlled without a supernatural sanction. They have invariably failed. A few gifted people whose natural virtues, in a state of society which has not yet lost the impulse of

ages of faith, have led blameless lives so far as their relations with their fellowmen are concerned, but such instances are rare. Revolution in Russia in our day, no less than that in France of 1789, shows on a large scale what must happen to society when its basis is destroyed. We are living in an age that does not hesitate to question every premise. We reject authority and appeal to pure reason.

The value of Fr. Semple's work is that it brings within a small compass the arguments which are elementary in a discussion of the existence of natural law. His quotations range from the better known legal writers and modern decisions of the State and Federal Courts to the Sacred Scriptures and the Fathers of the Church. He establishes his thesis that there is an international law as well as a municipal law; that it has a human authority based upon the principles expressed by Suarez; that, no matter how greatly divided the human race may be, it has a unity which is not only specific but also quasi-political and moral. If then one nation offends against that international law which is accepted by the family of nations, the fact that it may be excluded from international privileges is in itself a sanction. He translates from Suarez a passage which has been much admired by Holland, who is recognized as the soundest of all modern writers on jurisprudence. While admitting that "Each perfect state, whether a republic or a kingdom, is a community which is perfect in itself and is one consisting of its own members", Suarez maintains:

"Nevertheless each one of these communities is also in a manner a member of this universal community in as far as it concerns the human race. For never are those communities singly so self-sufficient as not to need mutual aid and association and commerce, and sometimes for their better being and greater utility, and sometimes also on account of their moral necessity and indigence, as is evidenced from experience itself. Therefore, on account of this reason they are in need of some law by which they may be directed and rightly ordered in this kind of communication and society."

The present state of the world where civilization is seriously threatened with injury that it might take centuries to repair, an injury similar to that which it suffered from the barbarian assaults on the Roman Empire, fixes men's minds upon the problem of bringing back order after the terrific shock of the last war. Among the many evils that followed it was the disintegration of the various elements that make up the state. Class is arrayed against class, the employee feels that injustice is done him by his employer, the employer feels that he has been oppressed by demands for wages on a scale not commensurate with the profits. Strikes and disorder on a

great scale are apparent everywhere—less in this fortunate country than in the war-stricken lands of Europe. Every man must see that another such war would be fatal. The perfection to which poisonous gases and the various machinery of destruction on land and water and in the air have been brought, threatens civilization itself. There must be international law and international agreement to obey that law, and special conventions to meet special cases. The covenant of the League of Nations has not been accepted by the United States, but some covenant, or some league, some agreement where the common sense of justice of civilized mankind can find its expression and react through the agency of the nations themselves, must be sought and found. It would seem as if the minds of statesmen were for the most part directed to remedies where supernatural sanction is ignored. Under infidel influence in some parts of Europe and America, this is frankly the case. Too often a certain cynicism permits outward respect of the forms of Christian worship and Christian morality by men whose dealings show no sign, and are not expected to show any sign, of Christian belief carried into practice. Generalizations are proverbially dangerous; but, unless the lessons of history have been misread, there can be no real prosperity for any nation nor for the family of nations, until both in theory and in practice they recognize the existence of the Supreme Deity who has given a code of morality to the world in consonance with the law of nature, violation of which is followed surely by disaster. Father Semple's work is timely and should provoke study of the elementary principles with which he deals. Especially is it desirable for Catholic public men to refresh their minds by drinking of the fountain-heads to whom Father Semple's work is an appropriate guide.

Philadelphia, Pa.

WALTER GEORGE SMITH.

LA PHILOSOPHIE MODERNE DEPUIS BACON JUSQU'A LEIBNIZ.

Etudes historiques Par Gaston Sortais, S.J., Ancien Professeur de Philosophie. Tome premier. Paris, P. Lethielleux. 1920. Pp. x—592.

Students of philosophy are already indebted to Père Sortais for several systematic treatises, notably the *Traité de Philosophie* (2 vols.), to say nothing of a number of other less extended textbooks. To the work just mentioned the author subsequently added a third volume, *Histoire de la Philosophie Ancienne* (Paris, Lethielleux, 1912). The latter carries the history of Philosophy down as far as the end of the Renaissance.

The work before us takes up the story with the modern period, which it is proposed to follow as far as Leibniz inclusive. The vol-

ume is taken up almost exclusively with Bacon. Other installments in preparation will deal with the effect of the Baconian Empiricism in England and France and the reactions it evoked, such as Deism and the Philosophy of Law. The design also embraces Cartesianism in all its phases, as well as the various other movements of thought, concluding with the Dynamism proposed by Leibniz. The project, it will therefore be noticed, is broad and comprehensive. How many volumes it will embrace is not stated. The second volume, however, we are informed, is in press.

Two salient features stand out in the program. First the philosophical currents are studied in the relations they bear to the general political social life of the times through which they flow. The desirability of this idea is manifest. Schools of philosophy are too often set forth in abstract isolation, whereas they are and must be the product of their age; upon which in turn they of course react.

The second feature is the grouping of the figures in their historical setting. While the leading characters, Bacon, Gassendi, Descartes, Hobbes, and the rest, are to bulk largest in the foreground, the lesser lights, who had some place, though a less prominent one, in the march of thought are to be given a proportionate measure of consideration.

To these two features should be added a third. The work is in no sense a compilation. It is an original study drawn chiefly from first-hand sources. The philosophers discussed are given a chance to speak for themselves in their own language. While the multiplication of marginal citations retards somewhat the process of the narrative, the advantage which they afford the student of having the *ipsissima verba* of the authorities themselves is a more than compensating balance.

So much for the general scope and spirit of the work. A few words remain to be said on the portion before us. The volume is devoted to Bacon. The opening question deals on the one hand with questions of method and authority in the sixteenth century, and on the other hand with the political, religious, literary, and artistic conditions of Europe during the succeeding century. Between these two limits some of the precursors of the modern movement are considered: Peter Ramus, Francesco Sanchez, Giacomo Acontio, Everard Digby, William Temple, Nicolas Hemmingsen. The rest of the volume treats of the Empiricist movement in England and France which owed its origin to Bacon. A relatively full account of the life and works of Elizabeth's famous chancellor prepares the ground for a detailed study of his ideals, the *Instauratio Magna*, being especially considered. Bacon's *Classification of the Sciences* is described and examined most thoroughly. This is followed by a

study of the "new method", the *Novum Organum*; Bacon's general philosophy and his Ethics. Bacon's legacy to posterity, the influence of his thought in England and the several European countries, is also summed up in proportioned detail. The study closes with a character sketch of Bacon as a man, a publicist, a statesman, and a philosopher. A remarkably full bibliography is subjoined. An index of authorities followed by two elaborate synthetic and analytic tables of contents place within easy access of the student the rich treasury of historic description and philosophical and literary criticism.

Of the work as a whole, estimated by this first installment, it may be said that it stands quite by itself, a contribution of unique merit and value for the history of philosophy. Mainly descriptive and expository, it is also critical and evaluative. There are many works in which one or other of these qualities predominates. They are few if any wherein they all combine in such equitable proportions. Doubtless, students who familiarize themselves with the work would prefer that a writer so thoroughly equipped for his task had determined to treat of the more recent philosophical tendencies. On the other hand it should be remembered that he has attacked the very source and fountain of these tendencies. Bacon let loose a stream of empirical sensuous thought which, running through Locke and Hume, Condillac, Comte, and Spencer, has spread out into the wide, though shallow, sweep of recent empiricism and materialistic evolutionism. Descartes on the other hand gave birth to an *a priori* subjectivism which, taken up by Leibniz, Spinoza, Berkeley, developed into the various forms of idealism constructed by Kant, Fichte, Schelling, Hegel; from which in turn have sprung agnosticism, pragmatism, idealistic monism, voluntarism, and all the *colluvies errorum* which may be covered by the elastic term Modernism. So that in reality Père Sortais proves himself to be a true philosopher when he seeks the causes of our contemporary philosophy at the sources indicated by the title of his treatise. All the same, we hope that he will find it possible to continue this valuable work beyond the limits of his actual program (Leibniz and the eighteenth century) down to the present time, so as to show the present fruitage of the Baconian and the Cartesian principles. Bacon was no philosopher. He was a "methodist", or rather a methodologist. He was not "the father of the inductive method", as he is frequently styled. That honor belongs to the Stagyrite. He did, however, formulate, though with cumbersome detail, the method of experiment. The machinery to which he harnessed his method has long since been discarded; but the inductive spirit which he voiced still lives and is "doing work for good and ill".

THE CHRISTIAN MIND. By Dom Anscar Vonier, O.S.B., Abbot of Buckfast. B. Herder Book Co., St. Louis, Mo. 1920. Pp. vi—210.

It is quite possible and indeed customary to look upon the Incarnation as an event which took place in Nazareth some nineteen centuries ago and which has had a stupendous influence on the world's morals and manners as a whole and upon the spiritual life of countless individuals in particular. One further may in the light of Christian tradition and the definitions of Councils speculate upon the essence of the mystery wherein the divine and the human nature conjoin in the unity of the Eternal Word; as well as upon the methods and instruments whereby the merits of the God-man are applied to and operate in human souls. These, the historical and the theological viewpoint, are deeply interesting, instructive and perfective. They illumine the mind. They enlarge the heart. They nourish the soul. There is, however, another aspect, one that includes but transcends the others. We may think of the Word having been made Flesh not only to save, to redeem man, but also *to be* man's salvation, man's redemption. The distinction lies between the verb view and the substantive view, as Abbot Vonier expresses it. It is the practical realization of the latter that constitutes "the Christian Mind", the Christ-Psychology, which forms the subject matter of the present volume. The great teacher of this sublime science—who above all exemplified in his life what he taught in his writings—was St. Paul. Abbot Vonier wisely, therefore, devotes the larger part of his work to the study of the Christian psychology as it is reflected and exemplified by him who was so eager that "the same mind" should be in his followers "which was also in Christ Jesus". The author would have it noticed that "the purpose of the book is . . . more of the nature of a philosophy of the Christian religion than of a hortatory or preceptive character". Both in thought and manner and style it takes a middle place between a dogmatic treatise and a book of spiritual doctrine. It combines the theological solidity of the one with the spiritual value of the other.

THEOLOGIA BRUGENSIS: TRACTATUS DE VIRTUTE RELIGIONIS,
auctore O. E. Dignant, S. Theol. in Semin. Brug. olim Professore,
Univers. Cathol. Lovan. Professore Honor., Eccl. Cathedr. Brug.
Canonico Titul. Editio Tertia Auctior. Brugis, Car. Beyaert. Pp.
xiv—230.

Theologia Brugensis stands for a series of theological and Biblical treatises which ranks amongst the standard texts in their respective departments—a series which, intrinsically valuable, is proof of the

work that can be accomplished by a well-organized seminary faculty having back of it a long and well-established tradition of sacred science and learning. The tract at hand may be taken as typical. Based on St. Thomas's treatment of the subject, it lays its foundations deep on the immutable truths revealed by God and confirmed by reason and experience. Following the outlines of the subject marked out by the Angelic Doctor, it finds these ample enough to embrace all the leading topics which more recent inquiry and speculation have raised respecting the virtue of religion. This does not mean that the tract could be ranked precisely amongst the ever-multiplying essays on "the religious consciousness", the psychology of religion. It is an essentially theological treatise. The point of view is moral and religious, not speculative or "scientific". Its method is deductive, rather than inductive. At the same time the student who has mastered its substance will have an orientation respecting religious phenomena; and it will enable him justly to estimate the source, the essence and the trend of the recent empirical studies of religion.

The treatise, being a text book, is of course relatively elementary in degree of exposition. It is comprehensive without being exhaustive. Its formulations and arguments, while precise and scholastic, are like the first source and model, the *Summa*, wonderfully clear and luminous. In addition to these methodological perfections the book possesses all the didactic qualities of a class manual, and is enriched with a copious bibliography and an index. The proof-reader's work was not quite up to standard. The reader, however, is forewarned in the "errata corrigenda".

THE DIVINE OFFICE. A Study of the Roman Breviary. By the Rev. E. J. Quigley. B. Herder Book Co., St. Louis; M. H. Gill & Son, Dublin. 1920. Pp. 286.

Simultaneously with Dr. Boylan's volume on the Psalms appears this introductory manual to the study of the Breviary. The two books may well go together in the clerical library. Father Quigley seeks to facilitate orientation in the Psalter as part of the Canonical Office. He discusses the spirit in which it has been composed, the rubrics which safeguard that spirit, and the principles in reason, theology, and history, on which the use of the Psalter in the service of the Church is based. There are here and there inaccuracies of a minor nature, and much of the text is purely exhortatory, a feature which priests as a rule prefer to dispense with in a manual of this kind. But the matter is instructive throughout and deserves the careful attention of students, especially in our seminaries.

DOMIOILE AND QUASI-DOMIOILE. An Historical and Practical Study in Canon Law. By the Rev. Neil Farren, B.A., B.D., D.O.L., Dunboyne. M. H. Gill & Son, Dublin. 1920. Pp. 124.

The question of domicile and quasi-domicile is an important one in its juridical and in its ordinary pastoral aspects. Judicial competence and determination of the title to ordination, the right to receive and administer the sacraments, depend in many cases upon its settlement. Many of the practical difficulties which arise from uncertainty in the matter, require that they be examined in the light of the historical origin and development of the claims to domicile. Hence the importance of the study of canon law. It must trace the history of the legislation on the subject, with its sources in both civil and ecclesiastical motives and conditions. Our author enters fully into these various aspects of the subject, and the effects of the canons in regard to domicile and quasi-domicile. After discussing the history and progress of the pertinent legislation, he gives the laws themselves and their bearing on the administration of the sacraments and the rights and privileges of funeral and burial.

Literary Chat.

Folk who for one reason or another—the latter including impecuniosity—cannot fare forth to foreign lands, need not therefore be prevented from making near-to-home vacational journeys. Men of sedentary habits often treat themselves to imaginary tours by perusing the wonderfully mapped and picturesquely illustrated folders gotten out by the Cooks and the Gazes. The fortunate possessor of a Ford or even a motorcycle is equipped for no end of pleasant and recreative excursions. Books of travel almost enable one to stay at home and yet go a-touring. At least, having journeyed imaginatively with the aid of their delightful descriptions of scenery and humanity, one is better prepared actually to visit the charming spots and people whether afoot or by democratic trolleying.

Dwellers in a region so richly favored by nature as "the Woods of Penn" are fortunate in having at command such a delightful guide as *Seeing Pennsylvania*, by John T.

Faris. While the staid stay-at-homes of Philadelphia can leisurely, as becomes their Quakerian temperament, select any one of the various *Old Roads out of Philadelphia* (by the same writer) with joyful profit, both as to the going and the returning, if in advance of their starting out they have read the charming volumes bearing the titles given in italics. *The Romance of Old Philadelphia* (also by John T. Faris) will suggest elements of romance and of patriotism to stimulate the fancy *en route*.

In *Old Pennsylvania Towns*, Anne Hollingsworth Wharton calls attention to many a quaint historical landmark and relic associated with the early life and development of the Keystone State. Visiting the old towns of Penn under such guidance one could, while enjoying the many scenic routes thither and hither, revive "the old events that have modern meanings"—those that alone survive of past history because they "find kindred in all thoughts and lives".

The several volumes just mentioned are issued with copious illustrations by the J. B. Lippincott Co., Philadelphia, Pa.

At One with the Invisible is the title of a series of studies in mysticism wherein the results of *seminaar* work pursued by a group of professors, mostly of Yale University, are summed up. Besides the Mysticism of India and Islam, the mystical experiences of St. Paul, St. Augustine, Dante, Meister, Eckhart, George Fox, and William Wordsworth, are reviewed. There is also a chapter on *the Mysticism of Jesus*, by George Aaron Barton of Bryn Mawr College, which, though reverent, is psychologically superficial (*pace tanti viri*), the author failing utterly to estimate the intimate relations between the divine and the human mind of Christ subsisting in the single personality of the Son of God.

The papers, though in many ways suggestive, reveal the subjective limitations of the respective writers. This is notably the case as regards the chapters on St. Paul, St. Augustine, Dante, and St. Teresa. While these essays reflect a deep earnestness of purpose, rather subtle insight and power of analysis, as well as of clear expression, none of them touches the real essence of the phenomena. Nor could it be otherwise. *A non posse ad non esse valet illatio*. It goes almost without saying that it is impossible for a mind unilluminated by Catholic faith to realize the inmost experience of a Catholic saint. There is nothing cryptic about this impossibility. It means simply that the observer lacks the power of vision requisite to see the given experience. This may or may not be his fault. It certainly is his misfortune when the attempt is made to enter into the consciousness, let us say, of St. Teresa. As well might you look for an expert critique of Michael Angelo's *Last Judgment* from a man born blind as an adequate analysis of St. Teresa's unitive states (we do not include herein her ecstasies, visions, locutions, and the other strange psychoses to which she herself paid slight attention) from a mind uninformed by the habit of faith.

On the other hand the possession of faith is not the only condition demanded for the analysis of mystical experience. Insight and skill acquirable only by training in psychic analysis are requisites no less essential. The latter qualities are brought into play by the distinguished group of college professors who are responsible for the collection of essays mentioned above. For this reason the volume may be read to advantage by the Catholic student of mysticism. (New York, The Macmillan Co.)

The Dominican Sisters (Tacoma, Washington) have issued the third volume of *Doctrinal Discourses*, by the Rev. A. M. Skelly, O.P. Comprised therein are sermons for the Sundays and Chief Festivals from the third Sunday after Easter to the third Sunday after Pentecost inclusive. Two, and in a few instances three, discourses are given for an occasion, each being prefaced by an outline which could be utilized, at a preacher's discretion, to evolve more elaborate discourses or, if he will, to render more compact his instructions and lessons. Among the prominent topics are found those on the Precious Blood, Prayer, The Holy Ghost, The Blessed Trinity, The Blessed Sacrament, May Sermons on the Blessed Virgin, The Sacred Heart, and on Man's Duties to God and to his neighbor. The list is terminated by a Commencement Address to the Pupils of St. Mary's Academy, Salt Lake City, which will undoubtedly prove of service to those seeking "points" for their graduation exercises. The author has adopted the popular style throughout, and has facilitated reference by an analytic table of contents and an index. The book is convenient in size, and with the two preceding and two subsequent volumes will form a useful series of reference for the busy priest as well as interesting spiritual reading for our Catholic laics.

While the span of general war literature seems to have been completed, yet there will always show forth here and there an account of personal adventure at home or "over there". Influenced, it may be, by the success which greeted Father

Duffy's "Story" and the recountings of various chaplains of the World War, Father George T. McCarthy of the gallant Seventh Division gives us under the title of *The Greater Love* an interesting account of his men and their fighting. The book possesses all the charm of adventure, with a well-proportioned tinge of amusement and pathos which usually characterized the routine of the raw recruit and full-fledged soldier. It describes battles and depicts places of encampment, while it attributes to each the features of special interest and historical significance. With almost a score of illustrations it will prove of interest to all loyal patriots, especially to the wearers of the khaki, drab or navy blue, and not least to those who were associated with Chaplain McCarthy both as parish priest and as Lieutenant in the U. S. Army. The narrative embodies the story-telling of the camp and dug-out raised to the plane of literature, the whole illumined by appropriate moral reflections of the priest, showing, as Mgr. Foley says in the preface, that *The Greater Love* is a religious message which teaches that as man needed God in war—with a crescendo of need reaching full tide in the front trench—even so he needs Him in Peace. In convenient and well-bound cloth it is issued by the Extension Press, Chicago.

The tract *De Pœnis Ecclesiasticis*, though belonging strictly to Canon Law, was added by Father Noldin (it usually in fact is included in text books of the kind) to his *Summa Theologica Moralis* as a complement (*complementum primum*). In the last edition of this latter widely known compendium of Moral the tract appears in an entirely revised form; in some places curtailed, in others enlarged, so as to bring the matter in line with the new Code. To add anything in commendation of a work the high estimation whereof by students is attested in its having reached its twelfth edition, would be quite superfluous. Suffice it to say that the editor, Father Schönegger, S.J., a colleague of the late distinguished Innsbruck professor, has effected the revision so as to preserve the perfect

homogeneity of the original. (New York, Fr. Pustet Co.)

The publications of the Society for the Promotion of Christian Knowledge (S. P. C. K.) have repeatedly been commended in these pages. They cover large fields of valuable material and place within the reach of students precious documents and treatises which otherwise could be obtained by them, if at all, only at great expense of labor, time and money. The latest accessions to the Society's list includes *The Treatise of St. Bernard*, Concerning Grace and Free Will, translated and edited by the Rev. Watkin W. Williams, M.A. The editorial work, which is scholarly and evidently conscientious, comprises, besides the translation, a brief introduction and a very good synopsis, helpful annotations, and a double index. By the way, is there any authority for "operat" and "cooperat"? Both these non-deponent forms occur in the outline of the first chapter.

Relics or Realities, by B. C. Boulter, issued by the same Society, is a booklet, fully illustrated with pen-etchings, containing "a simple pilgrim's thoughts on the ancient churches of England". "The thoughts" illumine in a manner not too technical numerous architectural features of many of the English churches and abbeys, while they convey and suggest much reverent instruction respecting the high ideals of faith and spiritual living taught or symbolized by the venerable structures themselves. Mr. Boulter seems to have no doubt that these ancient churches and monasteries—some of which, escaping the vandalism of the Reformers, remain in their majesty, while others are but glorious, or inglorious ruins—are still in the custody of the religious organization that holds the apostolic faith of those who first erected and worshipped in them. One need not, of course, share this erroneous view in order to recognize the truth and appositeness of most of "the Pilgrim's thoughts", who guides us with such esthetic and spiritual culture through the noble fanes of truly Catholic England.

Amongst *The Helps for Students of History* which forms a special department of the same Society's publications is a triplet of pamphlets—issued in a single volume—entitled *Ireland (1494-1829)*. It deals compendiously with documents relating to the history of that country during the three or more centuries indicated. The name of the author, Dr. Robert H. Murray, of Trinity College, Dublin, guarantees the scholarliness of the work.

A small brochure comprising three lectures on *Ecclesiastical Records* (by the Rev. Claude Jenkins), likewise published by the S. P. C. K., furnishes in a pleasant form some curious, out-of-the-way information concerning ecclesiastical scribes' administrative records, and records judicial and legal. It may not be superfluous to add that the Macmillan Co., New York, is the agent in this country for the S. P. C. K.

Books Received.

SCRIPTURAL.

COMMENTARIUS IN EPISTOLAM AD EPHESIOS. Auctore Fr. Jacobo-Maria Vosté, O.P., Lect. S. Theol. et S. Script. Lic., Professore Exegeseos Novi Testamenti in Collegio Angelico de Urbe. Accedit Appendix in "Vulgatae" textum epistolarum. Libreria del "Collegio Angelico", Romae; J. Gabalda, Parisiis. 1921. Pp. 321. Pretium, 30 *Lib.*

ISRAEL UND DER ALTE ORIENT. Von Dr. Franz Meffert. (*Apologetische Vortraege*, II. Bd.) Volksvereins-Verlag, M. Gladbach. Seiten 282. Preis, 13 *Mk.*

THEOLOGICAL AND DEVOTIONAL.

THE NEW CHURCH LAW ON MATRIMONY. By the Rev. Joseph J. C. Petrovits, J.C.D., S.T.D., Catholic University of America, Washington, D. C. Introduction by the Right Rev. Thomas J. Shahan, D.D., Rector of the Catholic University of America. John Joseph McVey, Philadelphia. 1921. Pp. xvi—458. Price, \$4.50.

COMPENDIUM THEOLOGIAE MORALIS. Ad Normam Novissimi Codicis Canonici, Dispositionibus Iuris Hispani, ac Lusitani, Decretis Concilii Plenarii Americae Latinae, necnon I Conc. Prov. Manilani, earundemque Regionum Legibus Peculiaribus etiam Civilibus accommodatum. Auctore P. Ioanne B. Ferreres, S.I. Multis adhuc retentis ex P. Ioanne P. Gury, eiusdem Societatis. Editio undecima, quarta post Codicem, correctior et auctor (a milliario 42 ad 47). Tomus Primus: pp. xlviii—792. Tomus Secundus: pp. xii—908. Eugenius Subirana, Barcinone. 1921. Dos tomos, a pesetas 28 en rústica y 33 en tela.

CASUS CONSCIENITAE. Propositi ac soluti a P. Ioanne Petro Gury, S.I. Novis Casibus aucti, Novissi Codici Canonico, Dispositionibus Iuris Hispani ac Lusitani, Decretis Concilii Plenarii Americae Latinae necnon Conc. Prov. Manilani earundemque Regionum Legibus Peculiaribus, accommodati Opera P. Ioannis B. Ferreres, Ejusdem Societatis. Editio quarta Hispana, prima post Codicem, correctior et auctor. De Ordinarii Licentia. Tomus Primus: pp. xviii—636. 1920. Tomus Secundus: pp. x—668. 1921. Typis Eugenii Subirana, Barcinone. Dos tomos, a pesetas 24 en rústica y 29 en tela.

ALTAR FLOWERS FROM FAR AND NEAR. Stories, Anecdotes and Incidents with Pious Reflections for Clergy and Laity. By a Priest of St. Bede Abbey, Peru, Illinois. 1921. Pp. 328. Price, \$1.50.

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THE ECCLESIASTICAL REVIEW

SEVENTH SERIES.—VOL. V.—(LXV).—AUGUST, 1921.—No. 2.

BLESSED PETER CANISIUS AND ROBERT BELLARMINE.

THE linking of two lives such as those of Blessed Peter Canisius and Robert Bellarmine has the advantage of marking with greater emphasis the movements of the Divine Spirit which point out and fashion priestly vocations for the purpose of certain periodical reforms in the Kingdom of Christ on earth. The fourth centennial of the birth of Blessed Canisius, and the third of the death of Robert Bellarmine, which occur during the present year, commemorate above all else the apostolate of teaching and preaching. Education, intellectual and moral, is the cry of the hour; and our energies are being concentrated upon devising schemes for making knowledge and the pedagogical means by which it is to be attained accessible to all classes of society. It is the chief function of the priest to spend himself in this task, that is, to direct and safeguard the teaching of the Gospel and to carry it as the expression of essential and fundamental truth to all peoples. "Go: teach all nations," is the Divine command; then follows "baptizing", as if the Master would say: The sacraments which operate through the merits of Christ shall complete their working of grace only in the measure of the intelligent interpretation which your teaching gives.

No priest has carried out this injunction, since the rise of formal Protestantism in Europe during the sixteenth century, more literally than the two disciples of St. Ignatius, both of whom labored side by side, with face turned to their separate tasks in Germany, Belgium, and Italy, and with single heart, for more than a quarter of a century. A brief glance at their

combined career will serve to deepen our sympathy for the work of these two great heroes of the faith and at the same time broaden our understanding of the labor to which the present generation of pastors is called if they would assist rightly in the renewal of zeal for the faith which we profess.

I.

Blessed Peter Canisius was the first to be received into the Order of St. Ignatius in Germany. The fame of the ardent apostolate which Inez, the son of Beltran Yanez y Loyola, was exercising upon the student body at Alcala and Salamanca, had penetrated to Cologne. When Canisius arrived there in 1536, the story of the solemn act by which a number of earnest students had pledged themselves, before the altar in the chapel of St. Denis at Montmartre in 1534, to serve the foreign missions, crusaderlike, among the Turks, was fanning the flame of zeal for the conversion of the heathen in the heart of many a youth still in school. Peter Faber, Francis Xavier, James Laynez, Alphonsus Salmeron, Simon Rodriguez, and Nicholas Bobadilla, were names that were known to one or another of the wandering students, as members of a new religious society which bore the singular name of "*Compañía de Jesús*". Its constitutions had not yet been fully formulated when Peter Canisius sought membership in the Society and was received by Blessed Peter Faber in the month of Our Lady, 1543. But it was understood that the Sovereign Pontiff had turned the mind of Ignatius to the need of conversions in Protestant Europe. His ten-year course of studies at Cologne completed, Canisius brought with him marked ability. A year after his reception into the novitiate we find him engaged as teacher in the schools of the Order. In 1546 he is ordained priest. The following year we meet him in Rome, busy, as theologian, with matters concerning the Council of Trent. St. Ignatius was still living; he lived for nearly ten years more to direct the activities of the Society. The year the holy founder died, Canisius was made Provincial, which office he held for thirteen years.

Meanwhile he had been professor of rhetoric at Messina, had taught theology, simultaneously with Salmeron, at Ingolstadt, after taking his doctorate in theology at Bologna. His

ability as a theologian had been tested, and he was again called to assist in the summarizing of the conclusions of the Council of Trent in 1562. The great synod, so fruitful for the work of the Church during the next three centuries, was brought to an end in the following year. The letters of Canisius and the contemporary records of his associates attest the fact that he was continually called upon to give his opinions on the proper solution of problems in church and state at the request of the Pope, the emperor, bishops and princes. In the promulgation of the decrees of the Council he was employed as special nuncio of the Pope at Cologne, Mayence, Wuertzburg, Augsburg, and elsewhere. During the intervals of his professorship at the universities of Vienna, at Innsbruck later, and at Freiburg in Switzerland, we find him engaged in writing his voluminous apologetic works. Among these was the *De Verbi Dei corruptelis*, which connects with his homiletic and constructive writings, in his tracts *De Johanne Baptista*, *de B. Maria Virgine*, etc. To his industry we owe the revised editions of the Fathers, the Letters of St. Jerome, and a number of polemical tracts in which he discusses the dogmatic rather than the historical line of argument, since the latter had been amply supplied by men like Baronius.

Nevertheless, the work by which this great theologian, controversialist, and administrator, stands forth as a perennial model of the priestly office, amid all his writings and activities as the second Apostle of Germany, were his catechetical instructions.

St. Ignatius had made it definitely known that, with the erection and organization of studies at the Collegium Germanicum in Rome, the chief efforts of the Society for the time should be directed toward the religious reconstruction of the parochial schools and academies in Germany. These had been sadly corrupted by the heresies of Luther and his compeers on the one hand, and by the fanatical teachings of the humanists on the other. It was understood on all sides that if the Catholic religion was to be restored in Germany, it must be done by popular education—that is to say, by assiduous preaching and instruction in the fundamental doctrine of the Catholic religion as recently set forth anew through the action of the Council of Trent. Father Claude Le Jay, who had joined the Society of

Jesus in Paris in 1535, though a native of Savoy, used his splendid gifts in conjunction with Salmeron and Laynez, for the reorganization of the religious teaching forces at the German universities, and for the preaching of the Christian doctrine to the people and in the schools. The emperor Ferdinand, who realized the worth of Father Le Jay, and who was anxious indeed to see him made Bishop of Trieste, a see which offered special opportunity for reconstructive work in religion amid conditions of mixed nationality, had urged the adoption of a systematic plan of catechetical instruction in all the churches of Germany. Father Claude was entrusted with the carrying out of this plan, and he succeeded so far as to outline a method of catechetical pedagogy which was to consist of three distinct parts, harmoniously developed so as to sustain each other. The first part was to treat the Catholic doctrine in the fashion of a *Summa theologica*. This was intended for academic students. The second section would follow the lines of a manual for pastors, such as the model Catechism of the Council of Trent, which followed the practical lines suggested by St. Charles Borromeo and Peter de Martyribus. A third part was to be for the people; a simple catechism containing the outline and popular exposition of the teaching of the Church on the Commandments, the Sacraments, etc. Whilst engaged upon the composition of the *Summa*, Le Jay died. The Catechism of the Council of Trent, it was realized, supplied the need for the pastoral clergy. There remained to be done the third and imperative part, that of a catechism for the children in school and the simple folk who needed to be instructed in the rudiments of the faith.

At this point Peter Canisius was called upon to continue the work of his departed brother priest to whom he had been much attached and of whom he speaks incidentally in the highest terms as a man of learning, solid piety, and deep humility. The first edition of the new catechism for children appeared, without date or name of the author, in 1554. It bears the Latin title of *Summa* and treats the Christian doctrine "per quaestiones tradita et in usum Christianae pueritiae nunc primum edita". It was hailed with great acclaim. Edition after edition was printed in Vienna, Louvain, Liège, Antwerp, Venice, Lyons. The advantage of a common tongue in the

Church was at once manifest. Within less than twenty years later about two hundred editions had been issued, and from De Backer we learn that, before another twenty years had elapsed, the catechism was translated into German, Slavonic, Italian, French, Spanish, Polish, Greek, Bohemian, English, Ethiopic, Indian, and Japanese.

Some enterprising printer had issued a spurious abridged edition and published it at Cologne in 1559. He had taken advantage of the anonymity of the book and produced a faulty summary. Canisius thus saw the advisability of putting his name to the work. This, however, was not done until 1567, when the volume was dedicated to the magistrate of Cologne, thereby preventing further danger of misrepresentation.

II.

When Canisius died, at the age of seventy-six years, 21 December, 1597, Robert Bellarmine, of the same Society, was head of the Neapolitan province. He had been placed in this office in 1595. A Tuscan, he was born at Montepulciano, in 1542. Whilst Peter Canisius was teaching at Innsbruck in Tyrol, Robert Bellarmine was arousing attention by his eloquent and erudite lectures at Louvain University. Six years he spent in that institution (1570 to 1576). After this he was sent to Rome, where various controversies that had arisen as a result of the reform movement throughout Germany and Italy called for strong defence. Twelve volumes of closely printed matter bear witness to Bellarmine's wonderful penetration of mind and deep attachment to the Church. Nevertheless, he, like Canisius, could not escape the venom of calumny from those who had every reason to regard him as a champion of their own faith and religious orthodoxy. In 1592 he was made rector of the German College in Rome. Three years later he was appointed to Naples, where he remained until his nomination as cardinal in 1599. Not long after, he was obliged to assume the administration of Capua as archbishop of the see.

As in the case of Blessed Canisius, Bellarmine's merit (his title as *Beatus*, proposed under Pope Benedict XIV, but interrupted by the death of that pontiff, has been taken up anew in our day by Pope Benedict XV), great as it looms in the fields of controversy, concentrates in practical utility upon his com-

position of a catechism for the children and the general body of the faithful. His own words are quoted as avowing that the writing of this little manual had cost him more labor and anxiety than his other volumes in which he combated theological error. Like Canisius's little book in Germany, Bellarmine's was the common text in the schools of Italy. Indeed it would appear that the publication of that penny catechism in Rome was the immediate occasion leading to the appointment of Robert Bellarmine as cardinal; though the story may be a mere conjecture. In all his disputations, in his treatises on doctrinal and ascetical subjects he evinced a singular grasp of the difficulties of the Protestant mind. At the same time we find him always clear in expression, free from passion in his arraignment of error, and ever manifesting toward his opponents a dignified respect which sacrificed nothing of its fervor by his evident love of truth. He was gifted with a singular ability to enter into the mind and heart of the child for whom and to whom he speaks. It has been said that the true priest must carry the heart of a mother. Bellarmine with a towering and penetrating intellect had the heart of a tender parent.

Each of these men, saints and priests of God, built up for the Church a tower of light that has done service for three centuries. The question of catechetical instruction to our children and of preaching to the faithful has assumed a new importance and demands adaptation to modern modes of thought and expression. We may learn from these blessed champions of orthodoxy and high morals the necessity of applying our priestly forces to nothing so much as to teaching the little catechism and preaching the word of God in a fashion that, despite its humble appearance, requires careful and prayerful preparation in order that the simplicity of truth may not suffer from confusion in the manner of proposing it, in the school and in the pulpit.

FRA ARMINIO.

THE PRIEST AND THE SCIENTIST.

A Dialogue.

I.

"LET'S have some data," said Dr. Werthell somewhat vehemently, as he leaned forward and sharply tapped the fire-grate with his pipe, as though to give emphasis to the remark. He had just worked himself up to a state of excitement and of protest against his friend, Father Raynor, in a discussion about the fundamentals of religion. They had never touched the subject previously, for, although the priest had lately become a frequent visitor to the doctor's house, he had discreetly avoided any allusion to a matter upon which they differed so widely. But this evening the doctor had been showing him a collection of picture post-cards which he had accumulated in the course of his travels on the Continent many years previously. They were mostly views of cathedrals and churches and old ruins, and were interesting to him both for their own sake and for the associations they recalled. As he was handing one of these to his friend, he remarked with a sardonic smile:

"Here, look at this. It is a picture of the Black Virgin which is venerated in the Basilica of Notre Dame du Puy, in the South of France. Did you ever see anything more ridiculous? Observe how strangely she is attired—like a fantastically-dressed doll in frills and furbelows. And she is black like a negress."

Fr. Raynor was at once alert and interested.

"Dear me," he said, "how curious! I suppose she is black to them and white to us; but after all it is only an accidental difference of color. By the way, I believe she was neither black nor white, but of a dark, sallow complexion, which is common in the land of her birth."

"Come," said the doctor, "leave the question of color alone. Look at those silly things fastened on the wall behind. Some of them are silver hearts; others are plates with petitions upon them. They hang up pieces of cloth and all sorts of rags. Of course you know the original statue which was burnt at the time of the Revolution is said to have been brought by St.

Louis from Palestine, and was reputed miraculous. This one, which replaces it, has, they say, the same supernatural charm. You would certainly think so if you saw the crowd of idolaters before it, bowing and scraping and prostrating themselves in trembling adoration, sometimes approaching to touch it with their beads and prayer-books and handkerchiefs as though some magic charm was thus transferred for their protection. When I saw all this I thought of the Golden Calf and wondered why the Pope was so unmindful of the example of that ancient leader of Israel, who, on seeing it, cast it down and beat it into powder. Really, it is too much! It is extraordinary that in these enlightened, civilized days, we should come across such profound ignorance and such gross deception."

The doctor glanced across at his friend, who was sitting back listening quietly and smiling blandly at his vehement remarks, and then added:

"I hope I am not offending your religious susceptibilities, but candidly, I have never understood how you maintain your Faith at all, and this, really, is the limit of endurance." And then he suddenly burst out into a diatribe against Faith in general. "Let's have some data, something tangible which we can grasp and wrestle with. Faith is so elusive and, even when we do catch hold of it, we can never be sure what it is. And it is the root of all superstition and error. For what do we know, what can we know of anything that is not part and parcel of the vast universe in which we live? It will be time enough to trouble about the next world if and when we ever get there. At present we should be content to remain where we are and take our stand upon the broad solid foundations of physical facts and experiences. If there is any field of study and investigation where we can acquire real knowledge, where we can prove and establish propositions which are true and valid for all men, it is within the domain of science and of science alone."

"Have you not one good word to say for Faith?" asked Fr. Raynor.

"Faith!" replied the doctor. "When you talk to me of Faith, you are taking me outside the world of facts and realities, away from the light of day into the darkness of night, where all is mystery and illusion. For what can you show me

which I can verify in my sober, waking hours? What can you conjure up from the dark *arcana* of Faith which will stand the test of real scientific scrutiny? You have nothing solid, nothing proven. The idols you worship rest upon the sandy basis of passion and illusion. It belongs to science to dissipate such illusions, to awaken men from the land of dreams and confront them with the stern reality of physical law and natural life. Here, at any rate, we are on safe ground; here we have data, something to work upon, something sensible, which can be proved, which can be submitted to reason, the final court of appeal."

"You are very categorical," said the priest. "I wish I could feel as confident and as secure. But, do you know, I sometimes wonder whether even science is not as fictitious as you make my Faith; I sometimes wonder whether your so-called 'facts' and 'experience' are not, after all, the phantoms of illusion."

"My dear Father!" exclaimed the doctor; "what on earth do you mean? What could be more real than the objects we see around us? You surely don't wish to doubt that the chair upon which you are sitting, for instance, is not real?"

"No," said the priest pensively, "I do not wish to do so, but when I come to think of it, I find it extremely puzzling, to say the least. I certainly can see many objects around me, and I feel the comfort of this chair. But they are sensations; I cannot get outside these sensations. For how can I jump out of myself and into the objects around me, and come back with the certainty of knowledge without losing my identity? How can even one single faculty—my all-powerful reason, for instance—step out of its bodily home to visit the world's inhabitants, and, after penetrating into their essences, come back again to nestle in the lap of its intimate and life-long relations? No, my eyes, my ears, my senses generally belong to me myself, and are inseparable from one another. I can only register their impressions if they are real impressions, and if I really am something which I think I am, but which perhaps I am not."

"That," said the doctor with emphasis, "is the last word of the most absolute scepticism I have ever heard."

"Quite so," quickly replied the priest; "but I think you will find it hard to convince such a sceptic if you take your stand

on reason alone. I think you would find it impossible to ascertain the existence of any outer thing, or even to fathom the depths of your own stream of perceptions, before the sceptic's recurring question 'How do you know?' And every attempt to do so would probably plunge you into the mists of unintelligible enigma. That is why when you talk of 'solidity' and 'security' in science, I have my misgivings."

"Of course," said the doctor sarcastically, "if you deny the evidence of your senses and your own existence even—well, logically you ought to sit down and not move nor speak a word until you fade away into nothingness. If a man will concede nothing, he can neither deny nor affirm anything without involving himself in contradiction and self-stultification. But I am surprised that you of all people should say you have misgivings, when your whole life is buoyed up by the most pretentious dogmatisms imaginable."

"Do not misunderstand me," Fr. Raynor replied; "practically I have no misgivings. My only misgivings lie in the exaggerated claims of reason. As a matter of fact, although you scientists abhor the very mention of Faith and repudiate it as symptomatic of weakness and sentiment, I think you will discover upon reflection that it enters very largely into the acquisition of all the scientific knowledge you possess, that it lies at the root of every form of thought and at the bottom of all the huge assumptions which underlie the very terms you make use of."

"Really," said the doctor smiling, "that would be turning the tables very neatly upon us. But I should be most interested to learn exactly where my faith comes in."

"In that case," said the priest "you should approach some expert exponent, which I cannot presume to be. It is a question of epistemology and opens the door to endless theories and discussions. However, there are one or two points which I might mention if it is not too dull or too dry a subject."

"Certainly not; I am greatly interested in what you say."

"Well," continued the priest, "at the fount of all knowledge, as the basis upon which all our thinking rests, are certain principles or laws, such as the laws of identity and contradiction. We cannot prove these laws precisely, because they are fundamental, because they are themselves involved in every attempt at proof; yet we accept them as evident and necessary."

"Undoubtedly," said the doctor; "they do not need proof because they are self-evident."

"And yet, does the mind rest satisfied with this mere acceptance? Does it not inquire into the validity of this acceptance?"

"Personally, I must say, I have never thought of questioning these first principles, and I am really quite satisfied."

"That," explained the priest, "is because you have not reflected upon them. Yet they have been the subject of great discussion among philosophers. And I say this, that the very fact that so many different explanations have been given of them shows at least that the evidence which they possess might conceivably be clearer, that together with their evidence there remains something hidden and obscure. I think it was Pascal who lamented that they could not be demonstrated for the very reason of this obscurity which surrounds them. I do not wish to go into the origin of these principles. Some have held that they are *a priori*, but I must confess the subtleties of their technical jargon baffle me completely. The term *a priori* needs a very thorough interpretation if we are to know exactly what is meant by it. By the way, have you read 'Axioms as Postulates' by F. C. S. Schiller in *Personal Idealism*?"

"No, I have not come across it."

"Well," continued the priest, "it is a good exposition of the 'pragmatist' point of view. I can't say I accept its philosophy as a whole, but in this particular essay the question of our axioms and laws of thought are dealt with in a very masterly fashion. You know he regards them as postulates of our nature in its demand for harmony and order. The pragmatists have not elaborated a system of philosophy, but the great principle they adopt is this, that the ultimate test for us of what a truth means is indeed the conduct it dictates or inspires. That is the broad principle; but it needs careful interpretation if it is not to mislead us into a philosophy tending either to moralism or to relative scepticism. One thing, however, it does; it completely knocks over the old Platonic idea of 'pure' thought and subordinates the speculative to the practical reason. But with regard to our first principles, the point is this, that whether we hold them as *a priori* necessities of thought, or as arising from instinct or sentiment or postulation, we must recognize that with this our first act of reason, there is also

an element of faith, of trust or confidence in their validity. This primitive, natural trust of some kind is essential to the acceptance of all data, of every first impression or principle, if we are not to fall into utter chaos and confusion of thought. Even in the admission of our own personal existence, there is always this trust, a trust in the witness of consciousness, in the security of our inner perceptions, in the truth itself."

"Surely" objected the doctor, "you are stretching the meaning of faith when you apply it to direct observation and immediate perception."

"If there is any difference between this and other faiths, putting aside for the moment religious faith, it is merely a difference of degree. But it is there all the same in all our immediate perceptions. For instance, you are quite certain of the existence of this table. I ask you what is the origin of your certitude?"

"I can see it plainly before me and touch it."

"Quite so, Doctor; in other words, you are certain of your sensations of sight and touch. But if I ask you why you are certain that you see it, you can only appeal to the witness of consciousness. So also it is this same interior witness which assures me that I 'think' that I 'will'. This is that primitive trust of which I have just spoken, and which enters into our acceptance of all first principles."

"Well, of course; but that is a matter of practical necessity."

"And yet, not all who claim to take their stand on reason and fact realize this important element."

"Perhaps not; but what has this got to do with religious faith?"

"I do not wish to put them on the same plane. I merely wish to point out that there is not such a great abyss between them as some scientists imagine, but that the factors or elements which go to make up religious conviction, and those which constitute scientific certitude are not all heterogeneous. At the same time, I do not pretend that both convictions have the same origin and character. This is often the mistake of some agnostics, who demand identical proofs for both; and it is more unreasonable than it would be for a mathematical professor to demand one set form of words and one identical proof

for each proposition of Euclid. They wish to put the two on the same level, and, because they cannot obtain the same kind of proofs for religion as for science, they conclude that they must remain for ever ignorant or in doubt."

"In other words," said the doctor, "they prefer not to be deceived. And that is just the point. Let us have some data, and we will build upon it, so that all the world may come to see and adore it."

"On another occasion I will try to do so. Meanwhile, Doctor, as a diversion from the study of medicine for the human frame, you might try and see if you can discover some medicine for the soul's ills."

II.

"Good evening, Doctor," said Father Raynor, as he entered his friend's study about a week later. "Behold the result of our last interesting conversation. I have brought you a book called *The Will to Believe* by William James, and I ask you to read the first four essays." Father Raynor sat down in the chair offered him near the fire, crossed his legs and leaned back with a sense of comfort and relief.

"Well," said the doctor, "if he does not go into abstruse dialectics."

"O no, it is written in a popular style, and from as impartial a standpoint as possible—that is to say, he has no prepossessions, in the general sense of the word, in favor of Faith. Yet he writes this splendid apology from the most modern philosophic point of view. You remember how last week I pointed to a certain kind of faith which is among the elements which constitute our ordinary natural knowledge. Well, just listen to this. It bears upon the inborn wish to believe."

Father Raynor opened the book with a gleam of satisfaction. He was evidently pleased to have at his back so disinterested an authority.

"On page 131, Mr. James says: 'Certain of our positivists keep chiming to us, that, amid the wreck of every god or idol one divinity still stands upright—that his name is Scientific Truth, and that he has but one commandment, but that one supreme, saying *Thou shalt not be a Theist*, for that would be to satisfy thy subjective propensities, and the satisfaction of

those is intellectual damnation. Those most conscientious gentlemen think they have jumped off their own feet, emancipated their mental operations from the control of their subjective propensities at large, and *in toto*. But they are deluded. They have simply chosen from among the entire set of propensities at their command those that were certain to construct, out of the materials given, the leanest, lowest, aridest results, namely, the bare molecular world, and they have sacrificed all the rest'. And again on page 55 he says, 'Without an imperious inner demand on our part for ideal, logical and mathematical harmonies, we should never have attained to proving that such harmonies lie hidden between all the chinks and interstices of the crude natural world. Hardly a law has been established in science, hardly a fact ascertained which was not first sought after, often with sweat and blood, to gratify an inner need'. Well, what do you think of that?" asked the priest as he closed the book.

"I cannot, of course, judge," replied the doctor, "until I have read how he develops and justifies his statements. But he seems here to speak as if the scientist were free to choose certain propensities instead of others, whereas in fact, he cannot help himself. It is surely ridiculous to talk of following one's inclinations in matters of science. Science deals with facts in the world outside us. The world is there already before us; we have only to open our eyes, and we must see it."

"Yes," said the priest, "but we cannot see the whole of it. If we did, progress would come to a standstill. After all, what do the scientists know, with all their eyes open, of the world's contents and of the nature of its several parts?"

"Of course," replied the doctor, "but you must admit that the little we do know is hardly a matter of choice."

"On the contrary, it is just in the formation of knowledge that our choice does come in. The things in which we have no choice are those which are constantly affecting us and about which we have no knowledge at all. It is only when we react upon the affecting data, that we acquire knowledge."

"Even so," observed the doctor, "we cannot help reacting; we must react."

"Taking things singly or particularly, and speaking of sense-knowledge I agree. But as soon as we begin to bind

them together and form relations between them, there is an element of choice."

"I am afraid I cannot quite follow you," said the doctor. "You seem to imagine that instead of recognizing the established order and harmony of the world, we were constructing a world of our own. That is a little too subjective for me. Surely I am scarcely free to accept or reject the fact that the world revolves round the sun, or the law of gravitation and so on."

"I am considering the world not as already established," explained the priest, "but in the process of being established. You are not free to deny your established scientific laws, precisely because they are established. You are born with an ingrained, traditional and hereditary bias, with the accumulated experience and propensities of the past. Originally, man might have bent his mind in other directions, but not so now that it is firmly rooted and well-grown."

"Still, we or our ancestors did not create science; and what are all our laboratories, all our experiments and investigations for except to discover? I think we ought to talk of discovering science rather than of constructing it. Our whole work is to find out what is really happening in the world."

"If you mean," said Father Raynor, "that science is but the unveiling, as it were, of some vast intricate machinery, and that, by slowly uncovering, we discover more and more of its complex working, I am afraid I cannot quite agree with you. You seem to forget how much we contribute. Suppose a man were to appear in the world, entirely fresh to all that happens, one with nothing from the past to inform his mind. What could be more chaotic and disorderly than the jumble of impressions which at first would rapidly succeed one another in his mind as he observed things around him, the various forms and shapes moving and at rest, the variety of sounds and colors, the succeeding darkness of night and so on. What order would he see between one thing and another?"

"Such an imaginary person," replied the doctor, "would, as you say, have no idea of the world as science regards it. But his ignorance has nothing to do with what is taking place in the world."

"What I wish to say is this: that we cannot transfer our scientific laws to the outer world in all their absoluteness and entirety. We cannot transfer even our general knowledge of things to the things in themselves. I mean we cannot know things as they are independently of ourselves. The very term 'knowledge' implies that the objects are represented in thought. If they were not thus represented, there would be no knowledge. As to the copy-theory, by which objects outside us are somehow mirrored in our thoughts, I cannot see how it is at all tenable. For how can we get out of ourselves and compare thought with what is not thought? Don't misunderstand me; I am not a sceptic. But I do think the world is, to a large extent, plastic to our demands, and that science takes the particular form it does in answer to our needs or requirements."

"I cannot quite see that," said the doctor. "The world is far from being plastic to our will. In evolution, for instance, men have been looking for the 'missing link'; they want it, but cannot produce it. They would also like to see life arising out of inanimate elements, but all their efforts have been in vain. We are constantly shocked by stubborn facts which absolutely refuse to be made plastic to our requirements. And yet, how persistent at times has been the demand."

"Of course," the priest went on to say, "I do not regard the world as so much soft raw material, to be easily moulded, like clay in the hands of the potter. But that there is some process of moulding we cannot, I think, deny. Certainly, there is something outside us; but the form it takes depends largely upon ourselves. As a matter of fact, there is an interaction, a process in which both we and the world are involved. For instance, a set of 'facts' come along and inflict themselves upon us. They either hit us and pass by, or they suggest or evoke an idea, which at once places them among the ranks of an already acknowledged system or category. Thus, one living being I pronounce a plant, another an animal, another a man. All this classification is the work of the mind, just as are all the theories which have been drawn up to account for the various movements and happenings in the world. Originally, it is possible for the human mind to have taken an entirely different direction, through seizing upon certain effects in the world, which are at present unobserved, or neglected."

"So you conclude, I presume, that our natural laws may not be true."

"Not at all," replied Father Raynor, "they are true, because they have responded satisfactorily to a natural demand. But to thrust our present conceptions on to external nature, and deny to it any modification, to refuse to believe that it will answer to any new universal demand, and assert that it could not be other than it appears now, to do this is to assume that you have an absolutely comprehensive knowledge of the whole and every detail of it."

"Well, of course, we can't pretend that," remarked the doctor, "but I think we can claim a real knowledge of a little."

"Certainly, you can 'claim'; but whether that claim is verified to the extent that your knowledge is an exact transcription of what is actually in the world outside, is another question, which, I think, you will find it difficult to settle. For this reason among others, scientists and philosophers too must not make their systems and laws too absolute. There must be a lot of details they miss."

"But, surely," said the doctor, "they never do pretend to embrace all the details, and the accidents that may happen. A little at a time, Father. They will gather in the details as science progresses."

"I don't think they ever will quite. Just consider. They are always taking account of what they call essentials and accidents. We say, for instance, that man is distinguished from the brute by his possession of reason, as though reason was his sole distinctive mark, and was not possessed in any degree by the brute. And so on with all our definitions. The most prominent feature or features are selected—the rest are neglected. It serves our purpose, and that is enough. We should recognize, however, how far these fall short of the reality, how the essential and accidental qualities necessarily intermingle, and often to such an extent that we cannot say exactly where one begins and another ends. Our classifications, distinctions and definitions are all very precise and orderly in the abstract, but when we apply them to the concrete, they don't quite fit. They hang loosely; there is too much here, not enough there; they are too squarely cut or too narrow. Then again, it is possible for our definitions to wear out as we gradually grow in knowledge and information of the world."

"I quite see that," said the doctor, "but we are getting away from the point. The question is how much we contribute to making the world as science regards it."

"Exactly," replied Father Raynor, "and if what I have said is correct, it follows that we contribute a great deal. The world is not an order of facts, which we have only to open our eyes to see. We have got to seek and experiment; and, in all this work, our needs, our interests and desires and hopes play a most important part. And, above all, there is a faith, which accompanies every act we perform. We believe in our work, in our powers to work, and in the end of all our efforts. Think it over, Doctor, and see if your hard, dry, solid facts don't become pliable and yielding under the tests to which they are subjected."

III.

"What do you think of the sermon?" asked Mrs. Werthell, as she left the church and began to walk slowly homeward with her husband and Father Raynor.

"Somewhat verbose and unnecessarily dramatic in one or two parts," her husband answered. He had attended the church entirely out of deference to his friend, and was feeling a little rebellious. "However," he added, "I must confess there was one main idea running throughout, which cannot, I think, be said of most of our sermons."

"By the way, have you ever heard Father—?" she asked; "he is wonderful! He fills the church wherever he goes, and is said to make numerous converts."

"Really," said the doctor in a jocular vein, "I suppose he is a handsome man or has a saintly appearance, and his audience are mostly ladies, and—well, he panders to the popular instinct for emotional display. Some years ago, I went to hear such a preacher of repute. Crowds were there, of course; they were all entranced by his eloquence and passionate oratory. He made a great impression on everyone, including myself—only my impression was that I felt sick."

"How was that?" inquired his wife.

"I suppose it must have been too sugary. In any case, there is nothing I abhor so much in sermons as this sickening display of sentiment or emotion, this everlasting play upon the feelings.

So many of our preachers indulge in it, and the foolish victims of their guile exclaim, 'How lovely—how beautiful!' Forgive me, Father," he said, turning to Father Raynor. "I know you have a sounder basis for your discourses; but it does seem to make religion too much a matter of feeling."

"Well!" remarked his friend, "if it gives the right kind of feeling, what else can you expect? What are the flowers upon our altars, the candles, the paintings and mural decorations, the music vocal and instrumental, the sacred vessels and priestly vestments? Are not all the arts called upon to 'pay their tribute to God, and to raise their own ideals by means of our feelings'?"

"Personally," replied the doctor, "I would much prefer to attend a mass said by a priest robed in ragged vestments in a dirty hovel."

"Then you must be exceptional. But even so, you are only exchanging one form of expression for another. The substance is the same. Even in your exception, you are satisfying your own taste—a very crude taste, I must say. The ragged vestments and dirty hovel are, after all, the condition of your edification. But other people—other tastes."

"Then let them satisfy their tastes in the proper place, in the theatre or concert hall, in the studio or art gallery. Religion, we are told, is essentially practical; but it seems to be far otherwise for the dreamy sentimental fops I saw in the church this morning."

"Look here, doctor," said Father Raynor, smiling. "I can go a little way with you, and admit the great danger of excess in sentiment. And in the matter of preaching, I admit also that many preachers do err in this respect; instead of meat they offer milk and sops. They please the sentimental majority; and, as you say, their place is at the concert hall or theatre. The reason is, that they stop at the emotion and rest in the sentiment which passes, and reaction sets in. The sermon should lead beyond sentiment to practical life and the end of life. If our concerts and theatres and art in general did this, they would surpass the effect of many a sermon; but I don't think they would be as attractive as they are now."

He paused a moment as they reached the doctor's house, and after bidding good-bye to Mrs. Werthell, Father Raynor pro-

ceeded in company with the doctor to the presbytery a little further on.

"To come back to the sermon, Doctor," said Father Raynor, as they walked on together. "I am glad you admit there was one idea running throughout. I hope the idea commended itself to you and that it carried with it some convincing proof of God's existence and religion's necessity. I think the preacher made out a good case, don't you? I like his insistence upon man's universal exigency."

"My dear Father, that's all very well, but personally, I do not see that this universal desire for happiness or for goodness, or for whatever object you like to say it tends to—I do not see that this desire demands a future life for its satisfaction. It may be that we live our lives here below with this desire to urge us on to various goods—as instinct does with the brute—that is to say, to help us to live, to enjoy this life itself and this life alone."

"Surely," Father Raynor observed, "you cannot really think that the particular and various satisfactions we may obtain in this world correspond to the inward capacity of enjoyment. With the brute this is certainly the case. But with us, is it not true that even at our rare—how rare!—moments of what we consider supreme happiness, we are aware of its transitoriness? Even if you deny this, and maintain that in a moment of supreme joy, time seems not to exist, is utterly disregarded—even then, our total experience shows us that such moments pass, and there begins again the old, old restlessness and discontent. Surely it is absurd in the face of the experience of the whole race, to aver that any object of this life can possibly satisfy the need."

"Well, I grant it; but what if that is our lot here below?"

"It is just here that Faith comes in. Here is the crucial point, the point at which we take up our attitude for or against. Not only the believer, but *you* take the risk. Either believe or not—but having gone so far, it is no use to say that you will stay on the safe side and not take the risk and choose to remain sceptical. If you choose that part, you may be deceived. If I choose the part of belief, I may be deceived. But what are the consequences of your unbelief and of my belief?"

"The consequences of my unbelief," replied the doctor, "are that I do not prepare for any future life; I have no worries regarding it. I settle down to my duties here as a man among other men, with a knowledge that if I infringe on what is called the moral law, I shall suffer for it—here most probably—just as I abstain from smoking to-day because otherwise my throat will suffer the penalty. If I observe the so-called moral law, I shall be the happier and the healthier for it. *You*, on the other hand, have to prepare for another life—all sorts of obligations and duties fall upon you, and in the end you will be no better off than I—for the end of both is nothingness."

"Come, that's a little narrow, surely! You are at once assuming that you *know* there is no future existence for both of us. But we agreed that the question cannot be solved from our standpoint at the present; and that therefore you cannot conclude that in the end we are both plunged into nothingness. You must conclude that *perhaps* there is another life."

"Very well, it is a 'perhaps'. And if it is only that, let us frankly admit it, and cease to talk as if it was a certainty," said the doctor somewhat abruptly.

"But wait a moment," persisted the priest; "there are various kinds of suppositions or hypotheses. If we suppose that there is a certain man named Thomas Smith in New York at the present moment buying a pound of sugar—nothing follows which in any way affects us. It is a matter of entire indifference to either of us, whether such a person exists or not. But the question before us is of the most vital importance to us. It is a question of life and death, of eternity and annihilation. There is a risk, I admit; to accept the future life is, from our present point of view, a hazard; it is a plunge, a leap in the dark, a bold venture. But isn't it worth it when we consider the odds at stake. Supposing our conjecture proved to be correct, what a loss to the unbeliever—and is it in any way comparable to the loss sustained by the believer, should he finally be undeceived in his Faith?"

"I quite see your aspect of the case; but even so, it is a poor, weak incentive to belief—and scarcely strong enough to arouse or enkindle those virtues and graces which you say the soul of man must seek to acquire in preparation for the after life. With the odds on his side—it does not cease to be a

chance, or a remote and slight probability—and the man who accepts it in this case will be continually haunted by the possibility of his being deluded. The doubt remains in spite of your arguments.”

“My dear friend!” exclaimed the priest, “don’t advance too quickly. The idea of risk would never of itself dispel doubt, I grant, but it is something if it prompts us to try it, to take the risk, and after all ideas are not the sole motives of human life. They will be supplemented by the other departments of life’s activity—to be frustrated or confirmed. And in the present instance, I have no hesitation at all in asserting that the acceptance of the future life finds its support and *raison d’être* in a region where ideas pure and simple do not enter. I confess that I fall back upon the main substance of the sermon we heard this morning—that is to say, upon man’s exigency or need for religion—upon his will to believe. Everyone wants it—though unfortunately they are all not aware of their inward necessities and consequently try to satisfy themselves in false directions. I repeat, we enter a region where ideas alone will not convince. We must take life as a whole. We judge a tree by its fruit—and we judge a life or a principle of life by the conduct it inspires, and what ministers to the best kind of conduct and of life cannot be illusory, or false, or deceptive.”

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FACTS AND THEORIES OF MODERN BIOLOGY AS VIEWED BY A CATHOLIC PRIEST.

THEORETICALLY science deals with natural phenomena, religion with the supernatural. Science is systematized and organized human knowledge; it has limitations, as all human things have, and is rightly supplemented by revealed truth.

In practice, however, scientists often make excursions beyond their acknowledged sphere of investigation, particularly when they do not believe in revealed religion. This is not surprising, since the human mind is not satisfied with anything short of an ultimate explanation of things. When, therefore, scientists of to-day advance opinions concerning the nature of God

or the origin and destiny of man, they are within their rights, provided they do not present such opinions as the findings of science. They are speaking as men interested in facts that lie beyond the scope of science.

The danger is that one cannot separate the scientist from the man; whatever authority and prestige goes with the pronouncements of the scientist speaking *ex cathedra* clings to him when he steps from his official chair. And yet his researches in the natural world give him no better insight into the metaphysical or supernatural than that possessed by his less privileged brethren; on the contrary, continued close application to the microscope is distinctly unfavorable to clearness of vision in the world outside.

The object of this paper is to present a bird's-eye view of one province of the domain of science, that of biology; to indicate how and for what reasons workers therein so often transgress their legitimate boundaries and enter territory with which they are not familiar; and finally to suggest an attitude that Catholics may take toward biology, toward its genuine conclusions as well as toward its questionable theories.

At the university one takes a course of Embryology. Eggs are put in an incubator and taken out at regular intervals of about twelve hours to study their development. By means of microscopes and proper technique—the latter itself a marvelous triumph of modern science and skill—one can observe all that goes on inside the egg. At first there are only a few microscopic cells, one just like the other, lying on the yolk. There is nothing particularly remarkable about them. But presently this little speck of living material begins to grow; that is, the original cells divide and multiply until there are hundreds of them. In other words the life in that egg increases in size. But it does more than that. To begin with, there is only a single layer of cells. This folds over nicely as a piece of cloth might be folded over by a tailor who intends to make a pair of trousers. Then there are two layers. The upper layer next gets a downward crease in it. This crease gets deeper, sews itself together, as it were, along the top edge, and then cuts itself off from the main cloth; and lo and behold! we have a tube which is the primitive spinal cord with the brain at one end of it. While the upper layer has thus been initiating a

nervous system, the lower one folds in in a similar manner, sews itself up, is cut off from the main piece of cloth, and our chick has a stomach and an intestine. In the meantime a third layer has been forming in between the other two. One part of this folds over, closes up, and there is a heart which promptly begins to beat. Another part becomes arranged in regular rows and forms the muscles of the back. In like manner the development of every organ and every part of that chick is accurately traced and described. A complete mastery of such intricate and minute details is one of the boasts of modern biological science.

I have taken pains to put in non-technical language this sample of the kind of work the student of biology does, for two reasons: first to help us realize that one has some very definite things to learn before he can claim to know biology, and that in the main these things are facts not hypotheses; secondly I wish to use this illustration to make clear what the theory of evolution means.

In brief, then, the evolutionist believes that just as the chick in the egg underwent a *natural* development from a very simple, unorganized condition until it arrived at the status of an adult barnyard fowl, so the whole class of animals we call birds descended or developed from a simple ancestor in *natural* fashion. Put as bluntly as that, it may seem unintelligible, almost ridiculous. It is indeed merely a hypothesis, but a hypothesis with facts to bolster it up. Unhappily the facts are all taken from the field of biology itself and are with difficulty available to convince the sceptic.

Another task that the biologist has to accomplish before he is acknowledged worthy of the name is this: he must familiarize himself with the structure and functions of every type of living thing from the microscopic bacilli that float in the air and the minute slimy things that crawl in the mud, to the highest forms of life of which the chick or the human being are representative examples. And when he has done that he has a complete series of living things, which, properly arranged, resemble strikingly the successive stages of a developing chick.

He must know still more. He must be familiar with the kinds of living beings that existed in past ages and are now extinct. Paleontologists have studied diligently former life

on this globe as recorded in the rocks. They know its main features. They are not guessing or surmising. The man who is studying extinct life is studying facts as well attested as any facts can be. His researches have revealed a large number of very distinct periods of geologic history, each characterized by its own fauna and flora. We know the order of succession of these periods, even if we can only guess at the duration in years of each one of them. If we limit our survey to the vertebrate types, we find that the earliest strata yield only aquatic, fish-like forms; higher up, in the coal seams, amphibians, half-water half-land animals appear; still later the reptiles, and lastly in the Tertiary rocks the mammals, the highest forms, come to predominate. Now then, a mammal in its uterine development passes distinctly through the fish and amphibian stages before it takes on mammalian characteristics.

Such considerations suggest the evolutionary doctrine. No one claims that they establish it. But once accepted as a tentative working basis, everything seems to fall in line with the theory — vestigial organs, embryonic structures, connecting links; the biologist sets about looking for something that should be there with almost uncanny foresight. The theory proves out in much the same way as astronomical postulates resulted in the discovery of Neptune, or as new chemical compounds have been discovered after it was shown by theoretical formulas that they should exist. I may refer to the origin, partial development, and then total resorption and disappearance of certain complex structures in the embryo. Father Wasmann was so impressed by one instance of this kind that he considered it alone indisputable proof of the evolution of the particular insect before him from another insect of an entirely different species. Any other explanation would involve one in all sorts of absurdities and dilemmas. The biologist therefore is convinced that evolution does explain many things; peculiar facts, for the meaning of which no other theory has ever offered a solution.

So much for the point of view of the biologist. The average naturalist looks upon evolution not as a theory but as a demonstrated fact. We need not quarrel with him. He has a right to his opinion. But, after all, the average naturalist is an eccentric sort of an individual. His tastes are queer, else

he would not be what he is. And the habits formed in the pursuit of his hobby tend to accentuate his perversity. What are we as sane, unbiased men of affairs, whose judgment is kept in balance by continued contact with the real problems of life—what are we to think of the fantastic speculations of these secluded denizens of the laboratory or meandering investigators of nature?

To avoid confusion in the use of terms we must distinguish well between the doctrine of evolution and the several attempts that have been made to explain the why and how of it. Darwinism is such an attempt; one of the first in the field and by far the most advertised; the one that brought the theory itself before the public, and hence is in popular apprehension inseparably bound up with evolution. Darwinism is the brand of pseudo-science dished out for us on the editorial page of the Sunday "yellow sheet." It is an unmitigated evil because it insists on a material explanation of everything and emphasizes *ad nauseam* the brute element in human nature. It is not evolution, it tries to be more than that—a philosophy of evolution.

We must realize, in other words, that there is a distinction between evolution in the abstract, and that concrete, living movement, fathered by atheistic scientists, which is the sole vehicle to-day for the dissemination of evolutionary ideas. The theory was born and reared in an irreligious atmosphere. Its present-day dress, its daily associates, do not recommend it. We shall have to divest it of these incidental accessories, if we wish to probe its essential nature.

The first question to be considered then, is, what are we as Catholics, as defenders of the faith of our fathers, to think of the theory of evolution in the abstract, prescinding from its actual philosophical environment and unsavory associations.

We may emphatically insist that such a theory does not affect our idea of the creation of matter, nor does it discuss the ultimate origin of life. These things are taken for granted, just as physics takes for granted the existence of matter and force. It can have nothing to say concerning the origin and ultimate nature of the principles according to which living things act. Like chemistry, it may discover the existence of certain laws and their mode of operation; it cannot say why these laws are there or how they came to be what they are.

The theory simply states that the organic world arrived at its present status through a natural process analogous to the development of the chick in the egg or of the oak from the acorn. It makes no attempt to account for the first forms of life. It does not deny that God created the world *in its present form* any more than the farmer denies that his corn was created by God in its full stature just because he, the farmer, saw it develop.

It does not affect our idea of God and the universe in the least; or, if it does, it is to emphasize His power and to give us a better conception of His manner of dealing with creatures. Looked at in this light, the matter is primarily of no concern at all to the priest, any more than is the subject of electricity or chemical affinity; it is exclusively a topic for the scientist.

Those who are fearful lest such a doctrine is incompatible with Scripture and Revelation will do well to read carefully the first chapter of Genesis and to consult the reflections of St. Augustine and St. Gregory of Nyssa. St. Augustine clearly believed that God created living things *in potentia*, that is, put the germ of life into matter and then permitted it to develop of itself. The Scriptural account of the order of creation harmonizes with the idea so strikingly that the evolutionist may actually quote it in his favor.

Nevertheless, it is unquestionably dangerous to flirt in so conciliatory a manner with a pure abstraction. The thing as it really exists to-day in the world of modern thought is a philosophy of life, and a very reprehensible one. Let us examine it. Before beginning, it may be well to realize that for a priest a peculiar difficulty presents itself when he tries to evaluate intelligently this new school of thought. He has been trained in a school of his own which looks upon Revelation as the central fact of life. For him Christ is the dominant figure of history. The Incarnation gives unity and meaning to his philosophy. The decalogue is his guide, eternal happiness his goal. He is positive in his faith. He is not groping in the dark. And modern thought is largely the negation of all this.

And yet it is more than a mere negation; it is not pure chaos and destruction. The modern mind is building up a system of thought, a system of philosophy, that is really a unified whole, as clear-cut and well-defined in many respects as was the

Scholastic system of the Middle Ages, and I may add far more dogmatic. Of course the central idea of this new edifice is not the Incarnation; its ultimate goal is not future happiness. It is a system of naturalism with man in the center and evolution as its alpha and omega. Its conception of life is materialistic or pantheistic. Its pioneers and its present sponsors are in the main agnostics or avowed atheists. It claims not only to be an explanation of the proximate conditions in the organic world, but it proposes an ultimate philosophy that needs no God, that knows nothing of a free will, that demands a revision of the moral code, that has no patience with the doctrine of immortality.

And it is all this because its principal exponents were from the beginning hostile to the Church and they thought to have found in the new ideas a splendid weapon against her; a weapon that could be used with equal force to discredit the theologian and to arouse the imagination of the ignorant. It compelled the abandonment of age-long convictions hitherto considered inseparably bound up with our most cherished religious truths. If there is any truth in evolution, then God did not make the world as we see it to-day. It simply grew. Likewise, the world is more than six thousand years old. Man was not formed from the slime of the earth by the hand of God: he developed from it according to natural laws. Language was not given to man and miraculously confused at the tower of Babel: it developed in natural fashion from simple beginnings to the varied forms existing to-day. Religion was not given us from above: it was a natural by-product of man's developing mental life.

There is the whole process in a nutshell. One or two of these propositions must indeed be accepted if we assent to the evolutionary idea. But by a trick familiar to politicians in a modern legislature, all the other propositions are attached to the main one as "riders", and the bewildered onlooker is told that there is no choice—take all or leave all.

The common mass of mankind does not follow the trend of argument by which such a philosophical system is built up; but the almost hypnotic influence that the spectacular achievements of modern science has gained over the minds of men, induces them to accept blindly whatever is proposed in the name of science.

Moreover in our public schools, from the grades to the university, every text book from history and geography to literature, psychology, economics, linguistics, anthropology, ethics, and all the rest, begins with and is developed around the principle of evolution. There it finds unity of plan and purpose in what seems to the uninitiated a hopeless tangle of ideas and theories. The ordinary man or woman of our times, it is true, knows little of modern thought and its underlying philosophy. However, for us the practical importance of a knowledge of this kind is not so much in dealing with ordinary people as in being able to stand up before the leaders of modern thought, who through teachers and text books give the ordinary mortal, unconsciously if you will, his world views, that is to say his creed and his ethics. This ordinary mortal fails to assimilate the real significance of the new thought. It is enough for him to know that he has authority for discarding the old order and living according to the new moral code. In this way then the modern scientific viewpoint is producing a tremendous change in the life of the masses. It is one of the principal forces at work shaping and molding the modern type of man, Christian as well as agnostic and atheist. It determines his mode of thinking, and thought is followed by action. Human events are merely the outward expression, direct or indirect, of what is going on in the minds of men.

All this indicates at least one good reason why we should try to be informed concerning the trend of modern evolutionary philosophy; because it is a practical force in the social, economic, industrial, and religious life of our people.

The fact that we are not doing more than merely acquainting ourselves with these problems, is exceedingly to be regretted. At present the Catholic biologist is a rare individual. We should have dozens of them in the country, authorities in their field, doing original work. Then perhaps the rather questionable policy of indiscriminate condemnation might give way to constructive efforts; then we might succeed in having twentieth-century philosophy transformed into a new structure, erected on the solid foundations of Christianity rather than on the shifting sands of human weakness; and instead of permitting it to become the symbol of error and ungodliness, we could dedicate it to the spiritual service of mankind and to the honor and glory of God.

This paper would be very incomplete without some reference to man's place in the evolutionary scheme. Briefly stated, it comes to this: science knows nothing about the origin of man, his soul or his body. There is absolutely no data to reason from. The half dozen bones found in Java or near Heidelberg are of such indefinite character that even some of the most enthusiastic evolutionists do not accept them as of any value. Prehistoric man as far as known was essentially what he is to-day.

Why then does an overwhelming majority of modern biologists take the evolution of man as an established fact? Because he is, from the scientist's point of view, an animal; his body is certainly subject to the laws of animal life in its functions and in its development from egg to adult. The student takes for granted the uniformity of nature; if the whole animal world is subject to the laws of evolution, one cannot except man without doing violence to nature.

The Catholic, in the presence of such arguments, need but keep the following points in mind. The human soul, intellect and will, are evidently excluded from any reasoning process that applies to the animal world. They belong to a different category. As to his body, Scripture tells us that it was made of the slime of the earth, and it seems, in the opinion of some, to encourage the interpretation that the body was completed before the soul was breathed into it. St. Thomas clearly emphasized the opposite nature of the material and spiritual elements that together constitute the single creature called a man.

At any rate the Church has not condemned the proposition that man's body is the result of an evolutionary process initiated and guided by divine providence; that in fashioning man's body to become a fit habitation for the soul, God made use of natural laws, just as to-day He makes use of natural laws in the creation of each individual body. The idea may not appeal to our imagination. We do not like the idea of brute ancestors. Of course not. Did you ever see a two-month old human embryo? Did it appeal to your sense of propriety that you were once such a creature? That those mysterious forces of nature that gradually fashioned my body may have also entered into the formation of the first man, is not an essentially repugnant conception.

I am aware of the fact that while the above proposition is not condemned by the Church, the best one can say of it is that it is barely tolerated. The Church has a higher and more important mission than the teaching of science. Whether or not evolution is true has nothing to do with the salvation of souls. And if the Church finds that the transition from the old ideas to the new is accompanied by extreme danger to men's spiritual welfare, she raises a warning hand. She is conservative in this matter because she loves the soul more than the body. In natural science as well as in the supernatural order we cannot put new wine into old bottles without danger to the bottles. The theory of evolution received a great impetus during the last century precisely because its acceptance too often meant the rejection of revealed religion. The Church is not blind to this very significant fact, and therefore bids Catholics go slow. Prudence must temper our zeal. The ground must be prepared before such novel ideas can be sowed broadcast. Before that ground is prepared, we shall need a twentieth-century St. Thomas; one who can so combine sacred and profane learning that both will draw benefit therefrom; one, perhaps, who can make Darwin and Huxley become to modern Catholic thought what Aristotle and Avicenna were to the Scholastics.

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SOME SUGGESTIONS ABOUT THE "OTHER SHEEP".

IN a recent address to the Holy Name Societies at Chicago Archbishop Dowling rightly charged us with parochialism when our spiritual interests are circumscribed by parish or diocesan lines. What shall be the term when our interest is confined to the strict boundaries of the hierarchical Church with never a thought of the Syro-Phoenician beyond? No one is justly disposed to accuse the Catholic clergy of lack of zeal and pious ambition. There never was a time when our laity was so deluged with the means of increasing its prospects of eternal salvation than at the present. New devotions, masses, indulgences accumulated through a long series of ages by the concessions of the Vicars of Christ, societies and supersocieties

for making these things effective, we have in singular abundance. Surely, with such plenitude of spiritual food it would seem to behoove us to note the needs of those outside the fold, and to dispense a crumb more frequently than we do to the hungry souls outside the banquet chamber. If I make bold to venture some suggestions in the direction of aiding the convert movement which is struggling for recognition in a very wide field, and among pastors, it is in no spirit of criticism or assumed superiority, but in the confident hope that some of my clerical brethren more capable of discussing the topic with authority and grace may be moved to take it up.

In many localities we seem to have concluded a kind of armistice which we observe strictly and which the outsiders violate continually: yea more, we have often given up this mission as entirely hopeless under present circumstances, trusting wrongfully that a direct intervention of God will ultimately save the day. We rarely advance and are so complacent if the pagan hordes will only leave us to our positions. Protestantism is left strictly alone to fight the battle with the multitude of means ever at its disposal: the missionary ambitions of countless committees that are dinned into the Protestant ear from youth to dotage; endless revivals with bigotry as the heated climax; renowned evangelists ably supported by the most skilful press-agenting; money in unceasing flow from the church-goers and others; a favored position in public papers with a superior press of its own, amongst which the *Christian Science Monitor* is reputed the ablest-edited paper in the United States, barring none; and finally that high blood pressure, the perennial protest, that must course militantly through the veins of the churches to keep for them the heritage of Würtemberg. It has been the successful strategy of many a general to attack continually, while it invariably spells defeat to be always on the defensive. Although in instances we surpass them all in these departments, it is not the rule.

Perhaps sometimes we are too much governed by what our national word-wizard termed "enlightened expediency". While honest tact is always commendable as a means of furthering our Gospel, diplomacy is rather an evasion of duty to keep the mission *in statu quo*. A sensitiveness to and a gentlemanly bearing toward contrary opinions is a true mark of Christ's dis-

ciple, but if not accompanied by a steady pressure toward our goal it becomes effete. To live amicably amongst bigots is high diplomacy; sometimes though, it might be more laudable to be blamed for intolerance. Too often the decease of a great priest becomes the occasion for the outpouring of encomiums for his broadmindedness by rabbi and minister, when we would rather hear him spoken of as a valiant "defensor fidei"; the fact is, he never created a ripple in their stream of life and this is their way of acknowledging his lack of valor.

That our interest in Protestant conversions is not strained, becomes readily manifest by a casual glance at the Catholic Directory. Judging from fifteen dioceses selected at random, you will find the converts to average one and three-fourths per priest annually. The statement "per priest" however demands some qualification. The major portion of our conversions, it is admitted, comes from betrothals and marriages with non-Catholics; also, many a sheep strays in without the aid of a priest, led seemingly by God's grace alone. Making these deductions, we might leave a safe average of one-half convert per priest. In a manner the result is not creditable; but on the other hand, when we consider the aggregate for the whole United States of some 40,000 conversions which have been secured with a minimum of labor, it lets the imagination soar at the possibilities when zeal is some day raised to the maximum.

Our Lord prophesied that they would stone and kill His apostles; and why is the martyrdom withheld? They crucify us when we molest them, but would not any American court hold us "Not guilty" of the charge? We do indeed have a legal skirmish with them once in a while, but to exasperate us to this mild action they must enter our churches and schools and tweak our very noses. Has the lamb fallen asleep beside the lion? Has light now fellowship with darkness?

We hear it said that it is easier to convert the out-and-out pagan in China or India, and that the expenditure of zeal and treasure is more quickly rewarded there. Under present circumstances, this is an evident fact; the harvest in the United States is not white, perhaps has not even begun to sprout. You cannot however expect the crop before you sow it, and I wonder if after careful preparation we could not ultimately have as inviting a field as in the foreign lands. The facilities of travel,

the greater intelligence of our Protestant brethren, the similarity of language, the pre-Reformation spark that is not yet entirely extinguished, are a few reasons arguing in favor of the preparation. But Apollo has not watered, and therefore God has not given the increase. With the same amount of effort we should be able to duplicate the conversions in the foreign missions. In one of the reports of the Paris Seminary of Foreign Missions on forty-three foreign missionary dioceses, we read of some 1400 priests, supported by 3500 catechists and 6600 religious women, securing 28,000 converts in one year. This gives each of the 11,000 workers an average of two and a half converts annually; even with our desultory efforts we nearly equal the mark here. Perhaps, though, in computing this average it is unfair to aggregate the sisterhoods and the catechists with the missionaries; deducting these then, the average becomes $18\frac{2}{3}$ per missionary or ten times our own number of conversions. If we increased our zeal tenfold we would still not equal theirs, but what might not the result be? Naturally, since we are dealing with grace, we cannot obtain the solution with a comptometer, but we can at least reflect. Comparing the foreign field as a whole with the domestic, the contrast will become slightly more divergent; but it is a contrast easily understood; they—the missionaries, sisterhoods, catechists—labor with a singleness of purpose and definite method, while our zeal is fitful and without system. Since foreign missionary activities principally embrace the colored races to-day, we venture another question: Have the conversions been as permanent as among the neglected white races? Isn't the history of the Negro, Indian, and yellow missions one long story of construction followed by destruction, freedom by tyranny, quick bloom by abolition? From apostolic times to Constantine, and then from the thirteenth century to our own we have sent intrepid missionary battalions amongst them and the net result after the centuries is 30,000,000 Catholics. When northern Africa was the cradle of doctors, Thrasamund could exile one hundred and twenty of their bishops; but what is it to-day in comparison? With the exception of the Philippine Islands, Asian missions have several times been turned into a shambles. If only the children of St. Francis Xavier's converts had retained the faith, what a vast Catholic populace we would have in

India! With some colored converts, e. g. the Haytians, even the memory of the moral code was later obliterated so that they relapsed into utter barbarism. With like numbers, like intrepidity, like assistance, the same number of centuries of preparation, we should have converts and converts' children to the number of 30,000,000 amongst our whites. Whether the reasons are palpable or concealed in inscrutable Providence, are not your very attempts at explanation strange? True, during the Reformation millions of Catholics were lost; still the white man's country remains the bulwark, the centre of influence, the illumined tower of Catholicism. If a superior civilization be the reason, why not continue with this favorable surrounding? If it be the superior character of the white race, why not continue with this asset? Then you can hardly dim our glory by saying we have been less persecuted than they. We have suffered numerous onslaughts by the sword, more by the pen of godless defamers, and to-day by the attack of all those forces that are enumerated in the fifth paragraph of this article. They often succumbed to the enemy entirely, while we were only driven back for a time. Even while we were gone, the dissenting religionists, remembering our counsel, maintained a fair observance of the moral code, which cannot be said of all orphaned Semitic and Turanian offshoots. Soon once hostile governments removed the disabilities, and returned Catholicity, cleansed and better inspired, made surer progress than before. Where schism despoiled the Church in Europe and America, we have often had the good fortune to see them return *en masse*, and this never ceases to be our fond hope. No, not to-day, but after a sufficient preparation, will you not agree that missionary efforts amongst the white races will be more profitable? They made the best converts in ages long ago, and why not now?

Have our clergy lost the spirit of the redoubtable leaders of old? Are the religious orders misinterpreting their constitutions that the average of conversions is so low? You cannot imagine the old leaders of either class becoming so engrossed with parochial or collegiate duties as to suffer utter oblivion of the "other sheep", nor can you picture them with just a semblance of interest waiting in rather comfortable rooms to be discovered by the prodigals. For just one example, St. Francis de Sales and his cohorts went out in search and succeeded in

reclaiming 30,000 heretics. The picture is impossible of a St. Paul as pastor of a big church filling the sermon hour with local announcements and whiling away the week with sick calls, camaraderie, and study. A Denver minister has declared that if St. Francis or St. Charles Borromeo were to return, there would not be an Episcopalian left in the United States. Perhaps not so imaginative after all! Bring back any of them; set him in the last village in the loneliest desert of the country, then tell him of the 80,000,000 pagans around him, and no village, no desert, no state would be large enough to contain his zeal. Yes, these are dreams, but great accomplishments at some time or other come from some dreams. How shall they awaken from slumber if our morning light penetrate not their darkness? How learn if the teacher be voiceless? How shall these other sheep also be renewed in Christ if the true shepherds have forgotten them? The following suggestions are submitted diffidently. They are not new, and may be only more dreams; but, as before stated, if the article awaken some better mind to marshal more effective methods, the point will be gained.

In the first place, universal and continuous prayer must precede in order to obtain God's blessing for the great work. The Unity Octave is admirable, but we should not confine our supplications within so short a period, and indeed many overlook even these solitary days. There must be a daily, concerted effort permeating the entire priesthood, and trickling through every Mass, visit, and recitation of the Divine Office. Similarly, let this agency organize the sisterhoods and the laity to join the crusade. To go forward prepared only by zeal is to invite failure. It is a mission extraordinary to which men are not by nature adapted; but since God always fits the men to the work, He will on our unceasing appeal also send us other Peters and Pauls. But so many of us gladly say, "*Oremus*", and then turn the order over to a higher department, Divinity, for execution. The preparation therefore must go further.

A second means is the sermon. Any sermon on a great occasion, the funeral services of the lowly and the great, never fails to attract Protestants, and at present gives us our one great opportunity for their enlightenment. Now, review many of the printed or unprinted outpourings at such times, and they

could equally as well have been delivered by a minister or a rabbi. We find our orators canonizing the dead or conducting a kind of Salvation Army service when the occasion could more profitably have been used for the vindication of a Catholic truth. Too often, when the edifice is filled with secular pomp or Protestant uppishness, we fear to insult the lion; so the lamb just bleats pleasantly. I remember on one occasion to have been very much surprised by just such a compromising tone of a great Catholic preacher. To ingratiate himself with a mixed audience he continually misused the phrase "You and we" so that any auditor could have received the impression that all religions were alike. In religious truths there is only a "We", and we may never curry Protestant favor by compromising the one true Church; fraternizing is permitted in social service, but never in dogma. A Canadian bishop has come out very aggressively in his tactics with Protestants, and I know he has been criticized by his own diocesans because it interfered with their business and social ambitions. An American bishop recently used a Church dedication to state our position; the pastor was inconsolable because the sermon has decreased his collection. Such fear and selfishness are discouraging. While it would be a glaring lack of tact, at such times to condemn Protestantism to the bottomless pit, or to harp on truths that only provoke their stubbornness, what more appropriate and thought-provoking, for example, at a well advertised church ceremony than an explanation of some telling phase of Catholic church history, or of the necessity of the four marks of the Church, or the three attributes? When the school is closing for vacation, you can scarcely avoid a reflective sermon on Catholic morality. At a wedding or a funeral a dogmatic proof of the sacraments or sacramentals can be judiciously employed. In a certain sense you must often be satisfied to gain your point negatively or indirectly, but any Protestant with average mentality, recognizing his lack of the ceremonies thus ably vindicated by the Catholic priest, cannot help but ponder on the utter emptiness of his own creed.

The third suggestion concerns Catholic books and the press. In spite of its excellence, Catholic literature is making no appreciable inroads into the Protestant home. I remember some years ago hearing an editor of that splendid weekly *America*

bemoaning their helplessness in this regard. Were our books and papers read by the unbeliever no one would doubt that we would have to send an S. O. S. call for more priests to help us with the instructions. Grisar and Ruville are sufficiently convincing to convert the whole of Lutheranism, while *Our Sunday Visitor* could easily account for the remainder. Nevertheless, non-Catholics, because of ignorance of their existence or lack of inspiration, will not read the one nor subscribe to the other. We refute the dissenters beyond the cavil of a doubt on our own printed page, but does this not resemble the futile excoriations of Mass-missers when the benighted ones are all at home? We draw up unassailable documents of Catholic conviction, but, sad to say, no needy one ever passes our way to behold the masterpieces of our pens.

The apple vendor may have the most luscious fruit in the city, but if only blind men pass his stand he will sell none of his good things. The articles make good fillers for an indigent weekly, but are wasted effort so far as their real aim goes. For a polemic or apologetic to achieve its purpose you must make the non-Catholic aware of its existence; you must persuade him to read it; and lastly surround him with all the means that promote fair consideration, as perhaps the use of the other three suggestions contained in this article. No matter how much seed may fall, there is many a weed to strangle it. Therefore, to make our literature known and read, is it not possible to force it gently upon them? Since a fitful, local, effort would be just so in its effects, we must again depend upon some permanent, central agency to perfect a plan whereby Catholics could either subscribe outright for their Protestant neighbors, or remail their own weekly to them. Neither of these methods should be haphazard, lest we only excite more ridicule and opposition, but should be executed along carefully prepared lines. Once perfected it must endure as long as the "other sheep" endure, and must be as widespread as Protestantism itself. The opening wedge could be made by no better paper than *Our Sunday Visitor*, for its able editor understands well how to adapt an argument to the Protestant's power of assimilation; it is inexpensive, unobtrusive, and not prone to alarm. After a few years of this kind of bombardment they will be prepared to receive serious works, as for example, *The Faith*

of *Our Fathers*, *Plain Facts*, *The Question Box*, or some of Father Scott's works. Will the apostolic wish be gratified? Yes, if the direction be central; the impelling force continuous; the effort, universal; if a controversial Catholic paper attain a circulation of five million copies; if an apologetic work comes out in its seven-millionth number. Yet more dreams? Cardinal Gibbons used to say "Expect great things".

The third suggestion would make auxiliaries of our laity, somewhat in imitation of the catechists who bear such an important part in the East. While we cannot hope to follow out the rôle completely, we can on the other hand give them a greater share in the primary missionary work. Non-Catholic homes are really accessible only to them, and they can do good in millions of instances where no priest may enter. The meeting, say of the Holy Name Society, gives the pastor a splendid opportunity to train his members to explain truth and combat untruth. Not that Noldin or Tanqueray should be foisted upon them, for their arguments are too intricate both for the new teacher and his expected pupil; nor would the memorization of Scriptural texts avail much, since with all his vaunted love of the Bible, the Protestant really does not know even the simplest passages. But, perhaps once every two months, teach them a homely argument, one especially memorized, one adapted to the average mind, one appealing to the man on the street. Call it curbstone philosophy, if you will; but if you want to convert Bill Sykes, you cannot quote from Patrology or the Apocalypse. *The Under-Pup* is one of the best refutations of Socialism just because, having to reach the laborer's mind, it conformed the arguments to the laborer's mentality. Your argument may be a quip; generally, while brief, it should be more solid. All pastors have the experience of their people coming to them with the inquiry how they should have answered this or that question of a Protestant. Their attempted answer, you discovered, was generally inadequate. It is wrong to let them remain always on the defensive; that is, weak because of their own ignorance. Since non-Catholics generally ask foolish questions and answer none, this method creates a reversal, in that the Catholic is now on the aggressive and the Protestant is floundering. If only five per cent of your audience follow your advice, you will at least have a pure

gain of five per cent in the dissemination of truth. They have too long been trained to handing God a check and telling Him to do the work Himself. Therefore give them a chance; you may be gratified by their eagerness to try out their dialectics. Thus too their own faith, at present too self-centered, cannot help but be strengthened. The man who continually meditates on how to avoid impurity, will very, very often fall into that very sin. Take them away from themselves; give them the positive side; let them battle for its propagation, and they will not be so much tempted to defection themselves.

The final means is the natural outcome of these preliminaries, and will absolve the plan of any accusation of desk methods, namely to go out once more in the open forum to preach Christ's Gospel. This was Christ's own method; it was Peter's and Paul's, and of every great missionary who has followed the Divine mandate. That command was, "Euntes, docete", and not "Sedentes, docete". In the past it proved the only effective method, and to-day wherever an immense harvest of conversions is garnered, it is followed to the letter. Just why the advent of civilization invariably clips the "Euntes" from the sacred text, is an enigma. When the mountain would not come to Mohamet, Mohamet very nicely went to the mountain. The mountain of Protestantism, too, is a far distance removed from us, and no amount of cajolery or pleading makes it even quiver on its base.

An occasional stone does roll from its summit; but if we hope to conquer the conglomerate rock, we must go there with derrick and steam shovel, that is, if we desire conversions in great numbers we must train special missionaries to address the tens of thousands in the public parks and streets. Protestantism, better understanding the situation, has its Billy Sunday, its William Jennings Bryan, and the rest, and though we may ridicule the one and sniff superciliously at the other, their underlying principle is really an imitation of the apostolic college. Either of these evangelists explains untruth to more crowds in one year than the average priest teaches truth in a lifetime; their conversions to indifferentism are greater in twelve months than the conversions to Christ's church by any diocese in a decade. If Socialism followed our watchful waiting by depending merely on the press or an occasional argu-

ment, it would be a nonentity; but it has its soap-box blusterers and its ably press-agented orators who convince the tens of thousands on the public highways. And we, the only true receivers of the command "Euntes", are nibbling, and the conversions are dribbling; the true lightning is chained while a silly pyrotechnic display holds the world's attention. The invention of the stationary pulpit was a mistake, for by it we have stopped the "pedes evangelizantium". The English Catholic clergy have been alive to this need for some time; they are to-day addressing large crowds in one of London's busiest squares. Anglican Friars there have also recently sent out one hundred specially trained missionaries into the busy marts and thoroughfares. Because Protestantism will not come in sufficiently large numbers to our churches and rectories, we must return to the spiritual "pedes" and search for it. Can we do it? After a while better, but even now we have true orators of stentorian voice and magnificent physique who are sufficiently renowned to attract large crowds in any of our big cities. And, oh, the spiritual banquet in comparison which we could give to the hungry populace; fresh dishes for stale; real food for substitutes; heavenly manna for the artificial! Not all of us will ever be called to this strenuous life; but when the world is thus deluged with apostolic effort, religious discussion, now taboo, will once more become universal, and here even the mildest of us can times without number step in with his word of grace and enlightenment. The outdoor missionary effort then is reasonable because of its success in former times. It is possible because the 'isms have used the plan already for years. It is feasible because the Syro-Phoenician is hungering. It is necessary because the present method is barren of great results.

These are the five suggestions. I shall admit they were dreams, but the musings of sleep seemed so realistic to us that we could not cease reflecting on them during the ensuing hours; even at this later day we can distinctly recall that picture of the wee small hours of a new united force, mighty,

as a wild wave in the wide North sea,
Green-glimmering toward the summit bears, with all
Its stormy crests that smoke against the skies,
Down on a bark, and overbears the bark
And him that helms it.¹

¹ Tennyson, *Lancelot and Elaine*.

And now I remember, just before the dream ended we saw a mighty cavalcade, whose numbers no man could count, of sheep subdued now and calm, marching ceaselessly to that one goal, "one Lord, one faith, one baptism."

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CONVERT MOVEMENT IN AMERICA.

BEFORE attempting a study of the Convert Movement in America one might logically determine beforehand if there be such a tide of conversions in this country that it could be called a movement. This would necessitate examining the records of the last hundred and twenty or thirty years, especially since the rise of the Oxford Movement in the middle of the last century.¹ To solve that problem would suppose an understanding of the number of Catholics within the original Colonies (since missionary activities previously and elsewhere do not come within the present scope), or, at least, the approximate number at the birth of the nation, compared with the official figures of to-day. The necessary allowance must then be made for both births and immigration, on the one hand, and deaths, possible loss of Faith among pioneers of every age and immigrants, and emigration on the other hand.

The number of Catholics, in the territory under consideration, at the outbreak of the Revolution was comparatively small. Of the one Catholic settlement, of Maryland in 1634, possibly not more than twenty-five of the three hundred and twenty-five passengers of the "Ark" and the "Dove", including Fathers White and Altham, were Catholics.² The score and odd would then consist of the two Calvert brothers and the "other gentlemen of very good fashion".³ In any event the percentage of Catholics was so relatively meager that they were ordered to perform their services in private on the way over. From the

¹ Walworth, *The Oxford Movement in America*, New York, 1895; in which is recorded the famous Carey Trial and ordination, under protest, with subsequent counter trial of one of the bishops (Onderdonk) who ordained him, and the conversion of the other, who sang the litanies on that occasion (Ives), together with the distinguished personages who were products thereof (McMastcr, Hewit, Baker, Wadhams, Everett, Whitcher, Lyman, Richards, Stone, etc.).

² William L. J. Griffin, in *The Catholic Bulletin*, Philadelphia, 1915.

³ William T. Russell, *Maryland*, Baltimore, 1907, p. 72.

middle of the seventeenth century there was little immigration into the colonies for the next hundred years. Franklin in 1751 stated that the one million population of his day had been produced from an original immigration of less than eighty thousand.

A general view of the colonial conditions may be had from the report of Prescott F. Hall, in his *History of Immigration*, which reads: "In the Thirteen Original States the pioneers were practically all British, Irish, Dutch, and German, with a few French, Portuguese, and Swedes. The Germans were Protestants from the Palatinate,⁴ and were pretty generally scattered, being located in New York, Pennsylvania, Maryland, and Virginia. The Swedes settled along the Delaware River. The French were Huguenots, driven from France by Louis XIV. The Irish were descendants of Cromwell's army and came from the North of Ireland."

When Washington, in the fall of 1775, strongly forbade the celebration of Guy Fawkes' day in Boston, and cried shame upon his soldiers for so un-American an act, especially in view of the brilliant service but so recently rendered the cause by Catholics, we do not know exactly how many he had in mind among his men. Probably the recent success of Ethan Allen's Boys at Ticonderoga, as well as the promising prospects around Quebec, were fresh in his memory. But a large part of these were from that territory beyond what was soon to comprise the Thirteen Original States, since he refers to "the late success over the common enemy in Canada". Possibly the Father of his country protested on that occasion because he saw, in prophetic vision, the large number of his relatives, both in this country and the Old World, who should become converts to the Faith.⁵ More probable it is that the Catholic personal friends he enjoyed, and found so true during the days of trial, were the dominant reasons prompting the Boston prohibition, as well as his subsequent eulogy of Catholics in the Revolution. Despite the glorious record they have left to posterity, however, the Catholics could not have been rated in terms of large denominations.

⁴ Among whom arose the "Mercersburg Movement" later.

⁵ Scannell O'Neill, "Convert Relatives of the Presidents", in *Catholic Historical Review*, vol. II, pp. 66-7.

For example, when John Thayer, the first Puritan minister to be converted from American stock—who, as a lad of ten, might have been among the boys that found their father's shoes lined with tea on the morning after the Boston Tea Party—wrote the account of his conversion later, he could refer to his native city as the place where “the Protestant religion dominated, and was almost the only one known in New England”. In returning home to spread his newly-acquired and zealously-appreciated Faith, he hoped it might, under God, “fructify in his land, where it had never been professed”.⁶ Yet he was born, brought up, ordained for and officiated two years in Boston, besides being chaplain to Governor Hancock.

A final and more detailed help toward understanding the matter in hand is given us in the census report which Bishop Carroll made to Rome in 1785. He found within the entire Thirteen Colonies only 30,000 Catholics—16,000 in Maryland; 7,000 in Pennsylvania; 3,000 in the neighborhood of Detroit and Vincennes; 2,500 in Illinois, and, in other parts, not more than 1,500.⁷ Of priests to serve this vast territory there were twenty-five. There was one college, but no convent, no orphanage, no hospital, no home for the aged, and no parish school. Such were the meager prospects under which the Catholic Church came into being under the Stars and Stripes. Out of the rated population of 3,000,000 in the new states at the time, that would mean one Catholic in every hundred.⁸

To-day the *Official Catholic Directory* for 1921 presents the actual condition of the Church in America as follows: an apostolic delegate, three cardinals, 16 archbishops, 93 bishops, 21,643 priests, 16,580 churches, 113 seminaries containing 8,291 ecclesiastical students, 215 colleges, 710 academies, 6,048 parish schools, parish school children 1,771,418, 298 orphanages furnishing food, clothing and home for 46,477 inmates, 118 homes for the infirm and the aged. From the reports made to date there are 17,885,646 Catholics in the United States of America.

As typical of the growth in large American cities, it is noted that the city of William Penn in 1793, with a population of 12,000, had only 500 Catholics—one in 24, whereas to-day the

⁶ Migne, *Ency. Theo.*, Ser. II, No. 33, Col. 1276 and 1287.

⁷ Shea, *Life and Times of Most Rev. John Carroll*, New York, 1888.

⁸ Rev. I. T. Hecker, “The Cath. Ch. in U. S.”, in *Catholic World*, July, 1879.

Quaker City's population of nearly 2,000,000 citizens contains some 700,000 Catholics—one in 3. New York was settled by the Dutch, and now has 73.6% Catholics of its church-going population. Boston was founded by the Puritans, and to-day 73.5% of its religious membership is Catholic. In fact, the Catholic Church leads in forty-three of the fifty most prominent cities of America at this hour, all over 100,000 population. The same is true of each of the forty-eight States of the Union and the District of Columbia, except 15.⁹ These figures speak for themselves, giving, as they do, a glowing tribute to the prophetic words of Brownson: "Never, since her going forth from that Upper Room in Jerusalem, has the Church found (as in America) a national character so well fitted to give her civilization its highest and noblest expression."

In order to determine the convert element in this marvelous growth, one method deduces the natural increase and immigration figures from the total, and another is founded on the actual convert data afforded in different dioceses during subsequent years. The former, while helpful for abstract loss and gain, is only partially reliable; it is ill-suited to our purpose, inasmuch as the government immigration reports include as Catholics a vast and elusive percentage of those who come from Catholic lands but whose names are seldom included in parish returns. "There are in the United States to-day nearly three million Italians, including foreign-born and their descendants. There are more than a million immigrants from France, Belgium, Cuba, Mexico, and Spanish America. Not thirty per cent of these would be included in the parish or diocesan census on which the *Catholic Directory* depends for its figures."¹⁰ Neither does this method take into account the subsequent return of many foreigners to their native lands, or the defections from the Faith incident to the scattered settlement of frontier territory, as gradually the star of empire takes its way. This is inevitable, since lack of sacramental contact and of church facilities—not opposition—is the arch enemy of Faith.

The other plan, though conservative, is more productive of direct results. While many dioceses, even to-day, make no

⁹ *U. S. Census Reports, Religious Bodies, Part I, 1916, pp. 123-28.*

¹⁰ The Right Rev. J. F. Regis Canevin, *Catholic Historical Review*, vol. II, p. 384.

specific convert returns—and Anglican converts are not usually listed at all, since they are not in most cases even conditionally baptized—the old statistics are meagre. However, a certain number of outstanding convert incidents form a basis upon which to compute. The percentage of converts in Confirmation classes has been available—such as that of Archbishop Hughes on a certain occasion where one-sixth were converts; Archbishop Henni gives one-seventh; Archbishop Spalding, one-tenth, etc. Bishops have been known to confirm classes where seventy-two out of one hundred and fifty were converts. During the Civil War 600 confederates in camp and prison were baptized. The full names and dates of forty-four convert generals in the same conflict, headed by such leaders as Major-General Thomas West Sherman, Major-General William Stark Rosecrans and General James Longstreet, have been preserved.¹¹ In the Archives of the Baltimore Cathedral we read: "Converts formed a considerable proportion of the congregation ruled by Bishops Matignon and Cheverus in Boston"; and again, "the little congregation that gathered around the Kavanaugh family at New Castle, Maine, in the time of Bishop Cheverus, 1797, was composed mostly of converts".¹² There is a single community in North Carolina¹³ and another in Tennessee¹⁴ composed entirely of converts.

An authority in his day computed 700,000 to represent the convert element (converts and descendants of converts) among the Catholic population. His figures covered a period of eighty years ending with 1893.¹⁵

Since that day the yearly average has steadily increased. Before the First American Missionary Congress at Chicago in 1909—to which England sent a representative for the purpose of learning American methods—it was announced that 25,056 converts had been received into the Faith during the year 1906.¹⁶ On the basis of the official returns from eighty-one dioceses reporting converts for that year, 40,000 during 1917

¹¹ Scannell O'Neill, in *Catholic Convert*, March, 1916.

¹² Quoted by Georgina Pell Curtis, in *Cath. Hist. Review*, vol. I, p. 279.

¹³ Newton Grove.

¹⁴ St. Anthony's Parish, Memphis.

¹⁵ Dr. Richard H. Clarke, in *Am. Cath. Quart. Review*, July, 1893.

¹⁶ Rev. A. P. Doyle, C.S.P.

made their profession of Catholic Faith.¹⁷ The current *Official Catholic Directory* announces that seventy-three dioceses have reported 39,923 converts in the year just ended. This would signify twenty-eight dioceses not reporting. On that basis, and allowing for converts from Anglicanism, in hospitals and other scattered and unreported cases, the year 1920 should announce 55,000 at least and more probably 60,000 newly-born children to the Catholic Faith in America. On the yearly reports for the past several years and fair estimates of yearly averages before that, some 800,000 converts have been received during the last twenty-seven years, at the beginning of which period Dr. Clarke computed 700,000 to represent the convert element. Applying Bishop Canevin's 25% average natural increase every ten years, and making similar allowances for the children of converts received since 1893, it is estimated that 2,200,000 would represent the convert element in the Catholic population of the United States to-day—a grand total sufficiently expressive, we believe, of a convert movement in America.

Moreover, there are few Protestant families of note among us that do not record Catholic converts within their immediate or distant kinsfolk. Among these are twenty presidents of the United States, prominently George Washington,¹⁸ whose collateral descendant, Father Richard Blackburn Washington, son of George Washington (1858-1905), the last Washington to be born at historic Mount Vernon, was ordained to the priesthood on 13 June, last year, in the Church of the Immaculate Conception, Mount St. Mary's College, Emmitsburg, Maryland, John Adams, Thomas Jefferson, James Monroe, Andrew Jackson, Martin Van Buren, John Tyler, Abraham Lincoln, Ulysses S. Grant, Grover Cleveland, William McKinley, Theodore Roosevelt, William H. Taft, and Woodrow Wilson. The convert movement in America has also enrolled the names of relatives of such historic families as General Ethan Allen,

¹⁷ Stuart P. West, in *Catholic Convert*, September, 1918.

¹⁸ Note a curious error in Migne's *Dictionnaire des Conversions* (Paris, 1852, Col. 1406), in which a certain Washington, who had come to Europe to espouse the cause of the Greeks and who was a "grandson" of General Washington, was converted in Paris. This convert was a distant cousin of the Father of his country. Cf. also Scannell O'Neill (*American Catholic Historical Review*, vol. 2, pp. 66-67) for conversion of the European branch of the Washington family who are all Catholics to-day.

John Hancock, John Alden, Peter Stuyvesant, Dutch Governor, Elder Brewster of Mayflower fame,¹⁹ Henry Clay, Daniel Webster, John Jay, Paul Revere, Commodore Perry, Nathaniel Hawthorne, Benjamin Franklin, Robert E. Lee, Henry Wadsworth Longfellow, Jefferson Davis, Wendell Phillips, General Winfield Scott, Francis Scott Key, Horace Greeley, James G. Blaine, William K. Vanderbilt, and Betsy Patterson of Baltimore.

There exists in this country, and for the express purpose of the conversion of America, a religious community (founded sixty-three years ago by the distinguished Americans, Fathers Hecker, Hewit, Walworth, Deschon, and Baker, all converts) which to-day conducts parish churches in eight cities—New York (two), Chicago, Portland, Minneapolis, San Francisco, Winchester (Tenn.), Austin (Texas), and Toronto (Canada). It has four Newman Halls—Austin, Minneapolis, Berkeley, and Toronto. This congregation has sixty active members at present, and twenty more are preparing for the work. It directs an Apostolic Mission House at Washington which has to date sent forth over a hundred and twenty-five graduate priests, especially trained to conduct non-Catholic missions throughout the country.

As indicative of the confidence which the Church has had in converts, as well as the number who have come even from quite without the Fold and have risen to heights of prominence within the Faith, I list the names of members of the American Hierarchy who have been converts (the asterisk (*)) indicates the living members):

Archbishop Samuel Eccleston, of Baltimore;
 Archbishop James Roosevelt Bayley, of Newark and Baltimore;
 Archbishop James Hubert Blenck, of New Orleans;
 Archbishop Alexander Christie, of Oregon;*
 Archbishop James Frederic Wood, of Philadelphia;
 Bishop Edgar P. Wadhams, of Ogdensburg;
 Bishop Sylvester H. Rosecrans, of Columbus;
 Bishop Joshua Maria Moody Young, of Erie;
 Bishop Richard Gilmour, of Cleveland;
 Bishop Alfred A. Curtis, of Wilmington;

¹⁹ Cf. "Mayflower Converts", by Scannell O'Neill, in *New York Catholic Historical Magazine*, Jan., 1921.

Bishop Thomas A. Becker, of Wilmington and Savannah;
 Bishop William Tyler, of Hartford;
 Bishop John P. Farrelly, of Cleveland;
 Monsignor George Hobart Doane, P.A., of Newark;
 Monsignor Thomas Scott Preston, P.A., of New York;
 Monsignor Nevin F. Fisher, D.P., of Philadelphia;*
 Monsignor William E. Starr, D.P., of Baltimore;*
 Monsignor Edward Russell Chase, D.P., Navy Chaplain;
 Monsignor Charles A. Ramm, D.P., of San Francisco;*
 Monsignor Sigourney W. Fay, D.P., of Baltimore;
 Monsignor Hiram Francis Fairbanks, P.A., of Milwaukee;
 Monsignor Arthur M. Clark, D.P., of Dubuque;
 Monsignor William I. McGarvey, D.P., of Philadelphia.*

Nor have our American converts been wanting in that energy, spirit of initiative, zeal for God and service toward their fellowman which one would naturally expect to find among souls who appreciate their blessings, and are thankful. Not a few religious communities, charitable institutions and other works of mercy—many of them in a flourishing condition to-day—survive their apostolic foundation. Among them are:

Mother Lucy Eaton Smith (Mother Maria Catharine di Ricci of the Heart of Christ, O.P.), founder of the American Congregation of St. Catherine di Ricci's Reform;

Mother Katharine Drexel, founder of the Sisterhood of the Blessed Sacrament, of Cornwells, Pa.;

Mother Marie Tranchepan de St. Augustine, who brought the Ursulines to America and founded in 1734 at New Orleans the first convent school within the territory of what is to-day the United States;

Mother Octavie Bertold, co-founder with Madame Duchesne of the Religious of the Sacred Heart;

Mother Mary Caroline Starr (Mother Mary Veronica), founder of the Sisterhood of Divine Compassion;

Mother Julia Chatfield (Mother Julia), founder of the American House of the Ursulines;

Mother Marion Frances Gurney (Mother Marianne of Jesus), founder of the Sisterhood of Our Lady of Christian Instruction;

Mother Elizabeth Ann Bayley Seton (Mother Seton), founder of the Sisters of Charity of Cincinnati;

Mother Cornelia Augusta Peacock Connelly, founder of the Sisterhood of the Holy Child Jesus;

Mother Mary Alphonsa Lathrop, O.S.D., founder of a community of Third Order Dominicans under the title of Servants of Relief for Incurable Cancer Patients;

Father Isaac T. Hecker, co-founder of the Missionary Society of St. Paul the Apostle;

Father George F. Haskins, founder of the House of the Angel Guardian, of Boston;

Dr. L. Silliman Ives, founder of the New York Protectory for orphan boys and girls.

Father Alexander P. Doyle, founder of the Apostolic Mission House at Washington.

Thus the song of glory and praise to God, sung by convert children, has come down the years of the American commonwealth. From the Pennsylvania Protestant, Colonel Lionel Britton and his son in 1707, and the New England Puritan, the Rev. Mr. John Thayer of Boston in 1783, down through the Maryland Cavalier, Governor Thomas Sim Lee, and Russian Nobleman, Prince Demetrius Augustine Gallitzin in 1795—the famous Father Smith of the Alleghenies and the first priest to receive all his orders within the territory of the Thirteen Original States²⁰—down to the Episcopal bishops of modern times, the names of distinguished and eminent men and women, converts to the Faith Catholic and Apostolic, have linked rosaries of benedictions from Heaven to earth and from earth to Heaven.

E. J. MANNIX.

Washington, D. C.

²⁰ This scion of a regal family has the distinction of being the proto-instructor of converts in America. Witness the curious advertisement which appeared in the *Cambria County Gazette*:

"NOTICE

"A certain number of Protestants having manifested a great desire of becoming members of the Roman Catholic Church, I hereby acquaint the said Protestants, and the public in general, that I have appointed the Second Sunday after Easter (17 April) for admitting them into the Church, according to the Rites and Ceremonies of the Roman Ritual.

DEMETRIUS A. GALLITZIN, *Parish Priest*.

"*Loretto, March 22, 1825.*"

(Sarah M. Brownson, *Life of D. A. Gallitsin*, New York, 1873, p. 327.)

Studies and Conferences.

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

THE AMERICAN PRIEST AND THE STUDY OF LANGUAGES.

To the Editor, THE ECCLESIASTICAL REVIEW.

Father Kelly, in his scholarly article, "Languages in the Preparatory Seminary," has opened the way to the discussion of a subject which has for a large number of our clergy, I am sure, a very distinct and practical interest. It is to be hoped that the outcome will be to bring into prominence the importance of language study, and also to throw light upon the advantages and disadvantages of the methods commonly employed by teachers in our colleges and preparatory seminaries.

My purpose in writing is not to criticize omissions or methods, but to offer suggestions derived from practical experience. They may help to stimulate interest in a useful study of languages on the part of clerics. Let me state at once, however, that, though I agree with Father Kelly on many points, I entirely dissent from his plea to abolish the study of Greek from the curriculum of our colleges and preparatory seminaries. Greek as a language to be spoken may be of little actual use to the priest trained in our seminaries, since we live in a time and under conditions which call for the exercise of the gift of tongues in other ways if we mean to administer to the needs of the souls of our people. We all are familiar with instances where a working knowledge of a foreign language has brought the grace of making a clear and comprehensive confession to dying penitents of many years' estrangement from the Church.

The account of an experience of my own may be pardoned here. Shortly after ordination abroad, and before reaching my diocese or receiving faculties from my Ordinary, I happened to be called to a public hospital in an emergency case to prepare an Italian for death. He spoke the Neapolitan

dialect and had been estranged from the Church for something over thirty years. He was aware that he was dying and wished to go in the state of grace. And when I say that this first real *cura animarum* meant the hearing of the most devout and earnest confession that I have ever heard during my priesthood, the clerical reader will understand the happiness and satisfaction I derived from my first sick call.

But surely the need of greater familiarity with languages than that possessed by many of our priests is known to the majority of the clergy and arguments in its behalf require no further amplification. And I am sure that more than one of my clerical readers will agree with me in saying that no priest's education should have limitations and that the mind of the Church in the matter of sacerdotal education seems to be "*Omnia studia ad Christi causam*".

Father Kelly's plea that the study of Greek be abolished from the college curriculum, is that Greek is of no particular benefit to the student or priest in after life, or that the individual never receives adequate reward for the time spent in its acquisition.

My reasons for dissenting from this view are: (1) The average student, generally speaking (and I, of course, refer to the student for Holy Orders), receives his real initiation into the intricacies and structural mysteries of languages when he enters upon his course of Latin and Greek. True, he may have had some training in the matter of language study prior to this time, but rarely in any definite or systematic manner. (2) The technical method employed in linguistic analysis, occasioned by the study of the grammar and rhetoric of a dead language, comes to him primarily while studying the classical Latin and Greek, and it is through them that he acquires that instinct so essential to correct expression, even in the mother tongue. (Were he initiated into language study by means of Hebrew or Sanskrit the argument in favor of Hebrew or Sanskrit would likewise hold good.) (3) The accuracy and exactitude of structure and expression absolutely essential to the study of Latin and Greek, far from being disadvantageous because of the amount of time "wasted" upon their study, needs must prove invaluable helps in the subsequent acquisition of any modern tongue as well as in expression in after life.

A language acquired, though never used in practice in later years, need not necessarily be considered non-beneficial or to be avoided at the outset simply because of the time and energy required for its acquisition. Granted that the average priest spends more time on the batting propensities of "Babe" Ruth than he does upon Demosthenes, Livy, and Homer; granted that the sacerdotal examples of burning the midnight oil in order to revel in the thundering periods of Cicero or to bask in the effulgent beauty of a Greek ode, are extremely rare and far between, I still fail to grasp the arguments against the study of these languages either wholly or in part. Arguing along the same lines, it is doubtful whether we utilize our scholastic training by making our parish announcements or our convictions regarding Church or civic activities in strictly syllogistic form that would have delighted St. Thomas Aquinas or Doctor Aristotle, but we may be sure that we are unconsciously but constantly drawing upon our store of Logic, Cosmology, Metaphysics and Ethics as we perform the duties of our calling.

But it must be admitted that the methods most generally employed by our colleges in their language curricula are not intended to produce linguists but theorists in the matter of languages. This applies not merely to Latin and Greek but to all modern languages as well, as now taught in our schools. And this in spite of the fact that about twice the amount of time really required to produce a linguist is spent in producing a theorist. So true is this that the case of the student who really masters a number of languages during his course in a Catholic college in a manner enabling him to express his ideas in these languages is the exception and by no means the rule.

No doubt we do have a number of priests who *are* linguists—who are, happily, capable of conversing in a number of languages; and not infrequently they are very much sought after by reason of this fact. Where and how and when did they become linguists? The answer is simple.

Ninety-nine priests out of every hundred who happen to be conversant with a number of languages other than their mother tongue will admit that their linguistic proficiency is due, not to the curriculum of any particular college, not to the constantly employed methods of teaching languages, but primarily to personal efforts, circumstances which made the acquisition of

languages at least possible, and lastly (and I consider this last by far the least important) a natural inclination or liking for such pursuits. Linguists are not born; they simply work up to it, with system.

Not every student who completes his classical course in a Catholic college is expected to become a Mezzofanti; but certainly the course and methods of classical studies should teach him *how* to secure a better language equipment, and *how* to secure this equipment with something like facility and ease.

There seems to be plenty of agreement over the fact that the traditional cut-and-dried plans of teaching all languages, both ancient and modern, most emphatically *do not* turn out linguists. And certain circumstances apart from the ordinary college curriculum most certainly *do*. Now where does the fault lie? For we must class as faulty that system employing such a vast amount of time in teaching languages without getting more practical results than are to be found among the American clergy.

I am convinced, and my conviction is based upon observation and some remarkable experimental tests in this matter, that (1) traditional methods of teaching languages are fundamentally at fault, since these methods seldom if ever produce in the student the mastery of any language; and by "mastery" is here meant ability to use the language practically as a medium to communicate ideas; (2) that the same amount of time now employed in instructing the student in the college or preparatory seminary, in Latin and Greek (with only indifferent results considering the time spent upon them), may and should be utilized in actually making him a master not only of these two languages, but of one or more modern tongues as well, during the same period; (3) that the purpose constantly before the mind of the instructor should be *to produce linguists* and not *theorists*, i. e. translators and readers. Of course this presupposes that the instructor possesses the ability to produce such results and that he himself is not a mere reader or translator.

As matters now stand, it is hardly an exaggeration to state that 85 per cent of the time spent by English-speaking instructors in language classes is spent in *speaking English*, while the remaining 15 per cent is devoted to the actual language-to-be-

acquired. And this is done regularly, year in, year out, in our colleges.

Viewing the results of our Catholic college curricula, the most charitably inclined will find it extremely difficult to abstain from criticism of the patently defective methods therein employed in teaching languages. But great as the defects certainly are, there must be certain remedies at hand which could ameliorate in great part conditions that regularly prepare young men for the priesthood in a manner that not infrequently sadly hampers them and cripples their ministrations in later life.

What are these remedies and how should they be applied? The answer is: the instruction in, and the study of *all* languages in the *natural* and therefore the *simplest* manner in the world. Mind, I am not assuming the rôle of advance agent for any of the freak schools of languages, nor do I wish it inferred that I am blind in my appreciation of the Catholic college and preparatory seminary that labor with such indefatigable zeal for the training of the student. By no means. I am hereby merely echoing the universal expressions of dissatisfaction heard on all sides from representative American priests regarding the traditional and faulty method employed in the teaching of languages in our schools.

There are, indeed, colleges that *intend* turning out masters of languages, but *de facto* they do not. No preparatory seminary faculty delights in the moral certainty that its young men are receiving a training that will greatly lessen their worth as workers in *Vinea Domini* in later life and render said young men practically "immune" from further advancement in language pursuits in after life. But the fact stands that many of our schools *are doing precisely this very thing*.

It would seem that American Catholic colleges and preparatory seminaries would long ago have introduced into their curricula the decidedly practical and "result-getting" methods in language instruction so sadly needed. The Church in America has never been accused of being behind the times in taking up anything and everything that the ever on-sweeping wave of progress tosses upon her shores; but here, certainly is an example of anything but progress. And the colleges are few and far between that open the way to real language mastery by

obliging a class of First Latinists or Beginners in Greek to take up simple—yea, crude—conversational forms during the first week with a continuation of the same procedure up to the completion of the student's Rhetoric year. How many language instructors are you acquainted with who *are deliberately using the language being taught as a means of further advancement in the same*? It simply is not done. And why? O, because tradition has placed its O. K. upon the old, cut-and-dried methods and has blasted all progressive steps toward an amelioration of conditions by hurling its anathema upon any suggestion that a change be made.

Antonio, the gardener, who is at this moment surreptitiously smoking one of my best *Toscani* cigars, speaks English in a very decent sort of manner and, if questioned as to how he does it after only three years in America, would probably inform you that he is a product of the natural method of acquiring languages and that he never spent any vast amount of time on English Grammar—at least not enough to make him a theorist as regards English, and though I *did* find him reading a volume of Newman the other day when he should have been sweeping the church, Antonio's English foundation *is not* the English classics. It is a most regrettable fact, however, that good Father Peter, my seventy-five mile distant neighbor, possesses a better basis and training for the study of Antonio's mother tongue than Antonio has for the study of English; but Father Peter always "calls in" a neighboring priest when a Milanese or a Calabrese wishes to go to confession.

To advocate the introduction of radical changes in the manner of imparting languages to the end that a more numerous body of our priests may not only *learn* to speak certain languages, but may also acquire a facility for the mastery of others, may not meet with the general approval of college faculties, for the old, time-worn methods have come to be looked upon as almost sacrosanct. And I am sure that the suggestion that the First Latin instructor start the next group of embryonic Ciceros out in such a manner as to enable them to think, speak, read and write Latin within the first thirty days, may not bring any floral offerings in my direction. But that fact does not lessen the verity of what has been said regarding our present-day methods of instructing in languages.

To teach languages as the mother teaches the child—beginning with a *tabula rasa* and building up from the initial vocabulary gleaned from the preceptor; employing, and using every unit of the limited fund of words; experimenting on simple sentences, phrase structure and the expression of ideas; but always returning to the original vocabulary and making use of it; never pigeon-holing a single word for future reference—in this manner of instruction and study, a language, be it Latin or Greek or any other tongue, ceases to be a mere study of grammar and rhetorical rules; it is no longer a memorizing of words that must be looked up time after time; in a word, the language course ceases being a five or six year period devoted to reading, parsing, and translating, but is transformed in rapid order to something that takes on the aspect of real mastery of language.

Radical, you will say, to suggest the innovation of the decidedly simple and extremely natural method here roughly outlined? Possibly; but radical or not, this sort of study is capable of producing results that the old system cannot and does not produce.

Granting the correctness of Father Kelly's definition of the purpose of a preparatory seminary, i. e. "the giving to the student at least the foundation of a liberal education", I am of the opinion that methods of language instruction study along the natural line cannot but assist in the liberality of the student's education and add decidedly to his efficiency as a priest in after life.

As I conclude this article the telephone is ringing. It is Father Peter. He tells me that a man from Innsbruck is at the point of death, and would I come up and "take care" of him. And I tell him I will—if Antonio can start the car. Poor old Father Peter! He has the heart of a child—but knows neither German nor Italian. So we are going—Antonio and I. And we could not go on a better day. For this is Pentecost.

LEAVITT JACOBS.

Osage City, Kansas.

THE OLERGY AND THE BOY PROBLEM IN THE CHURCH.

The boy in the Church presents one of the most difficult problems that a priest has to deal with. Every priest who has the least experience in parish work will tell you that the boy problem has not been solved to his satisfaction. By "the boy" here is meant one who has finished parish school life and is about to enter the real life of the world. As long as the boy is in the parish school, he is intimately identified with different church activities, as server at the altar, member of the boy choir, sodalist, etc. All this keeps him in intimate relation with the priests of the parish. But after finishing the high grade in the parish school, most priests will admit that the boy in some mysterious way is swallowed up in the crowd, and is no more under the direct control of those under whose tutelage he has spent his younger years. The estrangement is all the more to be regretted, for after the boy's school life he is entering upon that dangerous period of his career when he needs constant direction in order that he may overcome the many temptations that will beset his path.

Some of the parishes in our larger cities have a high school course following the primary school course. Others have boys' clubs with well equipped rooms and libraries. Under conditions such as these, the boy problem does not present any serious difficulties. In these cases the boy is under the direct control of church authority during the formative period of his young manhood. But it is to the priests of parishes not enjoying the advantages mentioned above that the boy problem is not easy of solution. Every priest realizes his duty to the boy, and is more than anxious to assist him over that period of his life when all the forces of the evil one seem to be arrayed against him. But how to approach this problem is the question.

One of the best means to keep in touch with the boy after his school life, is to show him that you are taking a special interest in him individually. Insist on his becoming a member of the Young Men's Sodality, Holy Name Society, a Crusader in the Mission Crusade. In this way you will have an opportunity to observe him in his religious and social life. If a boy realizes that you are taking a special interest in him, you will earn his undying loyalty. A boy may not be able to give you an exact

definition of loyalty, but he can live it. And the object of that loyalty will ever be the one who understands him. And when a boy is loyal, behold fidelity. Truly, it is a love worth having. It will not usually be demonstrative to the object of its affection; but it will show itself in a supreme confidence in the one who understands him. He is entering a new world and is often lonely. He realizes it more keenly than he ever admits. The one who helps a boy in these trying times, reads instinctively into the depths of boy nature. A boy may wear a mask of indifference to better things; yet the discerning one is able to see beneath, and await patiently the time when the real boy shall come forth. When we learn to know the real boy instead of the apparent boy, we shall have less of the boy problem.

The boy problem is often rendered difficult because of the home. In the home where religion is professed, but not lived, the boy will see little that attracts him to the practice of his faith. It is the labor of the priest then to convince him that there is a better way, a vital Catholic life, which will stand by him in his hour of need. If we would intelligently face the boy problem, we must know what the home is, and what its influence is likely to be. Hence just here we must pause and make sure that we know where and what to look for; make sure that we know how to determine whether the home is our ally or foe, in our effort to win the boy to a stalwart Catholic Christian life. If to know the boy himself requires companionship, to know his home requires that we seek its fellowship. Perhaps our best stroke for the boy will be to win his home to our side of the effort for him, by discovering the particular place where we can be of service to that home in the things which his parents most desire of him, so far as they are consistent with our standards. We are not equipped to do our part with the boy until we know the boy's home, its influence upon his life, and its willingness to coöperate with us.

One of the most vital elements that enter into the boy problem is his associates and friends. The boy will have friends and companions. He will be guided by the will of those with whom he associates, in many cases, rather than by the natural counsellors of his home or the church. During his parish school life he is associating with those of his faith. After he leaves school, other associates come into his life who

are not all that they should be, even though they may not be positively bad. Many will not be of his own faith. The boy's interest and love for his Church is very largely a matter of his associates. Catholic friends and non-Catholic friends the boy will have, to be sure; but it is our business as priests to see that his boy friendships within the Church are so strongly entrenched that his outside friends will be of secondary importance. Clearly, we will learn to deal with the individual boy, instead of with the group. At the beginning of his inclinations to seek associates we can help him to choose aright. We will never know the boy until we know his friends. To promote the right kind of friendships for our boys we should provide for the social life of our young people, by offering them entertainments where they may meet and spend a pleasant evening. Such entertainments would solve the question of friendships of hundreds of boys.

We should also be awake to the possibility of reaching the boy through books, and see to it that he reads aright. This is the duty of the parent rather than the priest; but the latter should direct the parent as to the proper reading for the boy. The priest must help the boy in this manner by educating the parents, until they realize their responsibility. The priest who surrenders his privilege of directing a boy's reading makes a great mistake. His education specially fits him to help in this matter. We may well labor for the development of the right reading habit in the adolescent boy. It is a duty we owe the boy. Here the priest possesses a power for good. His memory will enable him to draw upon his own boyhood interests, and his present touch with the boy will prepare him to modernize his viewpoint to meet present needs. He will not directly tell the boy what to read. He will rather "discover" a book from time to time, drop a word or two about it, and then lend it about as it is wanted, or send the boy to the library for it. Plan, he will have, but it will never be evident to the boy.

The solution of the boy problem consists in the study of the influences which surround the boy. How does the boy regard the Church and her services? Does he look upon the Church merely as an institution, whose command to go to Mass on Sunday and holidays of obligation, and to go to Confession and Communion once a year, is binding upon him? Or does

he associate it with certain uplifting thoughts and aspirations, as yet undefined to him, but impressing him with the fact that it is an institution founded by Jesus Christ and has a holy influence upon his life? Our duty is not done when we preach a sermon to boys each Sunday or once in a while. It is sometimes done helpfully, but many other times it is of no avail. It is only a half-step, and in more cases than is usually thought, has failed. The boy's idea of the Church and his interest in her will largely be decided by what he sees in its ministers and the individual interest they manifest in him. Many a boy gets no other conception of the Church than the impression which the priest makes upon him. Therefore we may judge this impression, if the priest shows no particular interest in the boy's welfare after his school life. He becomes more and more estranged, unless the good Catholic home counteracts this impression. This fact is apparent even to the casual observer.

The boy problem, then, is one not so difficult of solution, but requires the unremitting concern of the pastor of souls. As the boy is the future man and mainstay of the parish, he should be the object of the deepest solicitude on the part of every priest that has the interests of religion at heart. Every priest should try to understand him, and after the great truths of religion have been firmly planted in his young heart in the school, he should be followed with the greatest concern through the critical period of his life. The boy should be made aware of this concern that the priest has in him, for he will then realize that he is not alone when temptation is strongest. The safeguards already pointed out will enable him to weather the storms of his young life, will engender in his heart a love for and loyalty to the one who has interested himself in his welfare. Lastly, as he associates the priest with the Church, this loyalty and love, which have become second nature to him, will be manifested toward the Church itself, and particularly toward his own parish church, of which he will become a model and useful member as a man.

F. JOS. KELLY.

Detroit, Michigan.

MARYKNOLL MISSION LETTERS. XXVI.

The experiences of our American missionaries in China are not peculiar to themselves; but the record of these experiences, prepared by observant American priests, for American readers, is practically the first of its kind. The REVIEW is pleased to act as the channel through which these interesting relations of Maryknoll missionaries are made known to the clergy of this country.

AMERICAN CATHOLIC MISSION,
KOCHOW, CHINA.

I. NEGOTIATING A PURCHASE.

Buying property in China is not easy. I spent two weeks putting through the deal, and endured much anguish of soul in the course of it. The only reason that it did not take two months, or two years, was because I did not have the time to wait, and after two weeks succeeded in impressing on the Chinese that it was to be a quick sale or nothing. Your Chinese loves buying and selling, and especially selling. It is a sweet morsel to him, and he wants to linger over it. There must be conferences, parleys, heckling, tea drinking, banquets, and all the other time-killing devices known to man, before he will call it a "go" and put an end to his chief delight in life, which is bargaining. It is strong wine to him; the breath of his nostrils. And why do these foreigners have to come along and take all the joy out of life with their strange ideas about doing things in a hurry?

There were three properties that one could consider, after a thorough canvas of the town. This is a small selection, but Loting is a crowded place, bursting out at the seams, and there is very little land even partly vacant. Of the three properties, one near the river (which we eventually bought) was easily the pick, and we determined to make a strong bid for it, at the same time resolving to fall back on one of the others if necessary, for time was precious; and there are limits to our purse strings.

On the third day, the owner of what we may call the river property came round to talk it over. Several "middlemen" were with him to help make the sale; our catechist was on hand with pipes and tobacco; and the tea was on the hob. The stage was set for a Chinese business deal. After a little skirmishing the owner was braced to name a price. "Well",

he said, "of course, I don't want to sell at all." (He was an opium smoker and out of funds, to my certain knowledge.) "But," he went on, "it's for a good cause. I will let you have the place for six thousand dollars."

I had rehearsed my part beforehand, so at this I immediately fell off my chair, registering syncope. The catechist opened a window and brought me a fan. "Give him air," he said, "it's an awful disappointment! We thought you were serious about selling the property."

The owner said he was serious, and finally, after some more pantomime on both sides, I countered with an offer of two thousand. That was when the fun began. We were treated to a piece of acting that I have seldom seen equalled on or off the screen. All he did and said I don't remember now, but he ended by saying that he had a weak heart and would go home to rest after the shock.

Of course, he was back the next day with a little drop, and I was on deck with a little raise. And so it went for two weeks. I used every ruse I could think of, threatened to buy the other properties, threatened not to buy at all, and in fact brought to bear every pressure I could. On St. James's Day, 25 July, I thought I had him, but it was no go; and again on St. Anne's it looked like a deal, but he squirmed away. Here was a peculiar piece of Chinese psychology. He had told his "middlemen" that he would sell for three thousand, if he could take away the material in his houses (seven of them). I wanted the material, but on St. James's Day I got tired of the fussing, and sent word that I would meet his proposal. Immediately he jumped his price. I hedged, of course, but came back with an offer of three thousand six hundred for the whole thing, including material, as he had rated his material at six hundred dollars in bargaining before. But he was not satisfied now, and wanted four thousand. I was disgusted, and told him so. The deal lapsed for the time. But I could not let it go, for the more I saw of the property the more I felt that it was just the place for the Loting Mission.

As to the psychology part of it, I think one might say that in money matters the Chinese have a peculiar gift, which I can liken only to the well known principle of Greek "vividness". One remembers the many variations from rule in Greek liter-

ature, caused, as I was taught, by the anticipatory character of the Greek mind, which saw so quickly as often to outdistance logic and grammar. Well, then, the Chinese, as soon as they are offered a certain sum of money, immediately see a vision of more. It does not matter that they have already decided to accept the first sum; they do not rest in that thought a moment, for the possibility of more is a more vivid thought, and straight-way crowds out the other. This is what I was up against. I firmly believe that even had I offered an outlandish sum right off for this property, my man would at once have raised his price on this principle.

And so it went. But the chessmen lay favorably. The fact is, that I was determined to buy, and my man was determined to sell; so after all it was only a question of jockeying on the price. St. James and St. Anne wanted to try me a little, I suppose, so they turned it over to St. Ignatius, and he put me over the line. On the night of 31 July in came our friend, and he turned over the property for the price last offered by me, three thousand six hundred. So it is over. There is at least a year off my life, and a few more gray hairs in my thatch, but the Loting Mission has a piece of real estate, and, take my word for it, cheap or dear, it's a "humdinger."

The one drawback to his property is its size, for it is only eighty yards by sixty yards. It is a nice slice of mother earth, at that, but my idea of a central mission is a plot about a hundred yards square. However, I could not get away with more land at this time without scattering money broadcast; they would have demanded the shirt off my back. There is no big difficulty here, though; it is simply a case of biding your time. The neighbors are poor and smokers of opium, so I feel sure that the Loting missionary will be able to get all the land he wants when it is necessary. He will be in a position to bide his time and play the rôle of indifference, whereas I am only a bird of passage and the Chinese would stick me for big money. I know it, because I asked the neighbor, and he opened up with a price of six thousand dollars! He will come down, but not until he sees that we are not in a scramble to buy it.

The new location is on Incense Street, where they make gods to order, and the incense with which to honor them. In fact,

one of the buildings on our property was a shop engaged in this business, and another of the houses was actually a small temple. The latter was a prize, full of big cut stones that would cost a fortune to buy now, and we were anxious to get it for this material. Of course, the price was extortion, but it really was not plain burglary, seeing that we got some splendid building material, and we have a property that suits our purposes to a "t". One feels that it is a real invasion of the devil's domains, and if the "old boy" has a sense of humor, he must have chuckled when the incense-maker sold the temple because it was "for a good cause".

The next thing is to build; so we are off to Canton to buy building materials, and perhaps engage a contractor if we can find a good one. The trip down is only two days, and the weather changed anyhow, so it was easy. I even walked a few parasangs, and that is the acid test of weather in this country.

Ah Faithful, who by the way is my squire, cook, valet, Mass server, factotum, and general all-round handy man, summed up the situation; "They robbed us, but it was in a good cause!"

II. A CATECHIST'S QUALIFICATIONS.

A catechist should go before the missionary and prepare the ground, a method everywhere found to be the most practical. But the missionary should be right back of him, ready to jump in and bring the good work to completion, as only he can. To explain a little. The biggest difficulty in mission work here is to get the people instructed. There are so many obstacles. They have no time to study; they live too far away to come to the catechist's house; they don't know how to read: they can't remember when they do read: the women would never dare leave the house to attend a class: and a thousand and one other difficulties. And they are all real. The catechumens are in earnest; they want to learn, but there are too many obstacles in the way. Now, in the face of an obstacle, what does the catechist do? The best of them walk right up to it—and then lie right down in front of it. The catechist has his place, and it is a big one, in the work of the missions; but, believe me, you can't leave it all to the mercenary troops, because they will not produce the goods.

Of course, it gets down to plain psychology after all, and no blame attaches to the catechist. He is Chinese—that's all. The Chinese has his gifts, but he is not the man to "take a message to Garcia". The first thing he will do is to ask you, "Where is Garcia?" And then he will want a special train to get there. He must have the foreigner at his back. The combination is the ticket.

If the scarcity of white paper will allow it, one might elaborate the essay in psychology a little. One can tell a good deal about a man from the attitude he assumes in the presence of a difficulty. I do not want to do injustice to the Chinese race, but, in my experience here, the typical Chinese attitude is expressed in the so often used phrase, "It can't be done". He has reason back of him; the difficulty is real, and his alibi is perfect. But he does not "bring home the bacon", or, in better language, get results. "It can't be done," and it isn't done.

Now I am not qualified to speak for Americans; but we all have our notions, and I am inclined to believe that in face of a difficulty the idea back in the American's head is more or less well expressed by that famous phrase, "Something's got to give!" There may be difficulties, but if there isn't some way out of it, he is going to know the reason why. This is the other extreme. Perhaps it is not to be counselled, for we know that we cannot command results. They lie on the knees of the gods. After all, the French have the right of it with their "On fait comme on peut." They do what they can. They won't leave any stone unturned; they will move Heaven and earth; they will do their part and a little bit more to the last ditch. But results? They belong to God. One does what he can. It is God who gives the increase. This is theology, and they are right.

Anyhow, one sees that the Chinese catechist alone is not to be played against the field. In his own bailiwick you can't beat him, but don't expect him to be the bride at every wedding and the corpse at every funeral. Then, too, there is Holy Orders to consider. The catechist hasn't got them, and so he isn't likely to have either the inspiration or the determination of the priest.

After criticizing catechists in general, I must make the *amende honorable* to our own catechist here, Stephen Chan; for, though he is included, still he is a zealous and devoted man and has done lots of good work which I should not like to minimize. And how I envy him his eloquence in Chinese! How he rattles off the pat phrases and impresses his arguments! Really, the man is an orator. His eldest daughter, Alphonsine, who teaches our little school, is all excited because I have been talking about the Sisters coming. She is a product of the Canton Convent School, and loves anything in a habit, and just now she is diligently brushing up in her French and playing the organ, "so I can help the Sisters when they come". As for five-year old Philomena, she is the same ardent missionary as ever, but she leads me a dog's life, because I am her slave, and the minx knows it. I squandered fifty cents to bring her a doll from Canton, and when I gave it to her, all she said was to this scornful effect, "Why, it can't even eat. It hasn't any fingers!" However, there is always a way, even with a woman, it seems, and when Philomena is chary of her smiles, I fall back on the weak spot in her armor: she can't resist a banana!

JAMES E. WALSH, A.F.M.

AMERICAN CATHOLIC MISSION,
TUNGCHAN, CHINA.

Dear Maryknoll:

You ask what an auxiliary brother could do, or be trained to do, to be of use in the mission field. Out of our brief experience and observation here I have jotted down a few of the lines in which they could become extremely valuable assistants.

Our American demand for modern conveniences is bound, I think, to be carried, to a degree at least, over into the mission field, and I have an idea that there would be many doctors and nurses who would be glad to help us, but who would not be satisfied to remain under some of the conditions that obtain rather generally here to-day, except in a few favored places.

Take Kocho, for instance. There is nothing there, and will be nothing for a long time, except what we put there for ourselves. The Protestants at Yeungkong are installing their own electric light system, in spite of the one (giving rather indiffer-

ent service) in the city. Kochow has not even an indifferent system. Even if it had one of a sort, the electricians, if we may call them such, who would be found in such a place, would hardly be capable of making installations such as a hospital would require, or of repairing equipment.

See what has been done at Sicawei by skilled auxiliary brothers; and at Shiuhing last fall I found a brother there making installations for the Franciscan Sisters.

What I have given above does not exhaust the possibilities, by any means. I believe that a specialist in any of the following lines could find much to do here in our *industrial schools*, and in our general works—electricity (including wireless); steam engineering, civil engineering; geology (including metallurgy), architecture, aeronautics, agriculture (more than ninety-five per cent of our Christians are farmers, using very antiquated methods, and, while they are slow to learn, the Protestants have shown that they can learn); carving (wood and stone); general mechanical work; nursing (remember that women nurses are not wanted for men, at least in country districts); dispensary work in districts that do not warrant a hospital (what a lot of good could be done by a man who had some judgment and a little medical knowledge and experience); and other things that I have not yet thought of.

All this has been only an introduction to what I really wanted to say, which is this: Why not encourage the brothers to take up one or another of these pursuits, not just as a hobby, but seriously; giving them some time to put in at the work if they show aptitude and a desire to learn? I think we are all agreed here on this point. There is no place here for an unskilled man. And the skilled man must know his business; he must be able to take something in hand and push it through to completion.

Our work as priests is cut out for us; we cannot do more along these lines just mentioned than to have them as hobbies; and comparatively few priests, I think, will have such things as I have enumerated for hobbies. Besides, one usually has no time to make his hobby anything very "serious", as the French would say. What we want are men who will specialize in these mechanical lines, as we specialize in our priestly work. In a country like America there is no need of that; you can get a mechanic or electrician whenever you have the money to hire

him. But China is different, and it is going to be different for a long time, particularly in the by-ways, where so much of our work is going to be carried on.

Personally, I think it would be very hard for brothers if there were not at least five or six in each Vicariate; but I do not see how that many could find places unless they were skilled men, such as I have spoken of. But if we can get that kind of men, I think that they would form, with the priests and sisters, an unbeatable combination.

BERNARD F. MEYER, A.F.M.

ECOLESIASTICAL WIRE-PULLING AND SIMONY.

Qu. Please answer the enclosed query, which has caused a real doubt on the part of one who is in position to settle the matter, though among those who discussed it there was a variety of views about the motives actuating the parties concerned.

A young priest who had been for some years pastor of a country parish of small income, and who had a mother and a sick brother dependent on him, was anxious to exchange his place for a curacy in the city which is known to yield abundant perquisites and stipends, besides the regular salary. He made friends with the pastor of the city parish, presented him with game, occasionally, from pretended hunting trips, often humored him by such means as deliberately losing when playing cards with him, and succeeded eventually in suggesting to the old man that his actual curate needed promotion, and that he himself would be glad to exchange places with the latter, not from any selfish motives but because he liked the pastor, etc.

The city pastor proposes the matter to the Vicar General, but meets with a decided objection. At the same time he learns that the diocesan authorities have a high opinion of the curate and intend to place him in a responsible position in the urgent interests of the diocese and where his talent would find proper scope. The pastor thereupon leads the conversation to a charity project in which the Vicar is personally much interested, and offers him a considerable sum of money toward its accomplishment. As a matter of fact he would be forced to borrow the proffered money from a lady in his parish whose will he knows to have been made in favor of an orphanage attached to his church. The apparent generosity and friendship of the pastor greatly move the Vicar, and shortly after this the country pastor exchanges places with the city curate, who believes that the move is temporary and accepts it as a promotion. One of

the company of priests discussing the matter maintains that it is a clear case of simony entailing ecclesiastical censure, and that the bishop should be informed of the circumstances as openly admitted by the curate.

Resp. The crime of simony to which reserved excommunication is attached in Canon Law is committed by the deliberate intention to enter a contract, tacitly or expressly, under which things spiritual are exchanged for goods of temporal value in the manner of buying and selling. It is called confidential simony when the exchange of spirituals for temporal emoluments is clearly understood by the agents, though not expressly mentioned in the contract.

The case indicates a determined intention of acquiring temporal advantages through a benefice attached to service in spirituals; but there is no contract or mutual promise, as in things bought or sold and bargained for. The Vicar did not in any way pledge or bind himself to procure the desired change, nor are we sure that he even contemplated it when accepting the offered sum for his charitable hobby. The gift led him no doubt to defer his original plans of promoting the capable curate, or of using his influence with the Ordinary who consults him to that end. He is probably also misled by the apparent generosity of the pastor who offers the money for his charity project. All this is human, but not simoniacal.

On the other hand, the city pastor, while he means to bargain for a curate whom he likes, does not obtain any promise that his wish will be fulfilled; and though he may have reason to hope for the desired result, that hope does not give him any definite title to claim the result. He evidently does not advert to any purpose of exchanging temporal for spiritual benefits, but believes that he is promoting efficiency by a more congenial service for himself.

The third and chief beneficiary in the transaction, the country pastor who seeks greater emolument, is moved thereto chiefly by his need, whilst he does nothing that could be construed into an actual intention of purchasing the desired curacy, such as an act of simony would imply. Hence there is no guilt to which the censure of excommunication, as understood in the Church law forbidding simony, is attached.

Although there is no canonical question of simony, however, the proceeding is contrary to the spirit of pastoral law and wholly unworthy of the priestly dignity on the part of the city pastor and his friend the new curate. It also reflects on the administrative judgment of the Vicar in allowing himself to be influenced by a personal consideration in behalf of a favorite project otherwise worthy, to postpone a measure which is urged for the general benefit of religion.

The country priest who pleads his inability to aid his mother and brother in a meager parish has the right to seek improvement of his temporal position, but only by means that are open to every honorable member of the service to which he has voluntarily attached himself, that is to say, by making known his condition to his Ordinary in a simple and straightforward way. He is bound to accept the appointment which his legitimate superior assigns to him, and this as a condition on which he was admitted into the service of the pastoral priesthood. The Church in ordaining priests does not stipulate that they should derive the means of supporting their families from the emoluments of their priestly office, although such support may become a duty of charity when it does not hinder the fulfilment of those pastoral obligations, which the apostolate calls for and which imply separation from home and family when we make the engagement to follow Christ as fishers of men. Hence it is no less dishonorable for a priest to employ or to encourage policy and wire-pulling with a view to obtaining a lucrative position in the Church, than it would be in the army or the civil walks of life. No doubt if the country priest spent the time of his visits to the city, and his ingenuity employed to gain the favor of the city pastor, in attending to his flock, or in efforts to gain others to the faith, he would make friends that are likely to stand by him in his temporal stress.

AN EFFICIENT PLAN OF CLERICAL EDUCATION.

According to the new Code the course of ecclesiastical studies in clerical seminaries is to comprise two years of philosophy and four years of theology. This supposes a good antecedent training in one's mother tongue and the regular branches of study. The latter include the classical languages, Latin and

Greek, to a degree which makes the interpretation of Latin text books and of Greek citations from Scripture and the Fathers, for a proper exegesis, possible to the average student. This would seem to lengthen unduly the course of ecclesiastical study, because our boys as a rule begin Latin only when they enter high school, on the completion of the parish or public school curriculum, at the age of twelve or thirteen years. There is no reason why the study of Latin should not begin immediately after the boy has got a thorough drilling in the rudiments of his mother tongue. A German child is sent to school at five or six. After three years he begins his Latin Grammar, and often the study of French simultaneously. In the case of an English-speaking boy the advantage of early training in Latin Grammar, as a help to a fuller knowledge of the English tongue, is incomparably greater, since many of our root words are Latin. Thus the student might be advanced with a very good foundation in high school studies to enter the department of philosophy at the age of seventeen or eighteen, and be ready for ordination on the completion of his twenty-fourth year.

The plan to which I wish to direct attention as of practical value in our complicated conditions of social and religious life, where the young priest is supposed to meet much graver problems than was the case formerly, and when his failure to do so properly is apt to redound to the loss of many souls and to the discredit of the Catholic cause, is one which has just been adopted in the diocese of Treves. Here the authorities of the seminary have issued a program of studies which is to go into effect after Easter, 1921. It prescribes the various studies in detail, so as to cover the full six years. The study of all the philosophical branches, including ethics, social science, and psychology, is completed during the first two years. Then follow three years of fundamental and applied theology. At the end of that term the student is ordained to the full priesthood. The fourth year consists in drilling in pastorals in the administration of the Sacraments, the liturgy of the Mass in practice, and homiletic exercises. Meanwhile the young priests are sent out, not as Mass priests or emergency men, but in order to learn from the practice of older priests in the pastoral service. Their presence is assumed to act as a stimulus to the right exercise of the ministry, and if need be as a corrective, since the juniors

remain under the direction of the seminary authorities. The program for the young clergy includes a certain attendance at meetings of social workers, charity organizations, and general Christian welfare work. The neo-presbyter is thus not only gradually familiarized with the work of the pastoral ministry, but learns also to steady himself under prospective difficulties; he retains the habit of meditation, of regular and devout recitation of the canonical office, and he is enabled to verify practice by a return to study and an endeavor to solve the problems of the *cura animarum* by thoughtful analysis. All this is worth to him a score of years of experience in which he often loses himself before he acquires the wisdom and prudence that make the efficient pastor of souls.

It will of course be objected that we need priests and cannot delay with experiments. I fancy that one priest trained under such a system as is adopted in the Treves diocese will be worth a dozen of the ordinary type, not to speak of the shipwrecks that occur precisely because of the want of thorough training before sending a youth, who has often only a boy's experience and foresight, into the maelstrom of sceptic and pleasure-loving society, where instead of acting as a corrector he is tempted to conform in order to do the least possible harm to his popularity. As in every profession or trade the years spent in thorough apprenticeship are a gain to the individual who exercises it and to the society in which he labors, so with the priest. It is not the mechanical saying of Mass that saves souls. It is the application of the whole series of sacramental activities that are grouped about the Blessed Sacrament; and that application is largely the work of intelligent and zealous interpretation by the preaching and the living example of the individual shepherd of souls.

CLEANLINESS AND PRECIOUSNESS IN THE SANCTUARY.

Pastors might save themselves an immense amount of annoyance and trouble in correcting the faults of altar boys and sextons, in procuring reverent and ready service at Mass, in the administration of the Sacraments, and in fostering sound vocations to the priesthood, if they made and kept their sanctuary beautiful. The habit is becoming more and more gen-

eral of leaving the care of the Lord's tabernacle and the altar to the women of the parish. Our school sisters, who have other spheres of activity in which they are much more necessary and useful, and other pious women engaged as housekeepers, foils or guests, are invited to exercise their habit of delight in millinery, flowers, and shining metal. That a woman's place is never in the sanctuary is taught by the Church when she forbids their serving at the altar. Even in convents, where there is a reason for exception, the law forbidding approach to the altar during the Mass remains in full force, indicating the spirit which guards the altar and the priest from womanly approach, however reverent. It is a sphere in which their service is out of place, as we know from the levitical ordinances of the Old Law. They have their function; and the sacred vestals are a need and a joy to the tabernacle of the Lord in the temple of David; not however in the precincts of the priests, but in a separate though holy court.

If the priest cannot himself decorate and clean the altar and the things that adorn it, let him train some young boy reverently to do so. It is beneath the dignity of no man. In the shrines of Lourdes and elsewhere one finds army officers, professional men of high renown, and gentlefolk of every type performing these services with a glorious pride and dignity that betoken appreciation of the holy places. Akin to this appreciation is the habit of choosing material that is precious and artistic for the things employed in the sanctuary. The censer, the cruets, the missal, all should reflect the consciousness that Jesus Christ is making use of them.

DAILY COMMUNION WITHOUT FASTING.

Qu. I understand from the new Code that persons who have been ill for a month and have no prospect of speedy recovery, may receive Communion once or twice a week without observing the fast prescribed, provided they have the approbation of their confessor to that effect.

There is a nun in a convent which I attend for daily Mass who, until recently, has been a daily communicant. She is ill now with ulceration of the stomach and finds it difficult to bear her pains without taking some medicine and nourishment every few hours. Believing that she is going to die, although assured by the doctor

that she might live for a considerable time and indeed be eventually cured, if she continue the treatment prescribed, she is most anxious to have Communion daily. I cannot well give It to her immediately after midnight so that she might observe abstinence from medicine or food. What am I to do for her? Can the Ordinary dispense in the matter; or to whom must I apply?

Resp. It is possible that the bishop may have special faculties in the case. Ask him. If not, a letter to the S. Congregation "De Sacramentis" will bring the desired dispensation at once, if endorsed by the bishop. The form would be as follows, or something similar:

EMINENTISSIME ET REVERENDISSIME DOMINE:

Soror N. religiosae communitatis N. in dioecesi N. corporis debilitate propter stomachi languorem depressa, ita ut ipsi impossibile evadat jejunium naturale servare, suppliciter postulat gratiam et facultatem quotidie, cum sororibus juxta consuetudinem recipiendi Sacram Synaxim etiamsi, uti necessitas et medici praescriptio dictitare videntur, aliquid per modum cibis antea sumpserit. Dignetur Eminentia Vestra responsum ad infrascriptum dirigere qui se omni qua par est humilitate et reverentia subsignat.

N. N. (address)

Address: Emmo. et Rmmo. Cardinali Praefecto S. C. de Sacramentis,

Roma, Italia.

FRATERNAL CORRECTION OF TEACHERS IN SCHOOL.

Qu. In my school, which is under excellent management, we have a teacher who does a good deal of mischief by her occasional sharp criticisms before both the religious and the children when she notices mistakes, or what she considers such, among the other teachers. She is not the superior of the house, but as head teacher considers it part of her duty to reprimand any defect in the others, even if it does not directly concern the school work over which she has control. The superior of the community is a gentle and prudent woman who received her training in a Normal Institute. She avoids correction as much as possible in order to secure a peaceful community life. All the Sisters look to me for sympathy and counsel, while the school disciplinarian appeals to my authority in matters which she considers vital in the education of children. She is usually right in what she seeks to correct, but she irritates by her manner, and that manner

seems to be part of herself. If I were to stop her, the discipline would suffer, for none of the others keeps so alert an eye on what is demanded in a large school as she does. My arguments with her to keep cool and to confine her criticism to school work end generally by her saying: "Any imperfection in a teacher which is manifest to the children hinders or undoes the school work. I understand that we are here to educate to virtue and not merely to instruct in spelling and arithmetic." I feel that she is right, and she is "correct" as well. She regards me as her spiritual director and is thoroughly docile and respectful, while hopelessly frank in telling me her mind. Can your editor who deals with matters of spiritual direction give any safe rule or principle which might guide a priest in such a case and harmonize things?

Resp. As long as the teacher in question is herself docile and disposed to follow spiritual direction, her habit of criticism may be controlled by making her understand the sharp line of distinction between criticizing *faults* or defects and criticizing *persons*. The correction of methods, by pointing out wrong ways under actual observation, is the duty of a school disciplinarian. This cannot be done too often; and when once understood will not give offence to those who happen to violate the rules of pedagogy or child-training, any more than the reiteration of the existence of a given law will carry offence in the citizen who breaks it, against the lawmaker or the police. The penalty in such instances is self-inflicted.

There are two cases only when personal criticism lawfully accompanies correction of faults or defects. First, when made by a superior within his or her sphere of immediate authority—either privately or in public, if such is deemed beneficial to the community in which each member is supposed to co-operate with the others for mutual improvement. Secondly, by any member of the community, under the law of fraternal correction. In this case the correction is to be made in private only; or if the evil is not thus corrected, by appeal to friendly witness; or finally by appeal to a superior who can correct with authority. Now as a school disciplinarian the sister in question exercises a twofold charge. First is the authority which she has over the children of the whole school. These she may correct—on provocation, personally—for the benefit of the example. Her second charge is that of prefect or director, un-

der the authority of her religious superiors. This prefectship she exercises over the teachers, not as religious, but as members of the school staff. It gives her the right to correct negligences, errors in method, conduct in class or in intercourse with the children. When these derelictions are wholly individual she may, by reason of the precept of fraternal correction, criticize them in private; or, if it be likely to have more effect, by appeal to the superior. To correct them in public is a violation of the fundamental precept of charity, upon which the whole structure of Christian education rests. To criticize a teacher in the presence of the pupils is the height of folly, apart from being a sin against charity. It recoils on the corrector and it destroys reverence for authority in the child. Blaze away, if you must spit out your fire, against faults and sins. But revere the person, your brother or sister, unless you are bound as their superior to act the father or mother. Otherwise it is arrogance, pride, and a public declaration that you do not recognize God as the common Father of all His children.

NAMES OF THE SEVEN ANGELS IN THE APOCALYPSE.

Qu. Some Catholic writers mention the names of Angels such as "Uriel" and others, by which they identify the "seven spirits" spoken of in the eighth chapter of the Apocalypse. Is there any warrant in Scripture or in the teaching of the Church for such attribution? I find indeed the name "Uriel" in the Bible, but as a descendant of the priestly race of Levi (Aaron), not as an Angel. The latter designation seems to be derived from the rabbinical writings, and these are, I understand, by no means trustworthy in such matters. What authority is there for any reference, as though it were orthodox teaching, to these names in writers, like Augusta Drane, who enjoy a reputation for orthodoxy in Catholic schools. We have St. Michael, St. Raphael and St. Gabriel. These are named in the Bible. Are there any others, except in the imagination of Jewish writers whose vagaries are copied without sufficient warrant in the tradition of the Church?

Resp. The names given to the Angels in Sacred Scripture are not proper names but only descriptions of the respective offices assigned to them under given circumstances. Thus the Hebrew name Michael (*Quis ut Deus*) is an interpretation of the action by which the power and supreme dignity of God are

vindicated; Gabriel expresses the message of the Incarnation (*Virilitas aut Virtus Dei*), that is, the Virtue of the Most High which, overshadowing the Immaculate Virgin Mary, effected the Motherhood of God. Raphael (*Medicina Dei*) expresses the attribute of God's healing power. The name "angel" in the Hebrew is frequently the same as that of God Himself.

Accordingly the interpreters of Holy Scripture have not hesitated at times to designate in an analogous manner the services or qualities of angelic ministration, where these are indicated in Holy Writ, by some appellation which sums up or characterizes these services. Thus the name "Uriel", son of Thahath, which is that of a descendant of Aaron (I. Paralip. 6: 24), and signifies "light", is introduced not only as an angelic attribute by the rabbinical writers (Apocryph. Esdr.), but also in the Mass Canon of the Mozarabic liturgy. St. Ambrose, Blessed Albertus Magnus, St. Bonaventure and other commentators of equal authority do not hesitate to assign to the seven angels names which symbolically represent the Divine Presence. Hence we have Sealtiel (*Oratio Dei*), Jehudiel (*Confessio Dei*), Barachiel (*Benedictio Dei*).

It is true that some early councils of the Church have expressly reprobated the use of these names in religious devotion. But what men like Pope Zacharias had in mind at the time was the abuse introduced by the Talmudic cabalists (Caraites) who interpreted these names, like those of Michael, Raphael, etc. as possessing magical powers out of keeping with the Mosaic Law and subsequently with orthodox Catholic tradition.

RESERVATIO QUOAD PROCUATIONEM ABORTUS.

Qu. Have priests in the United States faculties to absolve from the sin of "procuratio abortus" in the case of a physician who administers medicine which directly kills the foetus, when he thinks it necessary to save thereby the life of the mother?

Resp. "Procurantes abortum, matre non excepta, effectu secuto," come under the excommunication reserved to the Ordinary of the diocese (Can. 2350). The absolution given by a priest who is ignorant of the reservation is valid (Can. 2247, n. 3). The confessor who knows of the reservation but finds his penitent in what is called "casus urgentior" may absolve

him with the condition that he have recourse to the proper authority within a month (Can. 2254, § 1). Such a case would be the call of the penitent to approach Holy Communion immediately as a member of a parish society or guild, from which he could not refrain without arousing public attention. Here the confessor may absolve, cautioning the penitent that the case is reserved to the bishop, and that he will obtain for him the necessary faculty unless the penitent make his confession to the bishop, who usually attends in the confessional at stated hours and days.

These reservations cease altogether if the penitent happens to be sick at the time and cannot leave his house; or if the confession is made on occasion of the penitent's marriage; or if the Ordinary is absent and cannot be reached without great difficulty to give the required faculty; or if for some reason he refuses to do so in the individual case presented to him (Can. 900, § 2), or if there be danger of breaking the *sigillum* in having indirectly recourse to the Ordinary. Finally, if the confession be made during a sea voyage or during temporary visit ashore.

Furthermore a parish priest may absolve from such cases during the season when the Easter duty can be complied with. The same faculty is given to a missionary during the time of conducting the mission. But the pastor or those who happen to assist in the confessional during a mission do not enjoy this faculty unless it be specially given by the Ordinary.

In some dioceses the statutes empower all confessors to absolve from this reservation "propter procuracionem abortus, effectu secuto," when the penitent makes a general confession, or during the Paschal season, or on occasion of missions and laymen's retreats, or in the case of the sick confined to their homes or in hospitals, and in the case of parties about to be married.

BURIAL OR FUNERAL?

In the excellent article on "Parish Records, in the July number, the concluding passage of Canon 1238 is translated "the place and date of funeral". I believe it should read "the place and date of burial" (tumulationis). A funeral may take place in one city and the burial in another; the important thing for record is the place of burial. H. A. J.

Ecclesiastical Library Table

THE OPENING TEXT.

Two recently published volumes of homiletics have little to say concerning the opening text of the sermon. Father O'Dowd¹ discussed the proper method of treating Scriptural texts in general, and thus implicitly included the initial text, but gave it no special consideration. Monsignor Meyenberg's few words may be quoted² in full:

The text of the sermon should not be a *mere motto*, selected on the pulpit steps, but the central idea of the sermon, generally expressed by a Scriptural text, eventually also by a liturgical text. The liturgical texts are also mostly Scriptural texts. The text of a festive sermon may first be announced in Latin and then in the vernacular. The word is thus taken, in the fullest sense, from out of the mouth of the Church, and the attention is, furthermore, drawn to the vernacular translation.

Much smaller manuals of Catholic homiletics accord much larger space to a discussion of the initial text. One interesting question is: Does this text confer on the sermon any authority additional to that which the Catholic priest, from his very office and mission as authorized by his ecclesiastical superior to preach, already possesses in a general way? We might suppose that Meyenberg favors such a view, as he lays stress on taking the word "out of the mouth of the Church" and, if the Latin be quoted, "in the fullest sense" out of that mouth.

Does the text in any way authenticate our mission? Father Potter says:³

In opening our sermon with a passage from Holy Writ we, as it were, present our credentials to our flock, and proclaim our right to speak as the ambassadors of Him whose word it is, whilst at the same time we secure for ourselves and our discourse an amount of reverent attention which no mere words of our own could possibly gain.

¹ O'Dowd, *Preaching*. Longmans, 1919.

² Meyenberg, *Homiletic and Catechetical Studies* (Eng. tr., Pustet, 1919), p. 751.

³ Potter, *Sacred Eloquence*, ch. vii, sec. 1.

Commenting on this view, Father Feeney remarks⁴ with some apparent acerbity, although with logical exactness:

A Catholic preacher needs no "credentials to his flock", except the authorization, or mission, of his ecclesiastical superior. Even though he did need it, a text of Scripture could in no sense supply it. . . . The truth is, that non-Catholics, having no ecclesiastical mission to preach, find a convenient substitute in a Bible text. Hence, to be consistent, they must allow to all who can quote one the right to speak as the ambassador of Christ. On the contrary, the Catholic Church has her credentials to preach from the lips of our Saviour Himself: *You have not chosen me*, He says, *but I have chosen you; and have appointed you, that you should go, and should bring forth fruit; and your fruit should remain.* Because of this divine mission, coming through apostolic succession from Jesus Christ, our preachers have never recognized any *necessity* of beginning their sermons with passages of Holy Writ.

This criticism would apply with almost equal force to Schuech's declaration:⁵

The practice of opening with a text . . . at once authenticates, so to speak, the sacred character of the preacher as the herald of the divine word.

Although the expression of thought by both Potter and Schuech was not quite felicitous, they may have meant merely a rhetorical elaboration of the thought of St. Francis de Sales in his famous Letter on Preaching⁶ addressed to the Archbishop of Bourges:

The first part of the matter is the texts from Scripture, which, in truth, hold the most important place, and form the foundation of the edifice; for in short we preach the word of God, and our teaching rests on authority. *Ipse dixit, Haec dicit Dominus*, said all the prophets; and our Lord Himself said, *Doctrina mea non est mea, sed ejus qui misit me.*

Doubtless it is in the same sense that Longhaye declares⁷ of the initial text that it is "le point de départ logique du discours et sa raison d'être; *il en fait l'autorité.*" It gives the

⁴ Feeney, *Manual of Sacred Rhetoric*, p. 109.

⁵ Schuech, *The Priest in the Pulpit* (Eng. tr.), p. 141.

⁶ Boyle, *Instructions on Preaching*, p. 50.

⁷ Longhaye, *La Prédication*, p. 304. Italics ours.

sermon *authority*, authenticates it (as it were) as a divine message to men.

The precise-minded Bourdaloue seems,⁸ in his great Passion Sermon on the words of St. Paul (1 Cor. 1: 22-24), to claim for his text a similar power of authentication. He intends to show that the humiliating death of Christ was really a demonstration of His divine wisdom and power:

Yes, it is true that Jesus Christ suffered and died. But yet, in speaking to you of those sufferings and of that death, I do not hesitate to advance a proposition which you would treat as a paradox *if the words of my text had not disposed you to listen to it with respect.*

Bourdaloue was speaking from a Christian pulpit. He had (to quote the words of Feeney) "the authorization, or mission, of his ecclesiastical superior"; and the person, the place, the occasion, should have sufficed to compel the logical-minded auditory to listen "with respect" to his proposition. He nevertheless directed the attention of his hearers to the supporting quality of his Scriptural text.

Speaking with all literalness, it is indeed true that the congregation recognizes the priest as the ambassador of Christ. He needs no Bible text—or liturgical text, for that matter—by way of credentials or authentication of his mission. Nevertheless, the text has its own proper value. It stimulates attention, it bespeaks reverence, it contributes unction.

Father Feeney's remark that "non-Catholics, having no ecclesiastical mission to preach, find a convenient substitute in a Bible text", may mislead us. Protestant preachers do not—certainly not universally—consider a Bible text necessary for a sermon by way of credentials or authentication. Thus Vinet,⁹ one of the most highly esteemed among Protestant authors and preachers, did not regard the text as essential:

And in truth it is not. What gives a Christian character to a sermon is not the use of a text, but the spirit of the preacher. A sermon may be Christian, edifying, instructing, without containing even

⁸ Eng. tr. in O'Mahony, *Great French Sermons*, First Series, p. 3. Italics ours.

⁹ Vinet, *Homiletics, or the Theory of Preaching* (Eng. tr., N. Y., 1861), p. 96.

one passage of holy scripture. It may be very biblical without a text, and with a text not biblical at all.

Thus, too, Hoppin admits¹⁰ that the minister "may preach the word of God sometimes without taking a text from the Bible"; Broadus simply remarks¹¹ that "taking a text is an old and well established custom from which there seems to be no good reason for departing"; Phelps¹² quotes Claus Harms as expressing the opinion that the taking of texts has been prejudicial "not only to the perfection of preaching as an art, but also to Christian knowledge and, what is more serious, to the Christian life", and further refers to William Lloyd Garrison as urging "against the custom its tendency to antiquate the pulpit"; and Etter¹³ (not to multiply illustrations) declares that "there are still some preachers and authors of homiletics who speak disparagingly of the use of texts as the themes of sermons" for reasons which he then proceeds to enumerate.¹⁴

Must a sermon have a text? In his compendious manual¹⁵ on preaching, Father Conway seems to think it must—unless the word "must" be used in Portia's sense, when she declared, "Then must the Jew be merciful", and interpreted her declaration: "The quality of mercy is not strained". We read:

Next the preacher turns to his text, which either the gospel of the day or his common sense will suggest. It is vulgar to court singularity in the choice of a text. A text, however, must be chosen, and ought to be chosen with one of three views. (1) As a theme of exposition, a thought to be developed, a point to be enforced. (2) It may be made quite subservient, and rank only as a point of departure: St. Thomas does this occasionally in the *Summa Theologica*, as an opening to an article. (3) It may rank as the point of attainment, the whole sermon leading the people up gradually to its fulfilment. It is advisable not to run away from it altogether, but to weave it skilfully through the narrative.

¹⁰ Hoppin, *Homiletics* (rev. ed.), p. 293.

¹¹ Broadus, *Preparation and Delivery of Sermons* (37th ed.), p. 21.

¹² Phelps, *The Theory of Preaching*, p. 50.

¹³ Etter, *The Preacher and His Sermon*, p. 155.

¹⁴ It is wholly unnecessary to discuss the nature of the "call" which is supposed to give the sanction of authority to Protestant preachers. Simpson discusses it in his *Lectures on Preaching* (Lect. II). The only point of interest is that preachers do not consider the Bible text as their authorization to preach, as Feeney might seem to imply.

¹⁵ Conway, *Principles of Sacred Eloquence*, p. 24.

The "must" here is doubtless to be understood broadly, in the sense that the use of a text is so serviceable in many ways that, although not of obligation legally or rhetorically, it is needed for obtaining the best results. The great patristic preachers sometimes used two texts, sometimes none at all. In our own times, preachers of repute have occasionally dispensed with the use of a text. To inform preachers who decline to use texts that they "must" use them is something like saying to a prisoner in his cell that he "cannot" be put in prison for the offence charged.

It is a curious and interesting fact that whereas Catholic authors on homiletics appear to take for granted the use of an opening text, although it cannot confer upon the preacher authentication either of his mission or of his message, present-day Protestant authors spend much space in debating the advantages and the disadvantages of the initial text, as if its use were quite optional with the preacher. But Voltaire's criticism of Bourdaloue on this head is not of course admitted by Catholic preachers as justified. Neither, on the other hand, are Protestants well pleased with it.

What is the real value of the initial text? Has the criticism¹⁰ of Voltaire any just basis in fact? He styled Bourdaloue "the first model of good preachers in Europe" and "one of the first to make reason speak in the pulpit, and always eloquently". No dislike of Bourdaloue is back of the complaint that to speak long on a line or two of text, to tire one's energies in the effort to base a whole discourse on this line, was little worthy of the sober dignity of the ministry, and was indeed to make the sermon develop a motto or unravel a kind of puzzle.

Longhaye humorously comments that Voltaire, with his usual profundity, discovered one day that neither the Greeks nor the Romans were accustomed to speak on a text, but forgot to advert to the fact that the Christian orator is by his very vocation the interpreter of God's word and accordingly begins with a Scrip-

¹⁰ Voltaire, *Siècle de Louis XIV*, ch. xxxii: "Peut-être serait-il à souhaiter qu'en bannissant de la chaire le mauvais goût qui l'avilissait, il en eût banni aussi cette coutume de prêcher sur un texte. En effet, parler longtemps sur une citation d'une ligne ou deux, se fatiguer à compasser tout son discours sur cette ligne, un tel travail paraît peu digne de la gravité de ce ministère. Le texte devient une espèce de devise, ou plutôt d'énigme, que le discours développe. Jamais les Grecs et les Romains ne connurent cet usage. C'est dans la décadence des lettres qu'il commença, et le temps l'a conservé." Quoted in Longhaye, *op. cit.*, p. 304.

tural oracle and undertakes the task of expounding it. Similarly, Broadus declares that the complaint arose "chiefly from the critic's want of reverence for the Bible, and ignorance of the preacher's true relation to the Bible". Phelps remarks that the critic "did not fail to appreciate the value of a pithy saying of genius as a motto of discourse. Why may not inspiration claim at least as much respect as the utterances of genius?"

But apart from all this, Voltaire's objection is extremely superficial. He is regretful that Bourdaloue's preaching reforms did not include the elimination of the text. Had he not noticed that Bourdaloue's sermons are not attenuated, hampered, "cabined, cribbed, confined" by his texts, but rather enlarged and made wonderfully fruitful by them? that the Biblical texts are gushing fountains of refreshment? that when deeply pondered they become the preacher's guide, philosopher and friend? that they are his spiritual nourishment? that Bourdaloue's Sermon on the Passion, for instance (to which allusion has been made above), was a master work wholly based on and inspired by St. Paul's glowing words? and that the criticism signally fails of effect when uttered in an age that witnessed the great triumvirate—Bossuet, Bourdaloue, Massillon—raising the Christian pulpit to the empyrean of combined eloquence, instruction and moving power?

Did these men find the text a restraint upon their invention, a fatiguing device that made them sweat without fruitful results, a sort of puzzle which they must strive to solve and explain to a bored audience? Voltaire was singularly unhappy in his petulant criticism.

What values are to be found in a well-selected text? It is, says Meyenberg, the central idea of the sermon. It could be made to contain and beget the whole discourse, in such fashion as to make plain beforehand all the divisions or parts of the sermon, according to Longhaye. Conway considers that it may be a thought to be developed; a point to be enforced; an end to be attained, the whole sermon leading up gradually to its fulfilment.

Some of its advantages are pointed out by Hoyt.¹⁷ 1. "It creates interest in the study of the Scriptures." Longhaye

¹⁷ Hoyt, *The Work of Preaching*, pp. 123-125.

speaks of a preacher known to him who was querulously asked why he spoke so much about the Bible. "Your hearers don't know it," declared the critic. "Why then should I preach, if not to make them acquainted with it?" replied the preacher. 2. "The text helps the memory to retain the truths of the sermon;" and this applies both to the preacher and to his auditory, the more so if the text is really the well-spring of the sermon. 3. It "*limits the subject* of the sermon". A preacher may still wander far afield and treat his audience to a *cursus completus* of theology or sacred history, but it will be because he has wandered from his text, which of itself is a desirably restraining influence upon his scattering thought. 4. It "promotes *variety* in preaching". The Sacred Scriptures are a storehouse of varied facts, illustrations, emotions, moral exhortations, doctrinal declarations; of pithy sayings, poetical diction, imaginative rhetoric, gentle or fiery eloquence; of allegories, similitudes, parables, figures; of human characters, characteristics, characterizations.

Still other values are noted by Broadus: 1. The text "gives a tone of sacredness to the discourse". 2. It "awakens interest at the outset." But a study of the great triumvirate of French preachers will exhibit, better than such coldly expressed values, the rhetorical inspiration, the restraining guidance, the moral and doctrinal enforcements found in well-selected texts.

It may not be amiss in this connexion to call attention to two recently issued volumes¹⁸ giving excellent translations into English of sermons by "the triumvirate" in which, as Dom Cabrol says in his *Introduction*, "the power and the glory are certainly not equally shared, but in which nevertheless they are not wholly absorbed and swallowed up by one of the triumvirs, as has often been the case in other triumvirates". Each of the volumes is prefaced by brief but vivid estimates of the homiletic and literary excellence of the orators by critics of renown, while the *Introduction* just alluded to, and the formal Prefaces, give much desirable information as well as undoubted stimulus of attraction to the reader.

H. T. HENRY.

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¹⁸ O'Mahony, *Great French Sermons* (First Series: London, 1917; Second Series: London, Edinburgh, St. Louis, 1919).

Criticisms and Notes.

OUR LORD'S LAST DISCOURSES. Meditations on Chapters XIII-XVIII of the Gospel of St. John. By the Abbé Nouvelle, former Superior General of the Oratory. Translated from the French by M. E. M. New York, Benziger Brothers. 1921. Pp. 178.

THE PATH OF HUMILITY. By the author of "Spiritual Progress", etc. New York, Benziger Brothers. 1920. Pp. 292.

Amongst the resolutions taken by almost every priest during his Retreat—aside from the comfortably elastic determination "to avoid evil and to do good"—is to look after his meditation. This, too, is sufficiently unembarrassing. If, however, it include the definite resolve to have a certain book of meditations convenient to hand from which "the points" for the next morning are going to be read every night just before retiring, the happy fate of the resolution is fairly secure. Otherwise—. But there are books and books. Some relish best the Bible, the Psalms, Wisdom, Ecclesiasticus, the Gospels, the Epistles. Many oldish priests find nothing better than the synoptical outlines—so orderly, so pointed, so full of meat—given in that treasury of spiritual gold, the *Manna Quotidianum Sacerdotum* (3 vols. Herder). Then there is Bishop Bellord's *Meditations on Christian Dogma*, as well as the several collections, such as Chaignon's, written especially for the clergy. Some like to exchange their manual from time to time for another, particularly for a book that deals with a single topic or department of spiritual truth or life. It is to the latter class of manuals that the two books above belong. Both are done out of the French and are on the whole well rendered, with comparatively little of the original idiom left.

The meditations on *Our Lord's Last Discourse* divide the text into sections, on each of which the author makes reflections that bring out more fully the meaning of the original and suggest practical applications. The author's effort to elucidate the "literal sense" and to avoid "personal accommodations" is quite successful. There is little or no mere subjective fancifulness apparent in the comments. A good analytical contents table brings out "the points" in relief.

The Path of Humility is a spiritual study of one subject—the basal virtue. The matter is divided so as to cover five weeks, one meditation (though the author suggests two) being assigned to each day. Literally there are thirty-three "exercises" in all, followed by certain directions. The thoughts are solid, strong, penetrating, and

conveyed in a clear English style. Each week has its preliminary introduction; each meditation is outlined on the Ignatian method, the "evening" preparation being premised and the meditation proper divided into prelude and three points. Of course it is not essential to adhere to this mechanism, although many will find the system helpful. It is safe to say that one who has faithfully reflected on the main topic analyzed, and according to the method laid down in this volume, will have acquired both an intimate knowledge of the fundamental virtue of the spiritual life and will have developed within his own interior the habit of meditation, an acquisition more valuable than knowledge itself. "I had rather feel compunction than know its definition."

HISTOIRE POPULAIRE DE L'EGLISE. *Première Partie: L'Antiquité Chrétienne.* Par l'abbé Emmanuel Barbier. Paris, P. Lethielleux. Pp. 616.

This "popular history" of the Church rounds out a quartet of works conceived with the same aim and executed in a like method and style. The general title of the series is *Cours de Religion*, under which a *cours populaire de catechisme* (3 vols.) ranks first. A *Manuel populaire de la doctrine chrétienne* (a summary of doctrines, duties, and the means necessary for salvation) comes next, followed in turn by a *cours populaire d'histoire sainte*. A *Vie populaire de N. S. J. C.* (3 vols.) takes the third place. And the work at hand, which is to be followed by three volumes all under the same title, is to complete the series. The design throughout is to meet the needs and the tastes of the general reader: that is, to provide a popular course which shall present a relatively comprehensive survey of the respective themes and be developed in an untechnical, though withal unsuperficial, manner and be clothed in a style both easy and interesting. Judging from the encomia bestowed by the hierarchy and other eminent authorities in France, the author has attained his ideal in the preceding volumes of the series. A general perusal of the present number convinces one that an equally high degree of success has also been here achieved. The matter embraces the earlier era of the Church's history. Two volumes in prospect are to cover the Middle Ages. The concluding volume will comprise the modern age. The work as a whole is therefore ample enough to transcend a mere epitome; it is compendious enough to serve the needs of the non-scientific student. Colleges and preparatory seminaries will find it serviceable as an introduction to later more technical studies.

CASUS CONSOIENTIAE propositi ac soluti a Patre Joanne Petro Gury, S.J., novis casibus aucti, novissimo codici canonico, dispositionibus iuris canonici Hispani ac Lusitani, decretis Concilii Plenariae Americae Latinae necnon Oono. Prov. Manilani earumdemque regionum legibus peculiaribus accommodati, opera P. Ioannis B. Ferreres, ejusdem societatis. Editio quarta Hispana, prima post Odicem correctior et auctior. De Ordinarii licentia. Tom duo.—Typis Eugenii Subirana: Barcinone. 1920. Pp. 636 et 670.

To the older generation of living clerics Gury has been the chief authority in moral theology, on whose name it seemed lawful "jurare in verba magistri". His text books were translated, adapted, and commented on in every modern tongue in which moral science was taught. He himself had made no pretension to being original; but aside of his careful notes gathered from the great masters of the past, and his own contemporaries, he steadily kept in the wake of St. Alphonsus Liguori. In the matter of formulating "Casus Conscientiae" as an adjunct to the systematic study of moral science and pastoral practice he had been preceded by such writers as Elbel, Pontas, Voigt. Among the authors who have written since then, Lehmkuhl, Bucciarelli, Genicot, and others, P. Ferreres holds a conspicuous position, not only for the thoroughness and breadth with which he applies and adapts the teaching of his master to the particular conditions of the Spanish-speaking countries which he had especially in view in editing his work, but for the sound testing of principles in their application to circumstances independent of tradition or prejudice. It is here that we find him not infrequently differ from Gury himself, as well as from those who, with no lack of originality, follow the stereotyped opinion of their elders on ground that calls for discrimination, under changed conditions of living.

P. Ferreres was the first to direct attention in a thorough manner to the help that a priest might give to those who seemed beyond the aid of Extreme Unction. He proved from incontestable arguments of medical and physiological experts that death apparent is often not death real, and that the vital functions do not wholly cease even when the outer organs give no longer any evidence of life. His conclusions about hypnotism, ectopic gestation, and other equally important subjects on which the moral theologian needs the light of modern science, are invariably clear and sound. On the problems of socialism, the labor question, the lawlessness of strikes and industrial monopoly, he is equally definite without bewildering the reader with far-fetched reasoning. The present edition shows improvement upon all these topics by conforming to the new legislation of the Codex Juris Canonici and the decisions rendered up to 1920.

FATHER TABB: His Life and Work. A Memorial by his niece, Jennie Masters Tabb. Introduction by Dr. Charles Alfonso Smith, Naval Academy, Annapolis, Maryland. The Stratford Company, Boston, Mass. 1921. Pp. 174.

Father Tabb, the carver of fine epigram, well remembered as an excellent teacher of English at St. Charles College, Ellicott City, for more than thirty years, merits a record of brotherly tribute as a worthy priest, in the ecclesiastical annals of the United States. He was a convert to the Catholic faith and a descendant of one of the oldest immigrant families in Virginia which, coming from Cambridgeshire, England, had settled there before 1652. Educated in his father's home by a tutor, he had not determined upon a definite professional career when the outbreak of the civil war caused him to enter the service of the Confederate navy at the age of nineteen. He was captured and retained for several months in prison. Here he made the acquaintance of Sidney Lanier, and the two became friends for the remainder of their lives. When he was released from captivity he found his father's property devastated by the ravages of war and he was forced to seek employment as teacher. In St. Paul's Episcopal school he came to know the Rev. Alfred Curtis, minister of the adjoining Episcopal church. When the latter left his post to enter the Catholic Church, young Tabb felt drawn by a similar grace. Accordingly he sought admission with the Sulpician Fathers at St. Charles, where he was baptized, confirmed, and received his first Holy Communion. In 1884 he was ordained by Cardinal Gibbons, who had administered to him all the previous sacraments. Many years later, when he lost his sight and Bishop Curtis asked if he had any wish that the Bishop might present to the Cardinal, he jestingly alluded to the spiritual benefits already received from the latter, and added: "Yes, ask him to give me a see". As a priest he maintained his position in the College as professor of English until his death. A volume of outlines of English grammar, published under the caption of *Bone-Rules*, bears testimony to his thoroughness as a teacher. He had a knack of illustrating his lessons and thereby riveting the attention of his pupils, to whom he, though undemonstrative, was much attached.

Though by nature extremely sensitive and accordingly shy, his talent for music, and a habit of punning, made him sociable among his intimates. His facile gift of caricature and epigram was frequently exercised to ward off the importunings of social conventionality so as not to make him appear rude. Thus, when declining to attend a corner-stone laying to which Monsignor Mackin, then pastor of St. Paul's Church in Washington, had invited him personally, he sent the following:

St. Peter is the corner-stone;
 And if you build on Paul,
 I greatly fear ere many a year
 Your church is doomed to fall.
 So pray excuse, if I refuse
 To heed your invitation,
 Or have no heart to take a part
 In such a "Mackin"ation.

To a lady who had expressed her admiration of him and probably thought him beautiful, but whom he had never seen, he sent the following lines, accompanied by a pen-sketch, in which his fleshless frame is suggested:

This is the Catholic Priest
 Who in piety never increased.
 With the world and the devil
 He kept on a level,
 But from flesh he was wholly released.

When on occasion he was obliged to do the inviting of his friend Cardinal Gibbons and of Bishop Foley to the College, he wrote:

Dear Cardinal Gibbons:
 With all your red ribbons,
 Pray, lend us the light of your face;
 And bring with you holy
 John Michigan Foley
 "Who hopes some day to be in your place."

His published verses consist for the most part of lyrics, quatrains, and verses for children, for whom he had a platonic fondness. His short poems betoken a deep understanding and love of nature, together with a facility of rhyming which remind one by turns of Shelley, Keats, and Wordsworth. When the mood took him he was master of satire, as when he comments upon our national policy toward the Filippinos:

We have come to give you Liberty
 To do whate'er *we* choose,
 Or clean extermination,
 If you venture to refuse.

Father Tabb was, however, above all else the true priest, and never allowed his talents to tempt him to exhibitions which might be construed into forgetfulness of his sacred office as the first of his titles. Humble and devout in the discharge of his priestly duties, he was also scrupulously exact in performing his charge as a professor; and when blindness caused him to discontinue his classes, he preferred to pay his board to the College which had gladly offered him a domicile and pension for the remainder of his life. After two years of darkness, which could not take away his cheerful

patience, he died and was buried in his native Virginia among the friends to whom he had clung with a fond patriotic sentiment. The little volume contains a good selection of his verses in illustration of his habits of life.

COMMENTARIUM IN CENSURAS LATÆ SENTENTIAE ODDIOIS
JURIS CANONICI. Editio secunda. Auctore P. Nicolao Farrugia,
O.S.A.

The publication of the new Code of Canon Law has revived interest in that important science. It has occasioned the publication of numerous class manuals, as well as more pretentious expositions of its respective titles or parts. It is worthy of note that many of these deal with subjects which used to be considered within the almost exclusive domain of Moral Theology. The fact is that these subjects pertain to Moral Theology and Canon Law, though under different respects. To understand them thoroughly, therefore, it is necessary to study them under both respects. To one who has studied the ecclesiastical penal legislation only in the manuals of Moral Theology, the present commentary will certainly be both pleasing and profitable. Even those who have already studied or perused special commentaries on this particular subject will find in Dr. Farrugia's book a method and a tone so distinctively its own as to render it unique and desirable.

His limpid style and thorough exposition are undoubtedly in large part due to his prolonged experience as Professor at first in Malta and later at Rome. His practical judgment has, no doubt, been ripened and strengthened by his varied parochial and missionary experiences.

He gives a synthetic exposition of the entire subject matter, while he submits each canon to a close analytic and historic scrutiny. Rather than follow the order in which these canons appear in the Code, he has chosen to group them under eight headings, namely: (1) excommunications not reserved, (2) excommunications reserved to the Ordinary, (3) excommunications reserved *simpliciter* to the Holy See, (4) excommunications reserved *speciali modo* to the Holy See, (5) excommunications reserved *specialissimi modo* to the Holy See, (6) excommunications contained in the Constitution of Pius X, *Vacante Sede Apostolica*, (7) suspensions, (8) interdicts. A feature of the book, which makes it particularly commendable, is the fact that the author at the end of each chapter states briefly and clearly the manner in which absolution may be obtained from the censures therein enumerated.

His analysis of each canon is thorough and painstaking. The historical discussion of the respective canons is particularly commendable, being neither overburdened with needless data nor lacking in those historical references which are necessary or opportune for the correct interpretation of the law. His interpretation is judicious and solid; his exposition, methodical and clear. A few ambiguities are found, but they scarcely detract from the general merit of the book; although at first they give the impression of contradiction. For example, on page 14 we read: ". . . et proinde, deficientibus translatione cadaveris ad ecclesiam, et exsequiis super illud in eadem celebratis, non incurritur censura, si cadaver tantum deponatur in loco legitime deputato fidelibus defunctis condendis"; whilst on the same page we read: ". . . incurritur haec censura, si in eodem coemeterio defunctus juberetur sepeliri in sepultura gentilitia per Episcopi auctoritatem benedicta, quia in casu verificantur omnia requisita ad sepulturam ecclesiasticam stricto sensu habendam".

Cardinal Gasparri has conveyed to Dr. Farrugia the felicitations of the Holy Father himself on the occasion of the publication of this second edition of his *Commentarium*. "The Holy Father was already aware," he writes, "of the favorable comments and criticisms your book had received from Cardinals, Canonists and representative reviews. He is, therefore, glad to know that it has had from the learned public a reception so favorable that the first edition has been exhausted in such a short time."

DENIS KAVANAUGH, O.S.A.

THE PALACE BEAUTIFUL, or The Spiritual Temple of God. By the Rev. Frederick A. Houck, author of "Life of St. Gerlach", "Our Palace Wonderful", etc. New York, Frederick Pustet Co., Inc., 1921. Pp. 167.

Not long ago we had from Father Houck an interesting moral narrative entitled *Our Palace Wonderful*. The volume in title gives us its sequel. The Palace is the soul, the most wonderful of God's structures. In each individual lies the power to rear that temple into the magnificence and grandeur intended by its Creator. Needless to say, there can be but one lasting foundation of such a palace—that is, faith. A firm constant character is the criterion whereby a man determines his actions. God, the Author of good, must be known if one would have the real, living, Christian character. And thus we are led on by appeal to reason, analogies and quotations from profane and sacred writers, to a realization that faith alone can be our bedrock. Without a knowledge of God and divine revelation, and unless a man practically embrace the virtues of humility

and religion, he cannot acquire or retain abiding faith, and without this his palace will be founded on the shifting sands of scepticism or, worse still, on a crumbling cliff of atheism.

On the foundation must be reared the superstructure. Ready and appropriate material is furnished us by the theological virtue of hope. Hope in God necessarily flows from a good conscience, and conscience is Christ's own voice in the soul. Through faith we know what God has decreed, but through conscience we attain a knowledge of what He wills.

Unifying and adorning our palace must be an ardent charity. Human benefits demand gratitude, but the abundance of kindnesses bestowed by the Creator cannot fail to elicit a zealous love of God from which there will emanate a faithful and trusting charity toward one's neighbor. Finally the author devotes two chapters to a study of Jesus Christ, the Divine Exemplar of the "Palace Beautiful", and to the Blessed Virgin and the Saints, our models and advocates in perfecting this Palace. The concluding chapter treats of "zeal", the essential virtue in building and adorning the masterpiece of God's handiwork.

The book cannot be called a sermon, at least it is not in sermon style. On the contrary it is a pleasing narrative plentifully interspersed with bits of verse and prose, woven together with examples and illustrations that will certainly force an appeal, and at the same time claim for itself those moral conclusions and resolutions which its author has designed it to engender.

CATHOLIC PROBLEMS IN WESTERN CANADA. By George Thomas Daly, O.S.S.R. Toronto, The Macmillan Co. 1921. Pp. 352.

"Problems are only solved by those who know them, who understand their full meaning and grasp their vital importance." Admitting this principle—for the rest obvious enough—laid down by the writer of the book before us as a condition *sine qua non* for the solution of any problem, its pervading presence in his treatment of the special problems growing out of conditions in Western Canada we shall find everywhere manifest. *A priori* we should expect as much. Father Daly, by intimate experience as well as by long reflective study, knows the vast territory of the North West stretching beyond the Great Lakes to the Rockies. He understands the racial complexion of the people, their peculiar religious conditions and the special difficulties resulting from those conditions. The evidence of this familiarity with the land and the people shines out in every chapter.

The specific problems discussed are grouped under three heads: religious, educational, and social. These, of course, are not specific differences, closed categories. They merge one into another. Every problem educational and social must be at bottom religious; every religious problem has its educational and social values. All of them grow out of the vast spaces over which the people are scattered and the relatively few means of intercommunication. The numerous ethnical elements, speaking many different languages, give rise to peculiar problems for church, school, and social interrelations. The poverty of the Church, on the one hand, and the comparative affluence of the proselytizing agencies on the other, beget a brood of embarrassments. The Ruthenian problem looms up in formidable proportions. The work of providing for the flock within the fold, while at the same time recognizing the claims of those who wander outside like sheep without a shepherd, is attended with almost insurmountable difficulties. Needless to say, the War with its consequent vast floods of immigration has aggravated each and all of these and countless other troubles.

Are these problems soluble? Not perfectly, of course. In large measure they are. By whom and by what means? Not by the settlers themselves, but by the united efforts of their more advantageously circumstanced Catholic brethren of the East. How, by what means and methods this necessary coöperation can be effected Father Daly makes plain. Full of enthusiasm begotten of apostolic zeal, he is never unpractical. Though inspired by a vision of Catholicism vigorous and triumphant in the immense territories of the West, he is no Utopian dreamer. Certain policies based on principles and high motives he proposes and substantiates. As to what these are we must refer the reader to the book itself, promising that, together with information, he will find there much to interest and to inspire him with the spirit of coöperation which for the Catholic means a quickened faith informed by an active charity. Though the problems discussed are locally Canadian, they are inclusively American and that not simply because they are Catholic, universal, but because identical situations confront the Church in the South, the West, and the South West of these United States. And even as the writer refers to our problems and the methods we are employing to solve them, we too have somewhat to learn from the conditions and struggles of the brethren beyond our northern border.

AUSGABEN DES VOLKSVEREINS VERLAGES, MÜNCHEN-GLADBACH:

1921. Ezechiel, pp. 269; Daniel, Klagelieder, Baruch, pp. 221; Jeremias, pp. 278; Übersetzt, eingeleitet und erklärt von G. Dimmler. *Zeitgeist und Liturgie*. Von Hermann Platz, pp. 118; Weltgrund und Menschheitsziel, Zwei Vorträge von Dr. Joseph Mausbach, pp. 55; Apologetische Vorträge, Fünfter Band—Ernst Haackel. Von Dr. Franz Meffert. Pp. 254.

The work of popular enlightenment carried on by the German Volksverein centralized at M. Gladbach, although, like similar undertakings everywhere else, impeded by the war, shows signs of renewed vigor and fecundity. The list of recent publications above gives some idea of the breadth of interests to which the potent propaganda agency appeals. The directors of what may be called the Catholic Truth Society of Germany seem to have at heart in the first place to root deeply, to foster and nourish, sound principles and definite Catholic doctrine in the minds of the people; secondly, to defend those principles and teachings against the assaults of infidelity backed up by pseudo-science and rationalistic criticism; thirdly, to do these things in a worthy up-to-date method and form; and lastly, to place all those intellectual services in the hands of its clientele at relatively slight expense. All this is of course possible only at the cost of great self-sacrifice.

The above list of recent issues illustrates the society's aim and method. The program, which contemplates translations of the several books of the Bible, offers here three of the four major prophets: Ezechiel, Daniel and Jeremias. (Lamentations are included in the volume on Daniel.) The text in each case is given in clear readable translation, the several portions being introduced and followed by pertinent, interesting observations. The latter are not exactly in the form of a commentary but rather of general explanation or illustration. The volumes are made up in convenient pocket size, a trifle larger than *Moulton's Modern Reader's Bible* series.

Zeitgeist und Liturgie is an essay, broadly philosophical in its principles and outlook and belletristic in form and style, making clear the relation to the modern mind of the genius of Catholic Liturgy. Never resting, eager of change, forever curious for the new things like the idlers in the Athenian forum of St. Paul's day, the time-spirit needs for its stilling the principles of truth clad in the esthetic forms such as they present themselves in the Church's form of worship. Only in those permanent truths of reason and of faith will the modern intellect find rest, and only as they are enveloped in the shapes and colors and sounds that capture the esthetic sense will they gain access to the beauty-craving imaginations of men. With-

out dwelling upon details and touching only broader aspects, the author suggests rather than proves, persuades rather than demonstrates this response of Catholic Liturgy to the *Zeitgeist*. The line of thought is similar to that which led the distinguished German historian Von Ruville *Back to Holy Church*.

Weltgrund und Menschheitsziel is a neatly-made brochure embodying two lectures by Professor Mausbach, the author of a well-known treatise on Augustinian Ethics and other learned contributions to philosophy. The lectures set forth the truth that in theism alone can be found a solid foundation for a philosophy of the universe and for a rational account of man's destiny. The first lecture contrasts the mechanistic and the teleological views of nature. The second goes somewhat deeply, though briefly and withal clearly, into the motives and norms of moral conduct. The treatment is critical, but on the whole and in ultimate purpose constructive.

In the storm and stress period growing out of the political break-up of Germany, Häckel's famous (or infamous) *Welträthsel* has risen into new notoriety and has once more become "the Bible of free-thought", a distinction indeed which it seems to have enjoyed all along and which only the turmoil of the war caused some people for a time to forget. The writer of the volume above (which, by the way, is the fifth in the series of "apologetic lectures" issued by the Volksverein), having in mind the position still held by Häckel amongst the freethinkers, has thought it worth while to review the *Welträthsel* somewhat at length. After a short sketch of Häckel's life and thought, he selects from "the World-riddle" the outstanding ideas and principles, each of which he unfolds and subjects to a criticism that is as searching as it is clear-cut and luminous. It might probably have been more satisfactory to many readers had the author followed the text chapter by chapter. On the other hand, his actual method is more synthetic, more philosophical, since it enables one to see Häckel's opinions in the light of principles, and to compare his many off-hand statements with the verified teachings of genuine science. Father Gerard, S.J., in his very just and clever critique of Häckel — *The Oldest Riddle and the Newest Answer* — has performed a similar service. His book is easier reading, more popular and more suited to the English-reading mind and taste. On the other hand, students who are familiar enough with German to read Dr. Meffert's more learned and more profound treatment of the same subject will be greatly benefited by a perusal of these lectures.

EARLY HISTORY OF SINGING. By W. J. Henderson. Longmans, Green, and Co. 1921.

A book that appeals primarily to the teacher or student of music, be he cleric or lay; and in a general way to the clergy who love music whether for its own intrinsic beauty or for that cultural value which is so truly an asset in the life and influence of a priest.

The name of W. J. Henderson has long stood for all that is best in music. As critic for many years on the *New York Sun* and lately the *Herald*, his comments on the doings of musicians have always been worth while. Knowledge of the various branches of his subject, good judgment in weighing the merits of composers and performers, fearlessness in expression of opinion, together with a delightful literary style, have been his distinguishing characteristics. His books have been a real educative force in a world where personal adulation and hero-worship too often distort the judgment and render it valueless.

His latest work, *Early History of Singing*, can be recommended as profitable reading to anyone interested in the art of song, whether ecclesiastical or not. It is not a history of music in general. Form, tonality, rhythm, and similar questions touching the nature of the compositions sung do not enter within the scope of the book. It is confined to vocal technic. What were the technical requirements demanded of a singer? What were the teachings of the old masters in regard to such things as breath control, attack, *legato*, registers of the voice? To do this in less than two hundred pages required a very clear insight into the subject in order to bring forward only what was of importance. Mr. Henderson's mental qualities and personal experience are just such as would enable him to solve this problem successfully. He is a teacher of singing himself; besides, as critic of one of the great metropolitan dailies he has been obliged to listen year after year to all the good, bad, and indifferent exponents of the art, nearly all of whom appear at some stage of their public career in the New York opera houses or concert halls.

The word "early" in the title covers a lapse of time extending from the beginning of the Christian era to the time of Alessandro Scarlatti, who died in 1725. As the aim of the book is to trace the origin and development of the art as known principally in opera and concert, the greater part of it is devoted to an account of the activities and teachings of the operatic school of the seventeenth century, the golden age of *bel canto*. What is unusual is to find this period placed in its proper historical perspective. It has been customary to describe it as if it sprang full-blown from the creative genius of those who were actually tickling the ears and dazzling the minds of

their audiences by their brilliant "stunts" of acrobatic vocalism. Human genius does not usually act in that way. An art which amazed Europe was not acquired in a generation. The law of human activity seems to be that progress is the result of the action of genius on what has been gained by the labor of lesser minds. Singing was no exception. Up until the birth of Italian opera at the beginning of this century, artistic singing was cultivated mainly as an adjunct to the liturgical services of the Catholic Church. In the daily round of duty there was gradually built up a body of traditions, which were handed down and perfected century after century; so that when the opera performers came into the field, they had at least sixteen hundred years of practice and experience behind them.

Mr. Henderson has very skilfully led up to his main theme by a rapid survey of the Gregorian and polyphonic periods. Of necessity the treatment accorded these earlier ages is not detailed. There is just sufficient to bring home to the reader the truth of the opening statement of the book that "the modern art of singing began with the establishment of schools for the study of the correct manner of delivering the liturgical chants of the Roman Catholic Church".

This portion of the story will be of especial interest to the student of Gregorian chant or of the works of the polyphonic masters. If he has been trained in the Solesmes method, he will probably find an odd phrase here and there strange to him; as, for instance, that Gregorian rhythm is "vague". The vagueness all depends on the point of view. Mr. Henderson qualifies the word by the phrase "as we understand it"—the "we" meaning of course the modern musician who has made no special study of plainsong. Keeping in mind that the thread of the narrative is vocal technic, there is much that will be of great value to the church singer. In fact, it may throw an entirely new light on the singing of the florid compositions of the Gregorian repertory. In the old days of the Church, singing was a very serious occupation—not a mere matter of an hour or two a week, as it is now. It is not surprising, therefore, if the ancient music makes demands of a technical nature beyond what can be reasonably expected of a seminarian or the ordinary choir member. Mr. Henderson's conclusion, drawn from the evidence presented, is undoubtedly correct. "What we learn from the monuments of these early centuries is that singing demanded first of all a command of long-flowing phrases, the fundamental requisite of a vocal art similar to that demanded by the classic operas of the Handelian era. It is evident that a perfect *legato* was the base of all singing for not less than eighteen centuries, and that violent attack, forcing of tone, and the clarion delivery of high notes came to be popularly desired

in the early part of the nineteenth century." There is the whole book in a nutshell—and it is a book well worth reading.

J. B.

A MILL TOWN PASTOR. The Story of a Witty and Valiant Priest. By the Rev. Joseph P. Conroy, S.J. Benziger Brothers, New York, 1921. Pp. 226.

The original Mill Town Pastor was introduced to the readers of this REVIEW last February. His greeting to the missionary (Fr. Conroy) who came to give the exercises at St. Agnes's on the hill above Mingo Junction, Ohio, was: "Welcome, Father, to the top of Mt. Ararat. You have Noah beaten. He came down here out of the rain, but you climbed up through the snow. [Five feet on the level!] Isn't it grand weather for the Mission? Come right in, Father, and we'll shovel the snow off you. Such a lovely day!" A mere *obiter dictum* this, but it serves to point the way to the character of Father Coffey and, we might add, to the color of the story here given us of his life. Cheeriness, brightness, sparkling wit, imperturbable good humor—they shone out on his face, illumined his speech, permeated his social life, and opened to him and his priestly cause the hearts of all who came within the range of his influence. These, however, were not surface qualities, the effervescence of good health (for Father Dan was not always robust), nor the mere scintillations of a brilliant fancy, though this was one of his assets. No, his *bonhomie* was the fruitage of a sound nature, a nature not indeed without its human faults, a nature that lent itself as a healthy stock to the engraftings of grace and a true priestly vocation.

Fortunately this buoyant, soulful priest has found a sympathetic and an understanding biographer. Fortunately, not so much for himself (Father Dan never dreamed that he had done aught worth recording), but fortunately for the readers among the clergy into whose hands this "story of a witty and valiant priest" shall fall. For there is very much in the story—no less worthy than its subject—of priestly valiancy which it will stimulate and encourage his brethren to read. Father Conroy tells of the early upbringing of Dannie by a sensible Christian mother; of his school life and preparation for the priesthood; of his early days in the ministry at Bridgeport; and then mostly of his pastorate at Mingo until his passing over the "last road".

In the latter period particularly are the manly and priestly traits of the Mill Town pastor seen at their best. He moved amongst his people a father ever kind, but firm as adamant when the good of souls required it. Friendly, yet no fawner, he won the respect of the

captains of industry and the wealthy whom he hesitated not to remind of their stewardship. Sympathetic with the toiling masses, he stood with these in their just claims to a decent livelihood. Beloved by children, he took a deep and constantly active part in whatever concerned their education—physical, intellectual, but above all religious. Though kindness itself in his dealings with the little ones, he knew when and how not to spoil the child by sparing the rod. We will let Father Conroy give an illustration in point:

“A class of boys in the high school got a spell of coltishness and began some of their boys’ irresponsible plunging and galloping. Sister warned them to settle down, but the spring was in their blood and they had to go through with it. Finally Sister complained to Father Coffey, a thing she seldom did, and then told the boys they had better expect something, as Father knew of their conduct. They settled down beautifully, but they felt the worst had not yet arrived. A week passed and they were beginning to feel easy, when one morning Father Coffey appeared and proceeded to settle the matter. He said no word, but immediately started showering blows right and left on the backs of the offenders, with a short rubber hose he had taken from his pocket. They all knew what the punishment was for and their thoughts were not of surprise but of escape. There was a large bookcase, with glass doors, on one side of the room, and in a moment the quick-witted lads had ranged themselves with their backs to it, knowing that Father would be handicapped by this background. Then they threw up their hands. Father Coffey looked them over seriously and then spoke the only words that were said all through the performance. ‘Good morning, Sister. Good morning, children,’ and walked out.”

Another instance of his dealing with childhood—diminutive—is deserving of notice.

“During one of his sermons a baby became restless and began to cry. The crying grew in volume until it filled the church and it became plain that either Father Coffey or the baby would have to stop. ‘There are two of us preaching in this church at once,’ said he, ‘and I don’t know which of us is giving the better sermon. When a baby cries in church, he is telling of two things. First, that there are babies in the family; and second, that the mother has come to Mass with her baby. On the whole, I think the baby is preaching the better sermon and I’ll let him go on with it. In the name of the Father, and of the Son, and of the Holy Ghost.’ And he continued the Mass.”

This illustrates one side of Father Dan. Here is an instance of his more habitual attitude toward the boy.

"When the Sisters met a case that they could not manage themselves, they sent the boy over to Father Coffey to have a last talk before 'jumping off the cliff'. Father Coffey understood this phase of a boy's life and sympathized with it.

'I know how you feel, Billy,' he would say. 'You feel rotten.'

'Rotten is the word, Father. I can't stand any more school. I want to go to work.'

'But, Billy, you haven't got your education yet.'

'I've got enough. Look at how big I am sittin' in those little seats!' says Billy, wild with mortification at the thought of it.

'I know that, son. But look how little you'll be when you get out there swinging a big maul eight hours a day and shoving freight cars up and down the track. The worst of it is you'll stay little all your life. You'll never get a good job. Nowadays they're looking for a fellow with a "bean", a boy who can do some thinking. You can't think if your head isn't trained, and what training have you got? Just about enough to drive a coal wagon! You don't want to drive a coal wagon for the next fifty years, do you, Billy?'

'No, Father,' says Billy, half-aghast at that prospect.

'Listen, son. I was just like you once. I wanted to get loose, to fly up in the air, to trot all over the ground; but I had some good friends. They held me down and I am thanking them every day of my life since. Now, I'm your good friend here. Let me hold you down for a while and I'll guarantee you'll never be sorry for doing what I told you. You'll do that, now, won't you, Billy?'

'Yes, Father, I'll do it.'

'Come on, now, and we'll go down town and have some ice-cream.'

'I don't want any ice-cream now, Father. I'll go back to class.'

Billy settled down to his books again, and, writes his teacher, 'we heard no more of quitting from that quarter.'

Father Dan's ready wit never forsook him in any emergency and he seldom lost an opportunity of turning it to account.

"One Sunday morning he was entering church to say Mass, when his eye fell upon Sue Carberry, ordinarily a very stupid and unpretentious, but to-day a highly decorated, person.

'Good morning,' said Father Coffey. 'My God, Sue, you have enough powder on your face this morning to make a batch of biscuits!'

'Father,' replied Sue, not at all disconcerted, 'I put on an extra supply. I'm going to be out all day!'

Just one more instance of Father Coffey's adaptability to a situation:

"A widow made a second marriage. A week later the newly-wedded wife called at the rectory to have the priest settle matrimonial difficulties.

'I am unable to account for the trouble,' she said, 'as I asked the guidance of St. Joseph in my choice.'

'Poor St. Joseph!' said Father Coffey. 'That's the way people treat him. They go in front of him and make pious faces at him. Then they get behind him and shove him around until they have him over in the corner they've already picked out for him, whether he likes it or not; and they put the words into his mouth. If you had let St. Joseph take a hand in this, all would be well; but he has the name without the gain.'"

These few bits of story, it may be hoped, will whet the reader's curiosity to know more about the Pastor of Mingo Junction. The more intimately he comes to be known, the more he will be loved and admired for his virility and revered for his priestliness. For the rest, those who have read Father Conroy's *Out to Win* (Talks to Boys) and his *Talks to Parents* will know what to expect from these sketches. Father Conroy is always picturesque. He could no more be dull or prosy than could his hero.

Literary Chat.

The fourth and the fifth volume which complete the *Lexicon der Pädagogik* have but recently come to hand from the publishers (Herder, Freiburg and St. Louis, Mo.). Issued during the war, untoward conditions prevented their importation. The encyclopedia, for such it truly is, is the most important work of its kind not only in German but in any other language. Comprehensive in range, it is thorough and abreast with the times in all matters pertaining to education. The biographical and historical topics are as fully represented as the scope of such a work can allow, while the articles on subjects constituting or connected with pedagogy leave nothing to be desired. An adequate account of the work as a whole will appear in an early issue of the REVIEW.

In these days when projects of reconstruction are uppermost in the minds of all it would be well to listen to the suggestions offered by Mgr. Gibier, Bishop of Versailles, who writes almost within the shadow of the hall wherein the preliminaries looking to universal reconstruction were proposed. The illustrious prelate, eminent alike for far-seeing wisdom and force and beauty of eloquence, in his recent *Les Reconstructions Nécessaires* (Paris, P. Lethiellieux) makes it unmistakably plain that no reconstruction is possible for France—and the same must be true of every other country—save on religious bases. Some folk like to think, he observes, that when a people is rich in material goods and science, it has everything. France will be all right, they say, when its fields again teem with grain and fruit, its commerce and its industries are once more speeded up, its science and letters reborn. Herein they deceive themselves. They seem to forget that on the very day when the Empire was tottering to its ruin Rome was at the zenith of material prosperity. They seem to ignore the words of Lacordaire when he says that the master works of the languages of Greece and Rome reached their supreme perfec-

tion so that they might bear witness to the truth that the morals of barbarism may be linked with the most exquisite culture of the mind. They seem to forget or to ignore the fact that a baptized people is not a herd of cattle to be improved by fattening or by enriching its pasturage. Something more than bread and the circus—and even "science"—are needed by the masses and the classes. The Bishop of Versailles has written many books, solid and eloquent. He has written none more salutary and practical than *Les Reconstructions Nécessaires*—reconstructions which he shows must affect the soul, the home, the school, the trades and professions, the parish, the state, humanity. It is a book of broad horizons, as well as of profound penetration into the bearing of sound principles on the infinitely complicated problems confronting the present age.

La Loi du Travail is a section (6th) of an extended study of the social teachings of our Lord—a brochure in the series *La Pensée et l'Œuvre Sociale du Christianisme*, which is edited by that alert protagonist of sane social principles, M. l'Abbé Lugan (Paris, Procure Générale). To the Italian series of kindred publications (*Vita e Pensiero*) recent accessions well worth noting are *Religione e Filosofia*, by Emilio Chiochetti, O.F.M.—a collection of essays on certain important and timely aspects of this dual subject; *l'Origine della Famiglia*—an up-to-date critique of the evolutionary hypotheses underlying Socialism. The name of Fr. Agostino Gemelli on the title page prepares the reader for a scientific treatment of the problems discussed and a readable presentation of their solution. On neither head will he be disappointed;

Il Partito Socialista Italiano by Filippo Meda, a deputy of Parliament, is a brief tract on Italian Socialism at the present time. It ranks as number one in a series which is to deal successively with present social and political problems. (Milano, Società Editrice.)

As much of our life is taken up with persuading or trying to persuade either ourselves or other people, and as we are inevitably subject to countless persuasive influences, the process of persuasion cannot but be of general and vital interest. This fact has induced Mr. William McPherson to write a book on persuasion—*The Psychology of Persuasion* (New York, Dutton & Co.). A highly interesting and persuasive book it is. It analyzes the psychological process, both as it concerns oneself and one's fellows; and shows very clearly how in the first case the process is so apt to degenerate into self-deception, and in the second into the attempt to exploit the weaknesses of others. There are, of course, ways of avoiding these dangers. These the author happily indicates. He likewise discusses the various forms in which persuasion expresses itself—advertisements, for instance, the newspaper, moving pictures, the novel, the drama, and so on. There is also a chapter on the persuasion of the future. Obviously the work of the clergy is very largely of a persuasive character, and although they have at command methods and means not specifically considered by Mr. McPherson, nevertheless the book contains much that the clergy will find serviceable and interesting.

Not that they will or can agree with all of the author's views. For instance, in his analysis of Cardinal Manning he depends with a confidence that is singularly naive upon Mr. Lytton Strachey's very distorted portraiture. Mr. Strachey, relying probably on Purcell's one-sided *Life of Manning*, fails to recognize "the dominating passion" and misplaces entirely the centre of gravity in the personality of the great English Cardinal. Mr. Strachey's, and by consequence Mr. McPherson's, portrayal of Manning are in a measure rectified by the recent biography by Mr. Shane Leslie.

Mr. McPherson is persuaded—does he persuade himself?—that "most of the opposition to the divorce laws in England proceeds from the theological belief that to increase the facilities of divorce would be to act against the

principles of Christianity and 'profane the sanctity of marriage'" (p. 242). Now while he is gracious enough to allow that "as men of principle, the theologians are entitled to respect"; nevertheless he holds that, among the general public, "a more detailed consideration of the facts of the case, and especially of men and women as emotional beings, distinct and sometimes incompatible in temperament and character, is rapidly leading to the conclusion that the laws laid down by the early church ought not be made to apply to people living two thousand years later under entirely different conditions" (p. 242). After which he gravely quotes a newspaper clipping wherein Sir Arthur Conan Doyle describes the case of a migratory British workman who leaves his wife at home and journeys to, let us say, Sydney, San Francisco, Manchester, or where not, in quest of a job—moving on if he so desires. In the meantime, eating out her heart in prolonged solitude, his lonely wife falls in love with another man. Would it be "Christian charity", asks Sir Conan, to forbid her in the circumstances forming a new alliance? And yet it is just this "blasphemous assertion—with which we were eternally confronted".

Sir Arthur, as every one knows, has persuaded himself, or is persuaded by "the Angels of Light", that he is the herald of a new gospel which is to displace the old. Together with the Christian teaching on God, sin, redemption, heaven and hell, the inviolability of the marriage bond has to be supplanted. Mr. McPherson seems likewise to have registered as a disciple of the New Evangel.

Home for Good by Mother Loyola is one of the best and fortunately most widely known guide-books for young ladies passing from the convent school room into the university of life. It were well if we had a similar work to put into the hands of the young men graduating from our colleges. A book of the kind in French has recently been gathered from the writings of the eminent Catholic publicist Louis Veuillot, by M. G. Cerceau. It is published by

P. Lethielleux, Paris, under the title *Du Collège au Mariage*, with foreword by Mgr. Tissier, Bishop of Chalons. The source from which it is derived is ample guarantee both of its wisdom, prudence, practicality, and its graceful literary presentation.

Amongst the books which every Catholic girl should read, a prominent place ought to be given to *Victoire de Saint-Luc*. The daughter of a noble French family, and impetuous by temperament, she overcame herself, and devoted her life when twenty-one to the work of the Society of "La Retraite". At the outbreak of the Terror she was seized, imprisoned, and finally condemned to death for having painted and distributed emblems of the Sacred Heart. A sunbeam in the home, an earnest worker in the *Maison de Retraite*, she spread joy and the sweet odor of virtue wherever she went. A Catholic maiden could find no better type of womanhood than Victoire. Mother St. Patrick has told the story of her life and martyrdom with simplicity and reserve. Father Martindale, S.J., contributes a preface to the neat little volume, which is issued by Longmans, Green & Co.

The Political Aspects of Saint Augustine's "City of God" by the late John Neville Figgis is a work of original research and one which no student of the greatest of Latin Fathers can afford to leave unconsidered. Having outlined the general scope of the *De Civitate Dei*, Dr. Figgis discusses St. Augustine's Philosophy of History, his conceptions of the State and the Church. The two concluding lectures estimate the influence of St. Augustine on medieval and modern thought. The bibliography, while not exhaustive, is ample enough, and what is more important, is not a mere book catalogue, as is usually the case with similar lists. It is critical and evaluative of the more important sources and references.

Delivered as lectures on the Pringle-Stewart foundation at Oxford (1918), they are published in their original form, the author having prepared them for the press, although death

came before he was allowed to make the final revision. This fact, together with his previous declining health, may account for a certain abruptness of style noticeable in the published lectures. (London and New York, Longmans, Green & Co.)

The boast of Catholic education rests for the most part on its practical combination of solid Catholic doctrine with the facts and rational conclusions of science. The problem has been much discussed, especially of late, how the rudiments of faith can best be imparted to the growing mind of the child. Various attempts have been made, the latest developments in psychological research have been utilized, in order to produce a text book the true import of which will firmly groove itself into the child's understanding and memory. Primarily, of course, there must be a series of clear, comprehensive suggestions for instructors; since, unless the text of the school-book be reinforced by a concise knowledge on the part of the teacher or director, the lesson becomes to the pupil a mere haze of terms which, it is granted, may at random cling to the memory but which will never assume the living, breathing form of real knowledge.

A new book entitled *Faith and Duty*, a Course of Lessons on the Apostles' Creed and the Ten Commandments for Children of Eight to Ten Years, by Judith F. Smith, with a preface by the Rev. Stanislaus St. John, S.J., merits consideration in this connexion. The manual contains three courses, comprising respectively tracts on the Creed, the Three Eminent Good Works, and the Commandments. Each course is dissected into accommodating chapters or articles, which in turn are arranged in sections sufficient for an average lesson. The plan followed in the sections is to present the general and particular aim to be attained and the thought to be maintained by the teacher, Scriptural references, an elenchus of apparatus necessary for visual impressions, notes to the teacher, the theme presented with its introduction, presentation, dissection and association, the application of the lesson, the catechetical

memory work required, and finally the expression work or actual return by the pupils of the rules and illustrations assimilated. The whole runs in harmony with the study of the Catechism, and while in some instances it is more diffuse than the ordinary Christian Doctrine class will permit, yet those who elect to use the book cannot but find many useful suggestions to clarify and impress the saving truths of faith and principles of right conduct. (New York, Benziger Brothers.)

Lay folk who perhaps were not so favored and now feel the deficit of an elaborate course of instructions, and even the more fortunate who may be desirous of a review, can easily have both demands satisfied by *Children of God*, a Summary of Catholic Doctrine for Busy People, by Mark Moeslein, C.P. In a pithy American fashion the author goes over the general points of Catholic belief, summing up dogmatic theses in one or two striking sentences, illus-

trating more abstruse truths by concrete examples and developing the entire theme from the fundamentals of Religion to the arresting query, "Is the Church a Failure?", together with the inevitable conclusions which must be consequent upon such an inquiry. Chapters worthy of special note are those on the Church and her ministrations. In them is wrought a chain of telling thoughts depicting her various phases, functions, attributes and notes, followed immediately by the Rule of Life for "the adopted children of God". The exposition abounds in Scriptural quotations either patent in themselves or accompanied by satisfying explanations. It might have been well if the chapter on Devils had contained more direct reference to the cult of Spiritism; if, likewise, a full chapter had been devoted to the more general negations of Catholic doctrine in order that their pernicious influences might be more successfully averted. (C. Wilderman Co., New York.)

Books Received.

SCRIPTURAL.

MEMENTO DU NOUVEAU TESTAMENT. Par le R. P. Gervais Quénard, des Augustins de l'Assomption, Lauréat de l'Académie française. Maison de la Bonne Presse, Paris. 1921. Pp. 376. Prix, 4 fr. 50; 4 fr. 95 franco.

THEOLOGICAL AND DEVOTIONAL.

DE PRAECEPTIS DEI ET ECCLESIAE. Scholarum Usui accommodavit H. Noldin, S.J., S. Theologiae professor in Universitate Oenipotana. (*Summa Theologiae Moralis*, II.) Editio tertiadecima, ab auctore adaptata (5000 exemplarium). Cum Approbatione Ordinariatus Brixinensis et Superiorum Ordinis. Oeniponte: Typis et Sumptibus Fel. Rauch; Ratisbonae, Romae et Neo Eboraci: apud Fridericum Pustet. 1921. Pp. 837. Pretium, \$4.25.

EPITOME THEOLOGIAE MORALIS UNIVERSAE per Definitiones, Divisiones et summaria Principia pro Recollectione Doctrinae Moralis et ad immediatum usum confessarii et parochi excerpta e *Summa Theol. mor.* R. P. Hier. Noldin, S.J. a Dr. Carolo Telch, quondam professore Theologiae moralis et Iuris canonici in Pontificio Collegio Iosephino, Columb; Ohioensis, U. S. A., et ab eodem secundum novum codicem iuris canonici denuo recognita. Editio 5a. Oeniponte (Innsbruck, Tirol, Austria, Europa): Typis et Sumptibus Fel. Rauch (L. Pustet); Ratisbonae, Romae, Neo Ebroaci et Cincinnati: apud Fridericum Pustet. 1920. Pp. xlii—602. Pretium, 40 Mk.

LE GOUVERNEMENT DE SOI-MÊME. Essai de Psychologie Pratique. Par Antonin Eymieu. Première Série: Les Grandes Lois. Quarante-et-unième édition. Pp. 340. Prix, 7 fr. Deuxième Série: L'Obsession et le Scrupule. Vingt-cinquième édition. Pp. 371. Prix, 7 fr. Perrin & Cie., Paris. 1921.

A PAROCHIAL COURSE OF DOCTRINAL INSTRUCTIONS. For All Sundays and Holydays of the Year. Based on the Teachings of the Catechism of the Council of Trent and Harmonized with the Gospels and Epistles of the Sundays and Feasts. Prepared and arranged by the Rev. Charles J. Callan, O.P., and the Rev. John A. McHugh, O.P., Professors in the Theological Faculty of Maryknoll Seminary, Ossining, N. Y. With an Introduction by the Most Rev. Patrick J. Hayes, D.D., Archbishop of New York. Dogmatic Series, Vol. II. Joseph F. Wagner, Inc., New York; B. Herder, London. 1921. Pp. x—562.

LE MOTIF DE L'INCARNATION ET LES PRINCIPAUX THOMISTES CONTEMPORAINS. Par le R. P. Chrysostome, O.M.I. Marcel Cattier, Tours. 1921. Pp. 453. Prix, 12 fr. 50 franco.

PRAELECTIONES IURIS MATRIMONII ad Normam Codicis Iuris Canonici tertio edidit Th. M. Vlaming, e Lyceo Pontificii Seminarii Romani doctor iuris utriusque, in Curia dioecesana Harlemensi matrimoniorum Defensor, Parochus ad Nativ. B. M. Virg. de Berkel et Rodenrijs, in Seminario Warmundano olim Iuris Canonici Professor. Tomus II. Sumptibus Societatis Editricis Anonymae, olim Paulus Brand, Bussum in Hollandia. 1921. Pp. 431. Prix: broché, 5 Fl.; relié, 6 Fl. 25.

EPITOME IURIS CANONICI. Cum Commentariis. Ad Scholas et ad Usum Privatum. Tomus I: Libri I et II Codicis iuris canonici. A. Vermeersch, S.I., Doctor Iuris Canonici et Civilis, Professor Theologiae Moralis in Pontificia Universitate Gregoriana, et J. Creusen, S.I., Professor Theologiae Moralis et Iuris Canonici in Collegio Maximo S. I. Lovaniensi. Mechliniae et Romae: H. Dessain; Brugis: Beyaert; Bruxelles: Dewit. 1921. Pp. xii—392. Prix, 12 fr. net.

LE MYSTÈRE DE LA TRÈS STE. TRINITÉ. Par le R. P. Édouard Hugon, des Frères Prêcheurs, Maître en Théologie, Professeur de Dogme au Collège Pontifical "Angélique" de Rome, Membre de l'Académie Romaine de Saint-Thomas d'Aquin. Troisième édition. Pierre Téqui, Paris. 1921. Pp. viii—374. Prix, 5 fr.

LE MYSTÈRE DE L'INCARNATION. Par le R. P. Édouard Hugon, des Frères Prêcheurs, Maître en Théologie, Professeur de Dogme au Collège Pontifical "Angélique" de Rome, Membre de l'Académie Romaine de Saint-Thomas d'Aquin. Deuxième édition. Pierre Téqui, Paris. 1921. Pp. vii—350. Prix, 5 fr.

REPETITORIUM THEOLOGIAE FUNDAMENTALIS a P. Virgilio Wass, O.M.Cap., a Werfenweg (Salisbury), Lectore S. Theologiae dogmaticae approbato, Magistro Clericorum. Provinciae Tirolis Septentrionalis conscriptum. 1.—5. mille. (*Theologia Systematica Theoretica Generalis.*) Oeniponte (Innsbruck, Tirol, Austria, Europa): Sumptibus Feliciani Rauch. 1921. Pp. 328. Pretium, 30 Mk.

GRANDEURS ET DEVOIRS DE LA VIE RELIGIEUSE. Par Mgr. Plantier. Nouvelle édition avec une Lettre-Préface du Cardinal de Cabrières. Pierre Téqui, Paris. 1921. Pp. 207. Prix, 3 fr.

A STRING OF SAPPHIRES. Being Mysteries of the Life and Death of Our Blessed Lord and Saviour Jesus Christ put into English Rhyme for the Young and Simple. By Helen Parry Eden, Tertiary of the Servants of Mary. P. J. Kenedy & Sons, New York. 1920. Pp. xiii—173. Price, \$3.50; \$3.60 *postpaid*.

DE POENIS ECCLESIASTICIS. Scholarum Usui accommodaverat H. Noldin, S.J., S. Theologiae professor in Universitate Oenipontana. Codici Iuris Canonici adaptavit A. Schönegger, S.J., Docens Ius Canonicum in Universitate Oenipontana. Editio duodecima (CIC adaptata prima). (Complementum Primum *Summae Theologiae Moralis.*) Fel. Rauch, Oeniponte; apud Fridericum Pustet, Ratisbonae, Romae et Neo Eboraci. 1921. Pp. 120.

JÉSUS-CHRIST PROPHÉTISÉ. Par M. l'Abbé Eugène Duplessy, Directeur de *La Réponse*, (Cours supérieur de Religion, 10.) Maison de la Bonne Presse, Paris. 1921. Pp. 79. Prix, 0 fr. 80 franco.

DIE ABSOLUTIONS- UND DISPENSVOLLMACHTEN DER SEELSORGER UND BEICHTVÄTER. Nach dem Codex Juris Canonici. Für die seelsorgliche Praxis zusammengestellt und kurz erläutert. Von P. Emil Seiter, C.S.Sp. Zweite, verbesserte Auflage. Druck und Verlag des Missionshauses, Knechtsteden b. Dormagen (Rhld.). 1921. Seiten vii—94. Preis, 6 *Mk.*

ENFANT, QUE FERAS-TU PLUS TARD? Par M. l'Abbé R. Cocart, Aumônier des Hospices, Boulogne-sur-Mer. Pierre Téqui, Paris. 1921. Pp. 67. Prix, 1 *fr.* 25 *franco.*

PRAKTISCHE ÜBUNG DES PARTIKULAREXAMENS. Von P. Johannes Hoffmann, C.S.Sp. Druck u. Verlag d. Missionshauses Knechtsteden. 1921. Seiten 32. Preis, 1 *Mk.* 60.

MARRIAGE AND DIVORCE. By the Rev. A. P. Mahoney, Professor of Sacred Scripture in St. Peter's Seminary, London. With a Foreword by the Right Rev. Michael Francis Fallon, D.D., Bishop of London. The Catholic Unity League of Canada, St. Peter's Seminary, London, Ont. Pp. 20. Price, \$0.07; \$6.00 a hundred.

ST. PAUL A PAPIST "BY REVELATION". By the Rev. T. J. Agius, S.J. (C232). Catholic Truth Society, London. 1921. Pp. 16. Price, *twopence.*

PHILOSOPHICAL.

LEXIKON DER PAEDAGOGIK. Im Verein mit Fachmannern und unter besonderer Mitwirkung von Prof. Dr. Otto Willmann, herausgegeben von Ernst M. Roloff, Lateinschulrector a. D. Baende IV und V: "Praemium bis Suggestion" und "Sulzer bis Zynismus". Nachtraege, Namen und Sachverzeichniss. Freiburg, Brigg.: Herder. 1915-1917. Seiten 1347 und 1307. Price, \$6.00 per vol.

COURS DE PHILOSOPHIE. Suivi de l'Histoire de la Philosophie. A l'Usage des Candidats au Baccalauréat ès Lettres. Par le Père Ch. Lahr, S.J., Professeur de Philosophie. Tome Premier: Psychologie, Logique. Pp. xii—754. Tome Second: Morale, Métaphysique, Histoire de la Philosophie. Pp. vii—748. Vingt-troisième édition entièrement refondue. Gabriel Beauchesne, Paris. 1920.

THE LABOR PROBLEM AND THE SOCIAL CATHOLIC MOVEMENT IN FRANCE. A Study in the History of Social Politics. By Parker Thomas Moon, Instructor in History in Columbia University. Macmillan Co., New York. 1921. Pp. xiv—473.

LE NATURALISME DEVANT LA SCIENCE. Par Antonin Eymieu. Perrin & Cie., Paris. 1911. Pp. xi—365. Prix, 7 *fr.*

MORAL PRINCIPLES AND MEDICAL PRACTICE. The Basis of Medical Jurisprudence. By Charles Coppens, S.J. New and enlarged edition by Henry S. Spalding, S.J. Benziger Brothers, New York, Cincinnati, Chicago. 1921. Pp. 320. Price, \$2.50; \$2.65 *postpaid.*

ETHICA SPECIALIS. Editio 1a et 2a. Auctore Josepho Donat, S.J., Dr. Theol. et Professore in Universitate Oenipontana. (*Summa Philosophiae Christianae*, VIII.) Typis et Sumptibus Feliciani Rauch, Oeniponte. 1921. Pp. 303. Pretium, 48 *Mk.*

ETHICA GENERALIS. Editio 1a et 2a. Auctore Josepho Donat, S.J., Dr. Theol. et Professore in Universitate Oenipontana. (*Summa Philosophiae Christianae*, VII.) Typis et Sumptibus Feliciani Rauch, Oeniponte. 1920. Pp. viii—228. Pretium, 30 *Mk.*

THE MORALITY OF THE STRIKE. By the Rev. Donald Alexander McLean, M.A., S.T.L. Introduction by the Rev. John A. Ryan, D.D. P. J. Kenedy & Sons, New York. 1921. Pp. x—196. Price, \$1.75; \$1.85 *postpaid.*

MANIFESTATIONS DIABOLIQUES CONTEMPORAINES. Par Comte Emmanuel de Rougé. La suprême malice du diable au XX^e siècle est de se faire ignorer. Il se contente de tirer les ficelles du Magnétisme, du Spiritisme, de la Théosophie, de la Franc-Maçonnerie et du Bolchevisme. Division de ce livre: 1^o Le démon existe réellement.—2^o Il intervient dans le monde des humains. Pierre Téqui, Paris. 1921. Pp. viii—63. Prix, 2 fr. 45 franco.

PSYCHO-ANALYSIS AND CHRISTIAN MORALITY. By E. Boyd Barrett, S.J., Ph.D. Catholic Truth Society, London. 1921. Pp. 16. Price, *twopence*.

LITURGICAL.

NOTES ON THE RUBRICS OF THE ROMAN RITUAL. By the Rev. James O'Kane, Senior Dean, St. Patrick's College, Maynooth. New edition, revised and edited by the Most Rev. Thomas O'Doherty, D.D., Bishop of Clonfert. James Duffy & Co., Ltd., Dublin. 1921. Pp. xvi—532. Price, 16/-; 16/9 *postpaid*.

HISTORICAL.

HENRY EDWARD MANNING. His Life and Labors. By Shane Leslie, M.A., King's College, Cambridge. With six illustrations. P. J. Kenedy & Sons, New York City. 1921. Pp. xxiii—516. Price, \$7.50; \$7.65 *postpaid*.

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DANTE'S ATTITUDE TOWARD THE CHURCH AND THE CLERGY OF HIS TIME.

I.

DANTE'S ORTHODOXY.

“DANTE is ours,” wrote Pope Benedict XV to the Archbishop of Ravenna, in his Encyclical encouraging him to make fitting preparations for the celebration this year of the sexcentenary of the death of the immortal poet.

The words may be regarded as an affectionate tribute, expressing the obligation of all Italy to the genius of Dante, its supreme poet, and the father of its common tongue. For centuries stately Latin had been the spoken language of educated Europe and the vehicle of its literature. Dante himself, upholding the supremacy of the ancient tongue for nobleness, strength, and beauty, employed it as the medium of his *De Vulgari Eloquentia*, *De Monarchia*, and some of his eclogues, and actually began his Divine Comedy in the language enriched by Ovid, Horace, and Virgil. Then, breaking all traditions, he put his undying thought into living Italian and so moulded uniquely the vernacular which up to that time had consisted of dialects rough and limited in vocabulary, fluctuating, confused and corrupt in construction. It has maintained its perfection through six centuries of variations and it still remains the national tongue, the great bond of Italian life. Unlettered peasants not only converse in Dante's native tongue but easily quote lines from his immortal work. Poets and prose writers from Petrarch and Boccaccio down to D'Annunzio and Croce regard Dante's language and style as the great standard of

Italian composition, unsurpassable for chasteness and vigor. So the Roman Pontiff, addressing the Italian people, may well say: "Dante is ours"—Dante, son of Italy, whose undying personality realizes the prediction which Byron has him utter:

My bones shall rest within thy breast,
My soul within thy language.

But the Holy Father, in making claim to Dante, is looking from a viewpoint that transcends the confines of nationality. As the head of the Church he exhorts the Catholic world to offer homage to Dante because he is without question the supreme poet of Catholicity. The words of the Brief leave no doubt as to the meaning of His Holiness: "There is an added reason why we should celebrate this solemnity: namely, Dante is ours. For the Florentine poet, as everybody knows, combined the study of natural science with the study of religion; he invigorated his mind with the intimate teaching of the Catholic Church; he nourished his spirit with the purest and most sublime sentiments of humanity and of justice. The pangs of exile, the hardships of suffering and political reasons may at times have turned him from equity of judgment, but he himself never deflected from the Christian doctrine. Who can doubt that our Dante so fed the flame of his genius and his political art with the inspiration of Catholic faith when, in a poem almost divine, he sang of the most august mysteries of our religion? It is, therefore, with grateful remembrance and supreme honor that his name ought to be celebrated by all Catholics throughout the world."

Although several of the latter-day Popes extolled Dante for the sublimity of his religious sentiment, it is not too much to say that the words of Pope Benedict XV form, perhaps, the most illuminating document ever issued by the Vatican in favor of Dante's supremacy as a poet. This official recognition also settles for all time the question of Dante's fidelity to the teachings of the Church.

The poet has been proclaimed by some non-Catholics as a precursor of the Reformation, while others assert that the Church is claiming Dante as her own either because his fame is so universal or because his rehabilitation, like Joan of Arc's, is the tardy recognition and reparation of an injustice done to

him by churchmen. Even to some Catholics who know Dante's works only superficially, his attitude toward the Catholic faith and clergy offers not a few difficulties apparently irreconcilable with the profession and practice of a faithful son of the Church. How, for instance, they ask, can Dante be praised as a Catholic when his book *De Monarchia* was placed on the Index of Prohibited Books by the Council of Trent? On the plea that the book contained heresy, it had already been condemned and had been burnt in Lombardy in 1329 by Cardinal Bertrando Del Poggeto, legate of Pope John XXII. Furthermore, a prohibition against all of Dante's works was made by a provincial council of the Dominicans held at Florence in the year 1335. About that time a Dominican, Guido Vernani, had written his *Contra Dantem*, a work more passionate than logical. In it Dante's orthodoxy was impugned. The Friars Minor had accused the poet, dead at the time, of heresy and had summoned him to appear before the Inquisition to make an act of faith.

How can Dante be ours, since he consigns among the Heretics, in Circle VI of his *Inferno*, Pope Anastasius II? Him he enclosed in a tomb bearing the inscription: "I hold Pope Anastasius, who was drawn from the right way by Photinus" (*Inf.* XI, 89.) To hold now that a pope is a heretic strikes at the very foundation of the constitution of the Church which has the guarantee of Christ for inerrancy of magisterial authority. Furthermore, Dante was condemned to pay a heavy fine and to be perpetually excluded from any political office at Florence and to the stake if he returned to that city, because, among other charges brought against him, it was said that he had manifested hostility to the Church. His denunciation of the ecclesiastical abuses of his times took on greater vehemence after his banishment. In his *Divine Comedy*, cradled into immortal poetry by the injustice of his exile, he passes judgment upon several contemporary popes by assigning them to Purgatory and Hell.

In *Purgatorio* Pope Hadrian V is seen among the Avaricious, Pope Martin IV among the Gluttonous; and among the Neutrals in Outer-Hell Celestine is recognized by the majority of modern interpreters. In the *Inferno* proper, among the Simoniacs is seen Pope Nicholas III, who prophesies that to

the same infernal circle will come his successors Boniface VIII and Clement V.

However much these facts may seem to imply either the deflection of Dante from the teachings of the Church or his disregard of her clergy, his theological attitude, as revealed by his writings and life, is wholly orthodox. The conviction is expressed by England's foremost Dantean scholar, Dr. Moore, a non-Catholic, that "there is no trace in Dante's writings of doubt or dissatisfaction respecting any part of the teaching of the Church, in matters of doctrine authoritatively laid down." This also expresses the thought held by such well-known Dantean authorities, as Scartazzini, Vernon, Fletcher, Dinsmore, Grandgent. All of these declare that he is essentially Catholic in both his private and literary life, and they look upon his *Divine Comedy* as a poetical exposition of Catholic philosophy and theology—a poem that is, in the words of Carlyle, "a great supernatural world-cathedral piled up there, stern, solemn, awful."

Nothing was further from Dante's mind than to teach heresy. An illuminating insight into his characteristic attitude toward the doctrine of the Church is furnished by an episode following an interview with Piccarda, in the Heaven of the Moon, who leaves the poet entangled in two perplexities. Why should nuns, forcibly torn from their convents for marriage, receive from Divine Justice a lesser degree of reward than would have been theirs if they had persevered in their vows? And if the Elect are found in the different planets, does that imaginary fact confirm the theory of Plato who held that the souls, in order to inform human bodies, come from the planets con-natural with them and return thereto?

Dante is so fearful that heresy may infect his readers that he proceeds at once, through Beatrice, to answer the second question first, because it contains a pernicious theological error, "*quella che più ha de felle*" (*Par. IV, 28*). It is the same question which later brought Botticelli's famous picture of the Assumption under ecclesiastical suspicion. I am not here concerned with the answer given by Dante through Beatrice that the Empyrean, the abode of God and the Angels, is the only true Paradise and that the Nine Heavens of the planets are only poetic devices employed to represent the vary-

ing degrees of merit of the Saints in the true Heaven. What I do wish to stress is the fact that Dante sees heresy in the Platonic theory of the preëxistence of the soul and the return of it to the planet from which it is supposed to have come—a heresy fatal to free will and morality. At once he directs his thought to the explanation of the baneful doctrine, leaving for later consideration the less dangerous question concerning Divine Justice. This characteristic disposition toward orthodoxy upon the part of Dante is further confirmed by his words in which the necessity of faith is declared:

Insensate he who thinks with mortal ken
To pierce Infinitude which doth enfold
Three persons in one substance. Seek not then,
O mortal race, for reasons, but believe
And be content, for had all been seen,
No need there was for Mary to conceive. (Purg. III, 34)

Disbelief in immortality is branded by Dante as "the most senseless, vile, and harmful amongst bestialities" (Convito II. 9). He teaches the primacy of the Pope not only of honor but also of jurisdiction: "You have the Old Testament and the New and the Pastor of the Church to guide you. Let this suffice for your salvation" (Par. V. 76). He declares that Heaven ratifies the legislative authority of the Church. Manfred, under excommunication because of his seizure of Sicily, fief of the Holy See, dies making an act of perfect contrition. Saved from eternal damnation he must remain in *Ante Purgatorio* before beginning his purgatorial suffering, thirty times as long as the period of his contumacy, for the law of Heaven giving sanction to the Church's censures is, according to Manfred, that one "who dies in contumacy of Holy Church, even though at last he repent, needs must stay outside this bank thirtyfold for all the time that he had lived in his presumption" (Purg. III. 134).

To Dante the Church is the "Spouse of God" (Par. X, 140), "the Spouse of Christ" (Par. XI, 32), "the divine Chariot" (Purg. XXX, 16), "Christ's army" (Par. XII, 37), "the Holy Church" (Purg. III, 137), "which cannot in any way lie" (Conv. II, 4-32).

To Dante the Pope is "the successor of Peter" and he truly has "the keys of the kingdom of heaven" (De Mon. III, 1, 43-44). He is "the Vicar of God" (De Mon. III, 1, 42),

the "Vicar of Christ" (Purg. XX, 87), and the instrument of the Holy Ghost (Par. XI, 98). He is "the Supreme Pastor of the Church" (Par. V, 77), "the true guide of the faith" (Par. VI, 16-21). For Dante the Pope never dies because St. Peter in his successors "still lives" (Par. VIII, 132).

Before expressions so full of incontestable faith as these, one may wonder how Dante's orthodoxy ever came under a cloud. The first ground that might lead one to suspect his fidelity to the teachings of the Church is furnished by episodes connected with his book *De Monarchia*. The work indeed was placed on the Index by the Council of Trent (which was held over two centuries after Dante's death), not because of heresy but from the fact that it was considered a dangerous book in the hands of the Church's enemies.

De Monarchia is a treatise in which Dante contends that the authority of the Church should be restricted to purely spiritual matters, while the empire should prevail as a universal monarchy. "Man had need of a twofold directive power," writes Dante, "according to his twofold end, to wit, the Supreme Pontiff to lead the human race to eternal life in accordance with things revealed, and the emperor to direct the human race to temporal felicity in accordance with the teachings of philosophy." The Holy Roman Empire he identifies with the Roman empire established by divine right as a single supreme monarchy for the temporal happiness of mankind. To oppose that empire is to oppose the will of God. The papacy is equally divine, independent of the empire in things spiritual, and its sovereignty cannot by divine law embrace the possession of temporalities. The emperor, however, may confer patrimony and other things if he keep his own dominion intact, and the Pope may receive them as needed to promote the mission of the Church ("pro Ecclesia proque Christi pauperibus"). But it was wrong for the Emperor Constantine to confer on Pope Sylvester and his successors the sovereignty of Italy and of the West, because he was incompetent to alienate the dominion of that with which by divine right he had been entrusted. Besides, the Pope had neither the right nor the power to accept the Donation, because "it is folly to suppose that God wishes to be received that which he forbids to be offered" (De Mon., Bk. III, XIII).

This so-called Donation of Constantine Dante regards as the beginning of the temporalities of the Church—a donation, he insists, that was the curse of the Church and the source of countless evils. If abiding peace is to come to the world, the Emperor and the Pope must keep to the spheres of activity marked out for them by Heaven. This independence, however, of the spiritual of the temporal must not be taken in a strict and absolute sense, since Dante says in concluding his treatise: "In certain matters the Roman Prince is subject to the Roman Pontiff. For that happiness which is subject to mortality, in a sense is ordered with a view to the happiness which shall not taste death. Let, therefore, Cæsar be reverent to Peter, as the first-born son should be reverent to his father, that he may be illuminated with the light of his father's grace and so may be stronger to enlighten the world over which he has been placed by Him alone, who is the Ruler of all things spiritual as well as temporal."

A writer in the *Irish Ecclesiastical Record*¹ contends that Dante's political theory does not deny to the Church the right of temporal power understood in its restricted and formal sense to refer to the Papal states. It does deny the Pope primacy in temporalities. But whatever may have been Dante's theory as to the separation of Church and State, there is no doubt that his *De Monarchia* is historically unsound, not only because of its claim that the ancient Roman Empire was established by divine right and that its Emperor received authority directly from God Himself, but also because of its identifying with the ancient Empire the Holy Roman Empire, the creation of the Pope, who alone crowned and thereby conferred the imperial power upon a monarch after he had taken an oath to perform certain definite obligations both to the Church and his own subjects.

Furthermore there can be no doubt that *De Monarchia* became the source of revolutionary propaganda against the Church and her right to possess property. Only six years after Dante's death Marselius of Padua, who had studied the book, proposed such heretical doctrines as these: "The Roman Pontiff has no power over any man except with the permission

¹ *Dante's Ideal of Church and Empire*, June, 1891, by the Rev. J. F. Hogan.

of the emperor, while the emperor has power over the pope and the general council. The pontiff can act only as an authorized agent of the Roman people: all the goods of the Church belong by right to Cæsar." ² Is it any wonder, then, that the book was placed on the Index, seeing that it provided ammunition against the Church?

While this explanation leaves unclouded Dante's orthodoxy, as far as the placing of his book on the Index is concerned, the fact remains that in condemning a pope for heresy Dante runs counter to historical evidence. He seems to have confused Pope Anastasius II with his namesake and contemporary, the Emperor Anastasius I, who is said to have been led into heresy by Photinus, Bishop of Sirmium. The latter taught that Christ had a beginning in Mary; therefore, that he was a mere man; that the Word had no hypostasis but was the quasi-energy of the Father. But if Dante made the historical blunder of confounding an emperor with a pope of the same name, subjectively is he not culpable for condemning a Roman Pontiff for heresy?

There is no doubt that the poet believed in the general doctrine of the infallibility of the Church, "which cannot in any way lie" (Conv. II, 4, 32; cf. Par. VI, 16-21). If he did not hold that the pope, speaking *ex cathedra*, is the organ of infallibility, he was still within his rights as a true Catholic, since there was no obligation to believe in that doctrine until its definition by the Vatican Council, 1870.

II.

DANTE'S CRITICAL ATTITUDE TOWARD THE CLERGY.

Coming now to the consideration of Dante's attitude toward the clergy contemporary with him or nearly so, it may be said in general that, while he shows himself to be animated by the highest reverence for the priesthood and the greatest respect for its members who are true to their vocation, his attitude is one of unremitting protest against the vanity of religious orders and of most passionate reproaches for supposed simony against the clergy, including and especially affecting the popes. In each of the three parts of the Divine

² *Cath. Encyc.*, IX, 721.

Comedy he shows himself an unsparing censor of such abuses. His expressions, however, burning with shame and sorrow or pointed with ridicule and satire, are the expressions of a son whose heart is scourged, but not of a mocker who rejoices—and they are a high tribute to the religious life, a strong defence of the priesthood and papacy; for his passionate words spring from an ideal so exalted in conception that what appears a mote in a secular he sees to be a beam in a person consecrated to God.

To indicate the extent of avarice in the clergy of his day, Dante, in the fourth circle of his *Inferno*, the most populous circle of all his underworld, addresses Virgil: "My master, now show me what people are these and whether all those tonsured on our left (misers) were of the clergy. And he to me: 'These were priests that have not hairy covering on their heads and popes and cardinals, in whom avarice does its utmost'" (*Inf. VII, 37*).

Dante makes St. Bonaventure condemn the Franciscans, and St. Thomas Aquinas condemn the Dominicans for their degeneracy. The household of St. Francis "who marched straight with feet in his footprints, hath turned round" (*XII, 115*). The Dominicans who maintain the pristine observances of their holy founder are "so few that a little cloth would make their cowls". Speaking of St. Dominic's disciples, the Angelic Doctor says:

But now his flock so eagerly demands
New food that it, of sheer necessity,
In pastures widely different strays and stands.
And as the more his sheep thus scattered lie,
And further from him wander to and fro,
With less milk come they for the fold's supply.
Some are there who, in fear of that loss, go
Back to their shepherd, but so few they be
That little cloth would make their cowls, I trow.
Now if my words are not obscure to thee,
If thine own ears have been to learn intent,
If what I said thou call'st to memory,
In part at least thy wish shall find content;
For thou shalt see the plant which thus decays,
Shall see what he, the leather-girded, meant
By "well he fattens who ne'er vainly strays". (*Par. XI, 124*)

Many modern interpreters understood these words to refer to the moral degeneracy of the Dominicans, but the passage may be more widely interpreted as their deflection from their

doctrinal mission, the study of Sacred Scripture, of the Fathers, and of theology, to concentrate on the study of philosophy and secular science.

Nor do the Benedictines escape Dante's denunciation. St. Benedict (Par. XXII, 76) is made to lament their degeneracy:

That great rule of mine
But lives to waste the paper where it lies.
The walls which once were as an abbey's shrine
Are made as dens of robbers, and the hoods
Are sacks filled full with the flour of thoughts malign,
And even usury not so far intrudes
Against God's pleasure, as those fruits unjust
Which fill the monks' hearts with such wanton moods.
For what the Church doth hold, she holds in trust
For those who in God's name ask charity
Not for a kinsman or some baser lust.³ (Par. XXII, 74)

This scornful hyperbole shows at least that the rule of the founder of the order was waste paper, that the goods of the monastery were given to the kindred of the monks or used for some other vanity or worldliness. Many of the evils complained of were due to the common practice of *Commendam*, the placing over a monastery, even against the will of the monks, of an abbot who might be a prelate or a layman. Often the youngest son of a nobleman, or a mere military retainer was so rewarded for personal services. It can readily be seen that in some of these cases the abbot had only one thought, that of enriching himself from the revenues of the monks. The consequence was the temporal and spiritual ruin of the monastery. If he assumed active command of the religious, his rule was apt to be worldly, if not tyrannical; and the result could only be a shirking, if not an ignoring, of the rules formulated by the founder of the community. Of course this evil was not unknown to Dante. Referring to the common practice of putting into the sanctuary or into the monk's cells those men who had no aptitude or vocation for the sacred life, he says: "Ye perversely to religion strain him who was born to gird on him the sword" (Par. VII, 151),

³ A serious thinker must deplore the tendency of some modern editors to read into Dante's expressions a meaning more base than the words themselves may signify. An example is in the case of the editor of *Paradiso* (Temple Classics, p. 279), who, while he gives a literal translation of the phrase, "non di parenti ne d'altro piu brutto" (not unto kindred or other filthier thing), interprets the last words to mean "paramours". So, too, Vernon in his *Readings on the Paradiso*, vol. II, p. 209.

and he gives us a striking instance (Purg. XVIII, 121) which tells of the appointment by Alberto della Scala, Lord of Verona, of his illegitimate son, "deformed in body and mind and basely born" to the abbacy of San Zeno, an appointment which is to bring with it eternal damnation for him who committed this desecration.

III.

DANTE'S CENSURE OF POPES.

If Dante was so severe a censor of the lives of the inferior clergy and of members of religious orders, his invectives against some of the popes of his day are tense with a significance that shows the firmness of his conception that a stain on the white robe, "the great mantle" of a pope, is more to be deplored than a spot on him who dresses in less conspicuous garments. Dante makes St. Peter Damian speak with bitter sarcasm in contrasting the poverty and asceticism of SS. Peter and Paul with the pomp and obesity of the dignitaries of the Pontifical Court.

Cephas and he, the Spirit's vessel true
And chosen, barefoot went and mortified,
And ate what food chance hostile to them threw.
Our modern shepherds need on either side
An arm to lead them and strong back to bear—
So weighty they!—and on their train to guide:
And with their palfreys they their mantle share
And so two beasts go underneath one skin. (Par. XXI, 127)

That reproach seems to have been suggested by the words of St. Bernard: "Never have men told that Peter walked adorned with precious stones or vestments of silk or under a gilded canopy or mounted on a white horse or accompanied by soldiers or surrounded by noisily busy servitors. He thought he needed nothing of that sort to fulfil the saving command: if thou lovest me, feed my lambs."⁴

There are certainly three popes whom Dante, for political reasons, or because he was the victim of misinformation, places in the Inferno. A fourth is to be added if, in that realm called Outer-Hell where are punished those who tried to be absolutely neutral by doing no great evil actively, but, on the other hand, by refusing to commit themselves to the responsibilities of life

⁴ *De Consid.*, IV, 3.

—if in that realm “the spirit of him who from cowardice made the great refusal” is to be identified as Pope Celestine V, then Dante has placed in the underworld the saintly hermit Pietro di Murrhone, unanimously called by the conclave of Perugia, when he was a nonagenarian, to succeed Nicholas IV in the Chair of Peter which had been vacant for two years and four months. After a few months the cares of office weighed so heavily upon the perplexed old man, yearning for his mountain cave, that he determined to resign. But such an act was so unprecedented that the question was raised “Could a pope resign?” and “Who had the power to accept his resignation?” The matter was settled by Celestine’s following the counsel of Cardinal Gaetani to issue before or simultaneously with his abdication a decree legalizing a papal resignation and making the College of Cardinals competent to accept it. To Dante, who taught that neither pope nor emperor could legally resign, the act of Celestine V in vacating the apostolic see was a crime of great cowardice.

If the shade “of him who, from cowardice, made the great refusal” is to be recognized as that of Celestine V, then Dante’s judgment is in opposition to that of the Church, which in 1313 canonized this hermit pope! An explanation of how the Catholic poet could still consign to Outer-Hell one who had received saintship from the Church is offered by the assumption that, though the finishing touches were not given to the *Inferno* until after 20 April, 1314, the date of the death of Pope Clement V, to which allusion is made in *Inf.* XIX, 76-87, the earlier part of the poem including chapter III which contains the episode supposed to refer to Celestine, was completed before the canonization of the latter; or it may be said that Dante, the exile, did not know of the canonization, and that he believed the abdication of Celestine was null and void since it was brought to pass, as he thought, by the designing influence of Cardinal Gaetani who, under the name of Boniface VIII, succeeded to the papal throne.

Dante indeed regarded Boniface as an anti-pope and of all popes he is the object of the poet’s most vituperative passion. He represents even St. Peter as becoming red with anger when he denounced him “who on earth usurpeth now my seat”; and the vast concourse of saints is exhibited as chang-

ing color and reddening with shame in sympathy with the words of the Prince of the Apostles:

And then I heard a voice, "No more admire
That thus so changed in hue thine eyes I meet.
For as I speak, all those shall change attire.
He who on earth usurpeth now my seat,
My seat, my seat, I say, which to the eye
Of God's dear Son is vacant at His feet,
He of my burial place has made a sty
Of blood and filth wherein the evil one
Who fell from heaven, himself doth satisfy". (Par. XXVII, 19)

Nine times does Dante refer to Boniface, but only to stigmatize him with the greater intensity. Boniface is "he who sits and goes astray" (Par. XII, 90); he is "the prince of the New Pharisees" (Par. XXVII, 85); "he is no shepherd but a wolf" (Par. IX, 132). And the poet anticipating the death of Boniface by three years places him in the Hell of the Simoniacs and addresses him through the mouth of Nicholas III with taunting words for his alleged avarice and for the supposed fraud by which he obtained the papacy:

And stand'st thou there upright,
Stand'st thou already here, O Boniface?
By many years my scroll hath erred from right.
Has that ill gain so soon lost all its grace
For which thou did'st not fear by fraud to seize,
The beauteous bride and work her foul disgrace? (Inf. XIX, 153)

The character of Boniface VIII as painted by Dante is diametrically opposed to that which Cardinal Wiseman vindicates in his *Historical Essays*. To the English churchman Boniface is a pontiff "who devoted the energies of a great mind, cultured by profound learning and nurtured by long experience in the most delicate ecclesiastical affairs, to the attainment of a truly noble end, and who throughout his career displayed many great virtues and could plead in extenuation of his faults the convulsed state of public affairs, the rudeness of his times and the faithless, violent character of many among those with whom he had to deal. These circumstances, working upon a mind naturally upright and inflexible, led to a sternness of manner and a severity of conduct which, when viewed through the feelings of modern times, may appear extreme and almost unjustifiable. But after searching through the pages of his most violent historians, we

are satisfied that that is the only point on which even a plausible charge can be brought against him."

Dante's estimate of Boniface's character was undoubtedly the result in great measure of his being the victim of a loose oral tradition or erroneous written articles, the product of an age wherein historical criticism had not yet developed. The books which give information as to the events of Dante's time are: the *Chronicles of Salimbene* di Adamo, a Franciscan of Parma; the *Memoriale Potestatum* by an anonymous brother of a religious order; *The Annals and Church History* of Tolomeo da Lucca, the Dominican Bishop of Torcello; the *Chronicle of Pipino da Bologna*, a Dominican, the *Chronicle by a Franciscan of Erfurt* and, above all others, the *Chronicles of Giovanni Villani and Ricordano Malespini*. To these must be added the defamatory booklets of the Colonnese Cardinals, notorious for their rebellious conduct to the Holy See. All these works are such a mass of falsehoods and such a tissue of slanders and accusations, especially against Boniface VIII, Nicholas III, and Clement V, that it is no wonder that Dante, receiving as true these tales as they came from the pen or lips of brothers, bishops, and even cardinals, should have consigned those popes to the Inferno. Furthermore Dante's judgment as to the character of Boniface must have been influenced by the shameful charges of heresy, blasphemy, and immorality brought after his death, against the memory of Boniface by Philip the Fair, "the bane of France" (*Purg.* VII, 109), "the new Pilate" (*Purg.* XX, 91). These charges were actually considered by a conclave held at Avignon in 1313 and, though the process ended abruptly with the memory of Boniface purged of all adverse charges, the calumnies were never wholly dissipated. In this case, as in so many others, the lie had run over the earth while Truth was getting ready to pursue it.

As affecting the poet's attitude toward Boniface, all these sources of misinformation only added to Dante's antagonism against the Pope, for the latter's intervention in the affairs of Florence. That act brought about Dante's exile and subsequent adversity. The great Florentine's bitter antagonism was further aroused by the political principles and policy of Boniface. As a Ghibelline favoring a wide separation of

Church and State, Dante must have viewed with deep chagrin the scenes connected with the consecration and coronation of Boniface, which showed "King Charles II of Naples and his son Charles Martel, titular king and claimant of Hungary, holding the reins of his gorgeously accoutred snow-white palfrey as he proceeded on his way to St. John Lateran and later, with their crowns upon their heads, serving the Pope with the first few dishes at table before taking their places amongst the cardinals."⁵

The chagrin of the author of *De Monarchia* must have turned to fierce resentment as he read the famous Bull of Boniface, "Ausculta Fili", which gave occasion for the statement that the Pope claimed supremacy over kings, even in civil matters. Finally there came, we believe, to arouse Dante's passion to the highest pitch, the widely-circulated forged Bull "Deum time", addressed to Philip, King of France, wherein are contained the arrogant words: "Scire te volumus quod in spiritualibus et temporalibus nobis subes"—we wish thee to know that thou art our subject in spiritual and temporal matters.

Can we expect that a man of Dante's passionate nature would ever forget all sense of his own injuries brought about by Boniface and even ignore all the vituperations uttered against him; and then suddenly raise his voice in defence of this Pope whom he had treated even as an usurper? Yet that inconsistency is the very thing that Dante displayed when he saw that Boniface had been seized at Anagni by emissaries of Philip, the French King, and had been treated with gross indignities. At once, to him, Boniface ceased to be a usurper and became a true pope, the Vicar of Christ! In him a prisoner, Christ Himself he saw, captive, suffering a renewal of His Passion:

In Alagna see the fleur-de-lys,
Christ, in His Vicar, captive to the foe,
Him once again as mocked and scorned I see.
I see once more the vinegar and gall,
And slain between new robbers hangeth He. (Purg. XX, 84)

Consigned also to the circle of the Simoniacs is Clement V, the second pope after Boniface VIII. Though not mentioned

⁵ *Cath. Encyc.*, II, 662.

by name, he is referred to as "the lawless shepherd of uglier deeds" (*Inf.* XIX, 82), "a new Jason" (*Inf.* XIX, 85), the allusion being to Jason (*II Macc.* IV, 7), who bought the office of the high priesthood. In the Terrestrial Paradise the Church, especially under Clement V, is represented as a shameless woman, the recipient of both caresses and blows from a giant (Philip the Fair). Referring to Clement V, a Gascon, and John XXII, a native of Cahors, St. Peter in the Heaven of the Fixed Stars says of them: "Cahorsines and Gascons make ready to drink our blood" (*Par.* XXVIII, 58). The last words spoken by Beatrice denounce the hypocrisy of Pope Clement and predicts his fearful fate in the *Inferno* (*Par.* XXX, 142).

Dante's indignation against Clement was fed by his temperamental Italian soul roused to fury against the French for the removal of the Holy See from Rome to Avignon and for the policy of King Philip the Fair and his baneful influence upon the Pope. It was a time when the Church was in the gravest danger, not only from the anarchic conditions, especially in Italy, but also from the disturbances following the short terms of the popes and the vacancies—some extending nearly three years—in the Apostolic See. One man of Dante's day, Cardinal Matteo Orsini, had seen thirteen popes. It was a time when adverse criticism of rulers, spiritual and temporal, assumed a character of odium the publicity of which modern life cannot well understand. Even so-called saintly persons did not hesitate to use abusive language to those considered unworthy of their high civic or religious offices. The printing press had not yet been invented to spread these scandals; but to have been silent in the presence of these shameful abuses in the Church would have been considered a greater scandal than to have made them known. Proclaiming them, even to the extent of what would now constitute libel, was considered commendable by the medievalists, who acted upon the principle that an abuse made known can be cured, but if allowed to remain hidden it may appear to be tolerated or protected, and this last evil would be worse than the first. Bearing these things in mind and knowing, on the one hand, Dante's disdain for the French and, on the other, his fiery zeal for an unblemished papacy and a Holy Church, we have

an explanation of his vehement treatment of the weak and vacillating Clement V who, unfortunately for the good of the Church, was strongly dominated by Philip the Fair.

Dante, as we said before, places in the *Inferno* Nicholas III, "an ecclesiastically minded pontiff of great diplomatic ability and, if we except his acts of nepotism, of unblemished reputation."⁶ His nepotism loses the feature of excessiveness if we remember that not he but his father was the founder of the great power which was offensive to Dante for political reasons. Under Gregory IX and Innocent IV, Nicholas's father, Matteo Orsini Rosso, a Roman senator and military leader, had saved Rome to the papacy. He was generously rewarded for his services, and took care to promote the fortunes of his family, which soon numbered eight or nine branches, some of which even formed connexions with the nobility. Several nephews of this wealthy Orsini family, acknowledged by all to have been men conspicuous for executive talent or military valor, were appointed by Nicholas to honorable and lucrative positions, and that act translated by the unfriendly into terms of avarice, appears to be the only basis for the evil expressed in the confession which the poet draws from the mouth of Nicholas. "Verily, I was a son of the She-bear (Orsini), so eager to advance the whelps that I pursed wealth above and here put myself in a pocket of fire" (*Inf.* XIX, 70).

The other accusation brought by Dante against the character of Nicholas III was the charge that, for a monetary consideration received from the Greek emperor, who was eager to lessen the power of Charles of Anjou, the Pope conspired against the latter to deprive him of Sicily. Military operations in Sicily soon followed, executed, it was said, with the countenance and contrivance of Nicholas. Eventually the house of Anjou lost Sicily through the insurrection of the Sicilian Vespers, which occurred two years after the death of Nicholas, and King Peter of Aragon, supposed to be a party to the alleged conspiracy, seized the throne. It is in reference to this supposed conspiracy that Dante addresses the spirit of Nicholas suffering among the Simoniacs: "Therefore stay thou here, for thou art justly punished and keep well the ill-got money which against Charles made thee bold" (*Inf.* XIX, 97).

⁶ *Cath. Encyc.*, XI, 57.

Historical research⁷ shows that the charge is a slander against the memory of Nicholas. The several incidents, however, which gave occasion to the report of the supposed conspiracy, contain a certain semblance of truth. It was said, for instance, that John of Procida, disguised as a Franciscan, had come to Soriano to interest Nicholas in the affairs of Sicily. He is said to have acted as an intermediary between the Pope and King Peter of Aragon, offering the latter the throne of Sicily, which was then held by Charles of Anjou. There is no historical evidence that such an offer had been made. On the other hand there is no doubt that Procida was an intermediary between Peter III and the Sicilian nobles, and that Procida was in attendance on the Pope during his illness. Furthermore, there is evidence that both the Pope and Procida were together at Soriano in 1279, at which time a chapter of the Franciscans occurred there.

The first writer to give the substance of the alleged conspiracy as it affected Nicholas III, was the Franciscan Guelf Brother Salimbene, who in 1289, seven years after the Sicilian Vespers, affirmed that Nicholas III, out of hatred for Charles of Anjou, had given Sicily to Peter III. In 1330 some details were added to the statement by the Dominican Pipino da Bologna and about the same time the tale was further embellished with rich detail by Giovanni Villani. In the second half of the fourteenth century the authors of the *Leggenda di Giovanni di Procida* put forth what they pretended was the actual letter written by Nicholas III to Peter of Aragon.

Dante, living in an age when historical criticism was undeveloped, accepted the tale as it had been transmitted by writing or as it had been passed from mouth to mouth, affording here an instance of his unreliability as a historian—a defect that he displays in many cases, notably that of his slander of Boniface VIII in the celebrated episode of Guido de Montefeltro.⁸

⁷ See *Il VI Centenario Dantesco, Ravenna*, vol. IV, Aug. 1917, art. "Origine delle Accuse contro Niccolò III e Dante", P. Fidelo Savio, S.J., from which most of the facts here mentioned have been taken.

⁸ See "Lunga promessa coll' attender corto", by Eduard Jordan, in *Bulletin Italien*, Vol. XVIII.

It may not be beyond the bounds of truth to assume that the estimate of the character of Nicholas evolved by the imagination of the populace, and shaped by the political prejudices of that age, became Dante's view and that the poet expended upon the memory of Nicholas the resentment which he felt against the Orsini family. To their influence at Rome was due the fact that Dante's ideal monarch, Henry VII of Luxemburg, the one who was to have realized the poet's hope for the restoration of peace and justice, failed to receive the imperial crown at St. Peter's.

IV.

DANTE'S PANEGYRIC OF THE CLERGY.

Condemning evil and showing the punishment drawn upon the individual is only one part of what Dante considers to be the divine mission of his vision "to profit the misguided world" (*Purg.* XXXII, 103). He also offers examples of virtue to serve as a lamp to our feet and a light to our paths. Among the models of priestly virtue signalized in the *Paradiso*, the poet presents for our admiration and imitation a secular priest Sigier, and three members of religious orders—Thomas Aquinas, the Dominican; Bonaventure, the Franciscan; St. Bernard, the Cistercian. Of the four the last alone had been canonized. Dante's anticipation of the solemn apotheosis which the Church could one day award to Aquinas and Bonaventure is in itself an idealistic tribute to their holiness of life. On the other hand his placing in *Paradiso* Sigier, a priest of doubtful reputation for orthodoxy, and the dedication to him of two tiercets when often a single word is all that is given to great philosophers and theologians, has not failed to awaken the curiosity and arouse the interest of commentators.

In the first ring or crown of twelve Doctors in the Heaven of the Sun, with Albert the Great on his right and Sigier on his left, Thomas Aquinas points out the latter:

He from whom now turns to me thy regard,
Is of a soul the light so gravely wise
It deemed the way to death both slow and hard.
There Sigier's light eternal meets thine eyes
Who, lecturing in the street that's named of Straw,
Unpalatable truth did syllogize. (*X*, 133)

This Sigier taught the Averrhoistic form of Aristotelianism at the University of Paris at the same time that Aquinas was there arguing against him and propounding Aristotle Christianized. It is a remarkable fact that both professors, upholding from different angles the system of the Stagyrte, came under the condemnation of Stefano Tempier, Bishop of Paris, in 1277, who, acting on 219 propositions, some of which were only philosophical doctrines indifferent to religion, determined, by placing those propositions under the ban of the Inquisition, to strike, not only the Averrhoism of Sigier, but also the Aristotelianism of Thomas. Following the condemnation, Sigier was accused of heresy and was found guilty by the University of Paris, a court very unfriendly to him. Before the judgment could be executed against him he fled to Rome and laid his case before the Roman Curia. Evidently he was exonerated, but suspicion as to his orthodoxy persisted and he was kept under observation. While still under this cloud, his freedom of movement being restricted to Orvieto, the transferred seat of the Roman Curia, he died suddenly at the hand of his servant, an insane cleric. Dante, who lived near Orvieto, must have known that Sigier, who had always protested his innocence of heresy, had subscribed to the act of faith demanded of him by the Roman Curia and had led a penitential life in reparation for whatever evil his intellectual errors may have caused. In any event, Dante wanted a representative of philosophy for his *Paradiso* and none seemed so well known as Sigier. The selection of the latter for the Heaven of the Doctors of the Church may also have been due to a sentimental impulse upon the part of the poet who could not have failed to have been moved by respect for the genius of Sigier, by sympathy for the purity of his intention and by admiration for his fine example of submission to the Church, despite the disgrace of his condemnation and the hardships of his exile.

Four cantos of the thirty-three constituting the *Paradiso* are devoted to the glory of St. Thomas Aquinas. That is not the only means the poet employs to extol the Angelic Doctor and to offer him a tribute of deep devotion and gratitude. The fact that Dante places the crown of the twelve Doctors of whom Thomas is the leader, nearer to Beatrice (*Revelation*),

while the second crown including Bonaventure and John XXI, the only contemporary pope canonized by Dante, is somewhat remote, is taken to signify that, in the poet's judgment, Aquinas has first place as a theologian and that his school, teaching the preëminence of the intellect over the will, is to be followed rather than the mystical school which upheld the doctrine of the superiority of the will over the intellect. Dante not only knew the doctrine of St. Thomas but warmly advocated it, even in the matter of philosophical opinion, using the very arguments put forth by the great Dominican genius himself. The omission from Dante's pages of the names of philosophers so distinguished as Duns Scotus, Ockham, and Raymund Lully, who, in Dante's day, opened a new scholastic era, is significant as showing the poet's championship of the system of St. Thomas as the "master of those who know". And that fact is the more remarkable because, in Dante's age, the opinion of Aquinas was not regarded as the last word on philosophy or theology. The explanation is found in the fact that Dante was doctrinally so much of a Thomist that in him the *Summa* was transfused into the poet.

Is it a wonder, then, that Dante mentions Thomas by name *ten* times and that he refers to him or quotes his words *seven* times? Is it a wonder that, having given him ascendancy in the domain of wisdom, upon earth, he should make Aquinas the foremost sun in the Heaven of the great theologians and of others who loved wisdom? There "the good brother Thomas" (Con. IV, 30) appears still settling the perplexities of his disciple Dante. There (Par. XI, 14) also, Aquinas is heard delivering a masterly eulogy on the life of St. Francis of Assisi, not so much a biography of cold facts as a picture of the inner man, drawn with such consummate art as ever to command the understanding and elicit the sympathy of the reader of every period.

If the Divine Comedy, by reason of its doctrinal matter, is the *Summa* of St. Thomas, it is also the *Itinerarium* of St. Bonaventure by reason of its mysticism. Dante's philosophy of life is like a great Gothic structure composed of variegated stones of different periods. The greatest part of the marble has been taken from the quarries of Thomistic Scholasticism, but here and there we see blocks shaped by Plato, by St. Augus-

tine and, above all, by St. Bonaventure. In building, Dante was not only a philosopher and a theologian, but he was supremely a poet. And as a poet he united in blissful harmony the two things so paradoxical as to seem to cry out against union—dogmatism and mysticism. Dante's mystical theology on every page bears the impress of the mind and heart of St. Bonaventure.

It is not at all improbable that the eight-year-old boy, Dante, saw Bonaventure when he passed through Florence in the entourage of Gregory X, on its way to Lyons to open a general council of the Church. The citizens of every faction, attracted by the arrival of the distinguished visitors, assembled about the Rubaconte bridge. There on 18 June, 1273, the Pope concluded a treaty of peace between the Guelfs and Ghibellines, reference to which is made in *Purg.* XII, 102. The next year, the year in which Dante saw Beatrice for the first time, Bonaventure died at Lyons while attending the first session of the Council—a death that called from the Pope the remark: "A pillar of Christianity has fallen." The funeral, one of the most noted in recorded history, was attended by the Emperor Baldwin of Constantinople, James, King of Aragon, and 1500 prelates and priest. Did the news of Bonaventure's premature death reach the young son of the Allighieri, and did it recall to his memory the picture of this noted prelate, so lately a visitor to the city on the Arno—this man with a figure so erect and dignified, charming in its sympathy and lovable in its attractiveness? It would seem that Dante's meeting of Bonaventure in *Paradiso* recalled such a far distant memory:

Then from the heart of one of those new lights
There came a voice which made me turn to see,
E'en as the star the needle's course incites. (*XII*, 38)

Be that as it may, Bonaventure is placed among Dante's saints by reason of his first and last always seeking the Kingdom of God and His justice, and his giving only second thought to temporal concerns, and perhaps he is the greatest of all the Dantean clergy of post-Apostolic times. The words with which Dante characterizes the greatness of this spirit who, on earth, had united in his various offices whether as a simple monk in his cell, or in commanding positions as orator-

author, professor, Master-General of an Order or Cardinal Bishop, the most tender piety with the most profound learning—Dante's estimate expresses the highest that can be said of any priest—that in his high office he always put last the care of the left-hand, i. e. always made the care of temporal things secondary to the things of the spirit.

Bonaventure's life and soul am I
Of Bagnoregio, who each left-hand care
Placed ever far below his office high. (XII, 127)

The spirit selected for the greatest possible service to Dante, the mystic traveller in the invisible world, is not Bonaventure, Dante's ideal priest, nor Virgil, "his sweetest Sire", nor Beatrice, the animated symbol of Revelation still recalling "the dear, pure gentle maiden whose presence and smile awoke to consciousness the slumbering powers" of Dante, but St. Bernard, exalted by the poet as the type of contemplation, though the saint's contemporaries and successors down to Bonaventure had regarded him more as a man of the active life, distinguished especially for his preaching of the second Crusade. Bernard was undoubtedly chosen as the poet's guide on the unitive way because the Abbot of Clairvaux had been renowned as a reformer of ecclesiastical abuses, a mystic the influence of whose thought, animated with love, is seen in many a passage of the *Divine Comedy*, and above all, because he had been a devoted servant of the Blessed Virgin Mary.

After the vivid personality of Beatrice, that of St. Bernard is the most forcefully visualized in *Paradiso*. His rôle is to lead Dante to the final consummation of vision, to see God in His Essence. But first he must prepare his disciple for union with the Godhead by disciplining his sight with a revelation of the glory of the saints and, above all, of the Virgin Mother. This part of the poem indeed is a sweet exhalation of the spirit of sermons which Bernard had preached—sermons wherein he had called her "the Sinners' Ladder whose top, like the ladder which the patriarch Jacob saw, touched the heavens, nay passed through the heavens until it reached the well of living waters which are above the heavens;" and again: "Let us seek for grace and let us seek it through Mary; for what she seeks she finds; for she cannot seek in vain." Now he addresses Dante:

Thou son of grace, then said he, this glad mirth
 In which we live will ne'er to thee be known
 By fixing gaze on things of lower worth;
 But to the circles most remote look on,
 Until thou see the Queen who rules on high,
 Whom all this Kingdom doth with homage own. (XXXI, 112)

So directed by Bernard, Dante beheld the Queen of Saints in a radiance and glory impossible to reproduce in words. With the capacity of his sight enlarged to contemplate the Divine Light alone, he must still have Mary's assistance. St. Bernard beseeches the favor "in that marvelous outburst of song that exhausts all that can be sung or said in praise of Heaven's Queen, though it seems never to exhaust the admiration bestowed upon it".⁹

O Virgin Mother, daughter of thy Son,
 Lowlier and loftier than all creatures seen,
 Goal of the counsels of the Eternal One,
 Thyself art she who this our nature mean
 Hast so ennobled that its Maker great
 Deigned to become what through it made had been.
 In thy blest womb the Love received its heat
 By whose warm glow in this our peace eterne
 This heavenly flower first did germinate.
 Here, in Love's noon-tide brightness, thou dost burn
 For us in glory; and to mortal sight
 Art living fount of hope to all that yearn.

* * * * *

He who stands here, who, from the lowest pit
 Of all creation, to this point hath pass'd
 The lines of spirits, each in order fit,
 On thee for grace of strength himself doth cast
 So that he may his eyes in vision raise
 Upward to that Salvation noblest, last.

* * * * *

Wherefore do thou all clouds that yet impair
 His vision with mortality remove
 That he may see the joy beyond compare.
 And next I pray thee, Queen, whose power doth prove
 Matched with thy will, that thou will keep his mind,
 After such gaze, that thence it may not move
 Let thy control all human impulse bind. (XXXIII, 1)

The grace is granted. Dante, whether in the body or out of the body, he knows not, beholds the Eternal Light. He gazes into the limitless depths of the Divinity. He enjoys the Vision Beatific.

This article began with a quotation from the Holy Father—with another it ends. Not content with making Dante the

⁹ Bro. Azarias.

subject of a Brief, his Holiness now signalizes him in an Encyclical addressed to the Doctors and Students of Letters and Arts of the Catholic World. The concluding imperative words of the Encyclical, which constitutes the most glowing papal tribute ever paid to Dante, are as follows: "Love and hold dear this poet whom we do not hesitate to call the greatest extoller of Christian wisdom and the most eloquent of all singers. The more you advance in love of him, the more perfectly will you open your minds to the splendor of truth and the more will you remain constant in the study of holy faith and obedient to it."

Surely after this eloquent exhortation the expediency of placing Dante in its curriculum must be realized by every Catholic college and seminary.

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THE AMERICAN PRIEST AND HIS INVESTMENTS.

SOME years ago a young curate consulted an old pastor about an investment that offered unusually large returns. The young man's enthusiasm made him eloquent, and, after explaining the proposition in detail, he concluded his remarks by mentioning the names of several other priests who also had "gotten in on the ground floor," and stated that all of them would be immensely wealthy in a few short years. The good old pastor did not wax warm at all, and instead of placing his own money in the venture, he gave the curate this bit of philosophy: "Young man," he said, "any time you find a goodly number of priests in a get-rich-quick scheme, it's no good; keep out." The curate did not grasp the full significance of those fatherly words at the time as he sees them now, and he borrowed the money so that this golden opportunity might not pass him by. The young man got in on the deal, and so did his money, mostly his money, and it is in yet, in a deep dry well down where the Rio Grande flows.

While investment number one was brewing, and while it *seemed* to be on the way toward paying large dividends, a second proposition was presented to the young curate and this looked much more promising than the first. In fact,

number two was a "sure thing"—no chance to lose. All it needed was capital to get it on the market and \$100 invested in the venture to-day would be worth at least \$15,000 within eight or ten years. The article to be made and sold was a puncture-proof inner tube; it was the very thing the motor world was waiting for, and car drivers would pay any price for something that was sure to get them away from tire trouble. Here was the solution. Patents were already secured on the device, a number of sample tubes had been made, and demonstrations proved the theory to be flawless. Would our young curate like a chance to help promote this wonderful product that was to revolutionize the automobile industry? Of course there was no difficulty about disposing of the stock, but priests are zealous, hard-working, low-salaried men, and the salesman made it a point to favor them, even going out of his way to do it. Incidentally, other priests were in on the deal, and their investment would soon enable them to drive puncture-proof Packards of their very own. Why should not our curate do likewise? That was the question he put to himself, and he would see only one possible answer. Fortunately he had just received his salary for four months, and he had exactly the required \$100.00. The whole matter looked providential. Our young friend thanked God that this almost miraculous opportunity had come to him, and right gladly did he invest. The precious stock certificate came in due time, and it was filed away with the oil stock. It was another "blow-in", and the motor world is still waiting for puncture-proof tubes, guaranteed against a blow-out and all the troubles pneumatic tubes and tires are heir to.

Was our young curate learning? Not much yet. He needed a few more jolts to teach him that the 100 per cent profit propositions are not being peddled, and other bumps came to him without much delay. To-day he has a special drawer in his desk, and in that receptacle carefully filed away, you will find his stocks and certificates, gold-stamped and beautifully executed, and all of them put together worth about two cents in heat that they would generate if destroyed. Those papers may not have much par value, but they have a lot of actual value to the priest who paid for his experience, and they have some more actual value to the readers of this

REVIEW if they are wise enough to draw from them the one obvious lesson they teach.

It is a notorious fact that priests as a class fall easy victims to investment salesmen. One reason that may explain this situation to some extent is the fact that priests are in a position different from other men. Business men have a logical place for their earnings. They buy a store of their own, or use the surplus for necessary improvements, or increase their stock. Laboring men have a desire to own a home of their own, and making payments on that home gives them a place for their savings. A priest is not so situated. He has no family that induces him to save for future needs, and there is no particular endeavor that calls for his savings. His money is loose and he becomes a prey to the wily investment salesman. Back of all this though, there is something else that leads many men of the cloth to spend their money foolishly, and lose it. There are any number of safe investments that net a very fair rate of interest. Many men are not satisfied with six or even eight per cent; they want extraordinary returns, anywhere from 25 to 100 per cent, and with this object in view, they make investments and fall easy victims to those who offer large dividends, and end by losing their money, capital as well as interest. So it is covetousness, greed for dollars that makes many a man invest heavily and lose all.

After all, a wise heavenly Father watches over His priests, and it is a blessing that many of us do not make investments that produce immense wealth. A poor, struggling priest generally edifies his people, while a rich priest scandalizes the world. There are exceptions—yes, but they are few. The priest who drives a humble Ford is more likely to save his own soul as well as the souls of his people, than is the priest who owns the latest Pierce-Arrow sport model. And if God in His omniscience foresees that money would become our master, if we struck oil, it is a thousand times better to have that money at the bottom of a dry well, and Providence often takes care of this issue for us.

There is another aspect of the investment game that is not a credit to the clergy. It is a phase of the business that has created much bitter feeling, and has given rise to a great deal of scandal. If a priest personally will not heed good advice

when he is told to keep his hands off, and if he is determined to squander his money in taking chances, that is his business. Let him alone until he wakens up without the aid of an alarm clock. The evil feature is found in the fact that some priests go further than this. They are not satisfied to make fools of themselves in money matters; they try to get others into the same class. If such men used their influence with their brother priests only and sought to induce them to buy worthless stocks, little harm would be done to the ministry. But when priests urge laymen, often their own parishioners, to get in on investments that turn out badly, they are injuring their cause more than they imagine. Think of the humiliation a pastor must feel when his own people ask him about a venture into which he led them, and he must give them an evasive answer because he knows the money is lost, and the victims know too that it is gone, nevermore to return.

This paper is intended not so much for our older men; they have played the game and learned wisdom. Our young curates have not had such valuable experience, and it is for these particularly that we are setting the danger signal. One reason why so many priests are victimized is because our younger men have not been sufficiently warned. Our seminaries are doing splendid work, and turn out men who are well equipped to fulfill the duties of their exalted state. However, there is one subject that might be added to pastoral theology with much profit, and that is the question of the priest and his personal investments. A few good lectures should be delivered on this matter, and if the young aspirants were asked to take notes for future reference and were told to read those notes before making any investment, they would be in a position to escape many a pitfall. In these fatherly talks our young men should be warned against stock salesmen who offer a proposition that guarantees to double or triple their money in a very short time. Such promises are seldom fulfilled, because they are contrary to sound business methods. Shrewd business men and conservative investors place their money in bonds or mortgages and are satisfied with a fair rate of interest which they are sure to get. If these men of experience are content to make their money in that way, why should a priest be less shrewd, why should he place his money in "wildcat"

ventures? When a proposition pays big dividends, rich men are ready to take whole blocks of it and wily salesmen are not needed to dispose of it to the little fellow. For this reason practically all the promotion schemes that are offered to the public are speculative, and few of them are worth a thought.

There are many investments that are always good. Among others might be mentioned farm mortgages, municipal bonds or bank stock. Any of these will net a very fair rate of interest. There are two others that are to be recommended particularly to young priests, and they are good because they require small initial payments and produce big results. These two are shares in Building and Loan Associations and endowment policies in old-line life-insurance companies. The Building or Saving and Loan Associations operate in all our larger cities. Where they are under state supervision, they offer safe investments. A man may buy as many shares in these associations as he desires at 50 cents each, and may invest as little as a dollar a month. The association with which the writer is familiar sells its stock in series to run 130 months, or 10 years and 10 months. Suppose a man invests \$10.00 a month and makes his payments for 130 months. In this case by easy payments he puts into it \$1,300.00, and when the series matures he is guaranteed \$2,000.00. There are few assistants who could not save ten dollars a month for this purpose, and if a man's small amounts saved in this way earn him \$700.00 in interest in ten years, he ought to be more than satisfied.

The other proposition is old-line life insurance in the form of an endowment policy. A man with such a policy knows when the premium is due and is prepared to meet it. What is the result? In ten, fifteen, or twenty years, his policy matures and he has a good sum of ready cash, which he would not be likely to have if he had bought a "sure thing" share of stock. Such a policy offers other advantages. It provides a means to safeguard the payment of debts after death; it protects poor parents who may be dependent. It gives the policy holder an opportunity to remember any of the numerous charities that deserve recognition.

Here a pertinent suggestion offers itself. We priests expect our people to be generous and give liberally to every good

cause, and we are sure to inform them that God is not outdone in generosity. Experience proves to us that this doctrine is sound. But does it not apply to priests as well as to the laity? Many priests have not the means to do much charity, yet all of them can give at least the widow's mite. Do all of us practise what we preach? Perhaps we can find the answer when we consider what happens to many investments that priests make. They lose their money, and who knows but that it is God's retributive justice? When men are small toward God and give little or nothing to the missions, to our colleges or seminaries, to their own church or to any of the many other good causes, is it surprising to find such men put their money in ventures where they lose it? Priests ought to let their light shine before men, and if they gave their people an example of generosity, they would not only edify the world, but they might have better luck with their investments.

One more parting admonition. Fathers, beware of friends, college chums, and ex-seminarians. These men are pests when it comes to working priests. Investments are not matters of friendship or sympathy. They are cold business propositions, and when a friend offers to let you in on the ground floor, be very cautious, because most of their floors are built upon a tottering foundation.

A local bank has a placard over the teller's window that is apposite. It runs thus: "Stock Salesmen, Bird Dogs, Oil Well Men, Blue Sky Artists, Porch Climbers, Confidence Men and Thieves Not Wanted—Stay Out." If every rectory in the land had that card on the front door, and if every priest made it an iron-clad rule to live up to it without a single exception, more of us would be in a position to make a last will and testament containing provisions that would redound to the glory of God and to the salvation of many more souls. Mark Twain once said: "It is better to be careful a hundred times than to get killed once."

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THE AMERICAN MIND AND THE CONVERT MOVEMENT.

IN a recent paper on the Convert Movement in America¹ I sounded the sources verifying the existence of widespread conversions in the United States during the last century and a quarter. As a sequel to that study, and one that must be of particular interest to the clergy, I propose as the theme of this brief article the practical question of the psychological results of the experience of the past. These facts, bearing upon the mentality of the typical American in matters religious, are available, both from the extensive testimony of converts themselves as well as the experience of authorities on conversions who have been associated intimately with the problem. The former, especially, usher us into the innermost sanctuary of their souls when they describe the mental processes through which they passed, the obstacles they encountered and the motives which, under the grace of God, made up the ground-tone of their masterpiece of Faith. By this means is afforded, not only intensely interesting information for the present, but, what is more to the point, invaluable aid for the future.

The time is now fast approaching—if it has not already arrived—when nowhere in America will be found the type of pastor who “never made a convert, and hopes to God he never will.” Yet he has not been entirely unknown in the past. Perhaps this has been due, in no small part, to lack of contact and familiarity with the typical non-Catholic mind. At any event, our Holy Father, Leo XIII, has emphasized the need of instruction and guidance for prospective converts. Citing the help given to St. Paul by Ananias, he recalls how God in the present dispensation intends that men should be saved by men, and led to loftier heights by the direction of the proper spiritual guides.²

In this event, the extreme importance of efficient instruction must be recognized. This in turn supposes a working knowledge of the non-Catholic mind in general, and the more common characteristics of the American mind in particular.

In the first place, sharp, bitter controversy or an independent, condescending, holier-than-thou, take-it-or-leave-it atti-

¹ *ECCL. REVIEW*, August number, pp. 154 ff.

² *Testem Benevolentiae*, 22 January, 1899.

tude toward the inquirer never made a convert. It never will. "One can not construct on the ruins of Charity". Moreover, the average non-Catholic is thoroughly honest with himself, and even they who are affiliated with non-Catholic forms of religion in the present generation are not, as a rule, formal heretics. On the other hand, an open, kind, sympathetic, democratic, "understanding" approach opens the door of common fellowship into the sanctuary of confidence. It might well be remembered that the average non-Catholic does not look upon the priest as a superior being; sometimes quite the contrary, but not often. As a rule, he is willing to meet us at face value. He expects to be treated accordingly. He does not relish having his opinions—no matter how bizarre they may appear to the theological mind—received in the Cervantian style, or tone.

Since first impressions are most lasting, and since the first interview so frequently decides the entire future, a proper understanding of the inquirer at this critical moment is paramount. Wise is the instructor who allows the visitor to do most of the talking during the introductory meeting—voicing his views, asking his own questions, indicating his prejudices, if he have any, and explaining his business and family connexions. All the while is afforded an excellent opportunity to study the character with which one is to deal later. If the stranger does not evidence a disposition to "tell something about himself", and the priest must then plough the field alone, any suddenly fading attention—as is liable to be the case during the opening instruction—may be as abruptly brought back to life by a deft shifting of the conversation to some such common ground as business, popular thought, health of folks at home, etc. in which the priest would prove himself to be in touch with the affairs of everyday existence.

Immediately to plunge into an abstract treatise of the grounds of faith will often prove fatal to the newly-born but faint-hearted interest in religion. On the other hand, to begin with something practical, and to take all the time the inquirer wishes to clear away some personal, and sometimes apparently irrelevant doubt, will accomplish more ultimate progress than an encyclopedia of theories. What the stranger desires, and expects, is a helpful realization of his problems and aspirations.

Confidence thus assured, the regular systematic treatment may be undertaken. A practical introduction to a series of lectures on Catholic Faith, such as a liturgical, architectural, and musical tour of inspection of the parish church, its confessionals, its sanctuary, and its sacred vestments and vessels, has often proven eminently successful.

Many a wanderer is searching for the answer to only one special question of the soul. With that settled, everything else follows as the day the night. Fortunate is the instructor of converts who can discover this difficulty early.

Since, as Brownson says, Americans are a reasoning, though not a learned people, the common ground upon which to begin with them is that which appeals to their reason—mostly the natural virtues. These must be thoroughly supernaturalized, and their importance and superiority subsequently emphasized. But, in the beginning, they form for the American mind the background upon which to draw the masterpiece of divine Faith.

Instead, therefore, of vigorously attacking the faults and errors in the prospective convert's repertoire, and reducing them, with one fell swoop, *ad absurdum*, more effectively will one draw out the redeeming features of his present faith or moral standards, and then proceed to show that they are all found, even in a more highly developed degree, in the theology and morality of the Church. This is found to be an exceedingly effective manner of approach, since it does not paint the inquirer as an undesirable in the eyes of the Church, whilst, at the same time, it affords an opportunity to enlarge and dilate on those principles which appeal most strongly to him. Later, the objectionable features in his creed and his errors will automatically fall away, like the dry leaves on the budding branches of springtime.

More than one instance is on record where conversions to the Church have been unwittingly thwarted, or at least delayed, through the failure of the instructor to grasp and enter into the dispositions and crotchets of the stranger.

While still rector of St. Luke's Episcopal Church, Baltimore, Father Francis A. Baker, the future Paulist, was one day summoned into his parlor to meet a stranger, who would not give his name to the maid. With hardly a word of introduc-

tion, the visitor thus opened fire: "I have heard of you, Mr. Baker, and I understand that you have strong inclinations toward the Catholic Church. But you still remain in doubt. Now I can prove to you in a few words that she is the only true Church. Now listen to me attentively for a moment. The Church is necessarily one, for Christ her Founder is one," etc., etc. He rapidly covered one mark after another in the traditional manner, and appeared satisfied when Mr. Baker shook hands, and said: "Thank you", and—"Good-bye".³ The visitor was a good man and an exemplary priest, but he had taken no pains to acquaint himself with Mr. Baker's particular difficulties, had failed by his abruptness to awaken sympathy or confidence, and so lost his time on a cold, intellectual demonstration of a general character.

We read of another delayed conversion—due to the failure on the part of the priest to touch the sympathetic chord in the heart of a grief-stricken financier of Washington, who had turned to him for consolation: "Hot in revolt, one summer evening in London, I called upon a Catholic priest, and told him of my desire to enter the church, where I felt I could at least pray for the repose of the soul of the loved one who had passed away. We knelt in prayer, and his utterances seemed to me to be only of Holy Church and the Blessed Virgin. Looking back upon that time I think that priest was ill qualified to win converts to Catholicism. Had he taken the trouble to inquire as to the place and manner of my bringing up, he would have discovered that my whole religious training was violently opposed to that line of thought. . . . In later years I comprehended how terribly I had misunderstood him, and I learned the priceless value of the ministrations that my mind then refused to acknowledge. . . . I rose from my knees hot and despairing and I never went back to him. All unconsciously he had discouraged me as absolutely as if he had taken me by the shoulders, and put me out of the building. If he had dealt gently with my prejudices and had been only half as tactful as all the other priests I have met since have been, I would have joined the Church then. As it was, he pushed me away from the Church—just thirty years."⁴

³ Walworth, *The Oxford Movement in America*, New York, 1895, p. 99.

⁴ J. Selwin Tait, *Beyond the Road to Rome*, p. 598.

It follows, therefore, that the most effective treatment of the prospective convert to the Church in this country consists, first of all, in meeting him on a democratic footing and in the spirit of friendly service, then to offer a sympathetic willingness to listen to his difficulties, to win his confidence, to credit him with honest intentions, to share his enthusiasm for natural and civic virtues—all the while recalling to his mind that these same are incorporated and supernaturalized in the Catholic Church; and finally to complete his preparations for the full and supernatural gift of Faith by the traditional systematic exposition of the grounds of Catholic belief, always accompanied by prayer for light.

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THE IMPORTANCE OF THE CAUTIONES IN DISPARITY OF WORSHIP.

WHEN petitioning for a dispensation from the impediment of disparity of worship, the priest who is responsible must exact certain promises from the parties, as well as see to it that there are just and grave causes for granting the dispensation. I say the priest advisedly, because the bishop ordinarily does not deal directly with the parties intending to contract the marriage. If then there is anything omitted essential for the validity of the dispensation, the consequent invalid matrimony is generally attributed to the priest's culpable carelessness. Whether a marriage contracted by a Catholic with a non-Catholic is valid or invalid is a very vital matter for the Catholic party at least. The conclusion is evident, namely, that a priest should be extremely careful in handling these cases.

He should know what is required for licitness and validity in each case and exact of the parties to the marriage those conditions, which if not exacted would leave the marriage unlawful and in some cases entirely null and void. I am sure the cases are very rare where the priest lacks the theological or canonical information necessary; but, looking at some priests' libraries, one is tempted to wonder, if they always have that information, where on earth they got it. A great number

of priests were ordained before 1908 and a greater number still before 1918, and if there is no text book at all, or none later than the first of these dates in their libraries, and they are not receiving any theological review of any kind, one is thrown back on the supposition of infused knowledge, which is not to be presumed without some proof at least. Again, when students are called out before completing the regular course of Theology, and they are compelled to read an extra year or two in a few weeks, are they sufficiently equipped to take charge of parishes in districts where complicated matrimonial cases are most likely to occur?

These are very grave matters, and it is not so long ago since neglect on this particular point drew forth a letter (August, 1901) from the Cardinal Prefect of the Propaganda addressed to the late Cardinal Gibbons, Archbishop of Baltimore. Considering the source and the reasons for this letter, perhaps it would be best to print it here in full.

MOST EMINENT AND REVEREND LORD,

The Sacred Congregation of the Propaganda has been informed that in certain dioceses of the United States of America, some abuses have crept in, and irregularities are committed in granting matrimonial dispensations. It is said to be customary in more urgent cases not only to apply for dispensations by telegram, but even to omit all mention of any canonical cause in the *libellus supplex*. Moreover, at times, all mention is omitted of those circumstances and items of information which the Instruction of the Sacred Congregation of the Propaganda issued 9 May, 1878, declared to be absolutely necessary for the validity of the dispensation. In some places the dispensation is taken for granted the moment the *libellus supplex* is posted. We wish to take this opportunity of signifying to your Eminence that the Archbishops of the United States, at their next annual meeting, should take these abuses into consideration, and devise some means of putting an end to them.

M. CARDINAL LEDOCHOWSKI, *Prefect*.

A. VECCIA, *Secretary*.

From a persual of this letter we can understand how exactly the Holy See wishes everybody concerned to act in observing the necessary formalities when the lawfulness or validity of matrimonial dispensations is involved. The reasons are plain;

because, if a delegate dispenses in the law of a superior without a just cause, the dispensation is null for want of power, since faculties are given only for cases in which there is a just cause. One dispensing in virtue of power delegated by the Apostolic See is bound to observe rigorously the style of the Curia Romana, so that everything must be explained in the *supplica* which would have to be explained to the Sacred Congregation in Rome.

One of the diriment impediments very common in practice is disparity of worship. It is essential then that the petition for dispensation should contain just and grave causes for the granting of the dispensation. Not only is it essential that these be mentioned, but they must objectively exist. It is not sufficient to pick a few at random from a text book. In addition, the *cautiones* must be exacted and given by the parties before the dispensation can be validly granted. This is a point that needs some development. It is not sufficient to take a form containing the promises and ask the parties to sign on the dotted line. There should be moral certainty that the promises will be fulfilled. Therefore, the priest should have obtained that moral certainty in the ordinary way. On no account should the exaction of them be omitted. The decree of the Holy Office of June, 1912, leaves no room for doubts on this point.

In plenario conventu supremae Sacrae Congregationis Sancti Officii habito feria IV die 12 Junii 1912 propositis dubiis:

1. Utrum dispensatio super impedimento disparitatis cultus, ab habente a Sancta Sede potestatem, non requisitis vel denegatis praescriptis cautionibus impertita, valida habenda sit an non? et quatenus negative:

2. Utrum hisce in casibus, cum scilicet de dispensatione sic invalide concessa evidenter constat, matrimonii ex hoc capite nullitatem per se ipse Ordinarius declarare valeat, vel opus sit, singulis vicibus, ad Sanctam Sedem pro sententia definitiva recurrere?

Emi ac Rmi DD. Cardinales in rebus fidei et morum inquisitores generales, omnibus mature perpensis, respondendum decreverunt:

Ad 1^{um} Dispensationem prout exponitur impertitam esse nullam.

Ad 2^{um} Affirmative ad primam; negative ad secundam partem.

¹ *Acta Apostolicae Sedis*—Commentarium Officiale, Vol. IV, p. 443.

This answer to the first doubt proposed states clearly that a dispensation granted by one having power delegated by the Holy See is null if the *cautiones* are not demanded, or, being demanded, are refused. The new Code of Canon Law is very explicit on this matter also. Thus Canon 1061 :

§ 1. The Church grants no dispensation from the impediment of mixed religion, unless:

1° there be just and grave causes;

2° the non-Catholic party give guarantees that the danger of perversion for the Catholic party will be removed, and both parties promise that all the children will be baptized and brought up only in the Catholic faith;

3° there be a moral certainty that the promises will be fulfilled.

§ 2. Regularly the promises should be demanded in writing.

Again (Canon 1064) :

Ordinaries and other pastors of souls shall:

1° As much as they can, deter the faithful from contracting mixed marriages.

2° If they cannot prevent them, they shall do all in their power to have them celebrated according to the laws of God and of the Church.

Canon 1071 states that:

What is prescribed by canons 1060-1064 for mixed marriages must be applied to those also to which there is an impediment of disparity of worship.

The absence of just and grave causes would invalidate a dispensation granted by delegated power. If the *cautiones* or promises were not demanded, or, if being demanded, were refused, the dispensation would also be null according to the decree quoted above of June 1912. Now with regard to the *cautiones*, a mere hope or moral certainty founded on the character of the parties or their good will is not sufficient. The non-Catholic party has to promise that the faith of the Catholic party will not be in danger, and both parties must promise that all the children will be baptized in the Catholic Church and not in any other, and that they will receive a strictly and exclusively Catholic education. These promises constitute the

cautiones. The necessity of these guarantees is based on the natural divine law itself, and so they can never be positively dispensed from.²

As to the nature of the guarantees themselves, we gather that they must be loyal and sincere promises as to the full observance of the conditions. The ecclesiastical superior must have moral certainty, both of the sincerity of the guarantees in the present, and of their observance in the future.³ We would go a little further and state that good faith on the part of the parties making the promises is required for the validity of the dispensation. One can easily make a distinction between good faith on the side of the parties promising, and moral certitude on the part of the ecclesiastical superior demanding the promises. Moral certitude about a thing, and the objective truth of the same thing may not always coëxist. What, therefore, of the case where the non-Catholic party makes the necessary promises in bad faith. The moral certitude of the superior may be there, but still the bad faith vitiates the promises so that a dispensation granted on the strength of such a promise would be invalid. "As we have already stated, this dispensation is not given unless all the requisite promises have been made previously by both the Catholic and the infidel party who are about to enter into marriage. But it must be borne in mind that the mere promises do not suffice in themselves. The Holy See insists that the ordinaries and the pastors of the flock have a moral certainty as to their actual fulfillment and that they watch vigilantly that the promises be not disregarded. Sometimes the infidel party feigns a willingness to subscribe to these conditions in order to obtain the necessary dispensation. But it might be discovered subsequently that he was in bad faith, for, the dispensation having been obtained, he retracts what he previously promised. If it can be proved that at the time the promises were made he had no serious intention of complying with them, then the dispensation would be invalid."⁴ This seems to be in accord with the clause of Canon 40, "*Si preces veritate nitantur.*" At first sight all

² Instruction of the Secretary of State, 15 Nov., 1858, in the *Collect*, No. 1430.

³ Canon 1061, 3°. See also Inst. of the C. S. O., 21 July 1880.

⁴ *The New Church Law on Matrimony*, Petrovits, p. 178, No. 257.

that we would be inclined to demand for validity according to Canon 1061, 3°, would be the signature of the contracting parties placed under the *cautiones*. Objectively speaking, the grantor could not have moral certitude about the state of mind of one deceiving him, beyond what the external expression of that mind warranted. But if the Church demanded no more than the mere promising, whether in good or bad faith, she would be putting a premium on dishonesty. It would be tantamount to encouraging fraud and fictitious consent to procure the end desired, viz. marriage in the Church with the Catholic party. We cannot imagine the Church jeopardizing the spiritual welfare of her children by sanctioning and legalizing bad faith in the *cautiones*. She would be acting thus if a dispensation granted to a person signing the promises in bad faith was held to be valid when the bad faith was proved.

Our conclusion then is that promises made in bad faith are equivalent to none at all and hence the dispensation granted is invalid. Consequently a marriage entered into by parties promising in bad faith, or where the non-Catholic party signed the promises in bad faith, is invalid, if one of the parties was unbaptized and the other a baptized Catholic, because the diriment impediment of disparity of worship is not removed by an invalid dispensation. Hence the importance of the *cautiones* in disparity of worship.

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THE PRIEST AND THE SCIENTIST.¹

IV.

“A GREAT French thinker, M. Charles Secrétan, once said that ‘there is more reality, more force and more light in a smile and in a tear than in all the systems of philosophers. How does one become two? How do two become only one? These enigmas, which confound all logic, and which must be unravelled if the world is to be explained, are realized by the first ignorant comer when he loves.’”

¹ First section of this Dialogue appeared in the August number, pp. 119 ff.

With these words Father Raynor resumed his series of conversations with the doctor. "I touch here," he added, "upon the ground of sentiment. I am sorry, Doctor, I cannot catch hold of it, cut it into pieces and analyze it. I regret also, for your sake, that I cannot 'think' it and impart the knowledge of it through ideas. But there are some things which we must experience, which we must 'live' first in order to know. What different meanings the simple cry of 'Fire!' will convey to one who has seen and to another who has never seen this terrible calamity! And in speaking of sentiment or the emotions, the words we use are more or less significant according as they recall and appeal to experience."

"Well, I am not bloodless, and I have had a large experience; so fire away!"

"You will recognize, then, that were a man to exist who had never loved anyone, for instance, he would not know what love is, and not all the talking in the world would give him that knowledge. So with all the emotions. We imagine rather than think them; but we do not really know them unless we have felt them."

"In that," said the doctor, "we all agree. To substitute ideas for the ecstasies of love would be as foolish as to try and give the sense of color to a man born blind."

"In asking for some data for religious faith," continued the priest, "you cannot expect me then to give you foreign data, or to attempt to prove, by a series of abstract terms, a subject which lies in a different sphere. We cannot found morality upon cold reason any more than we can discover our duty by means of experimental science. So I would begin by appealing to an inner experience, to a state of soul, a sentiment. The sentiment or intuition of 'good' is our primary data. We accept it as we accept other data, the existence of an exterior world, for instance."

"I see; we have now to deal with the moral world. I grant you all your data; you can have the whole mass of impulses, passions, appetites and affections. They are all hungering for something good; the only bother is that these goods don't always agree."

"Specific goods differ certainly," Father Raynor observed, "and so do men's opinions as to what is good. But all men

have a moral faith in a sovereign good. However, I do not wish to speculate on this question so much as to refer to an experience. This is the sentiment of 'Right' and 'Good'. We discover our duty by an interior sense which we call conscience; and it is upon this interior sense I found my religious Faith. Why do men believe in God? Because they feel Him in what philosophers are pleased to call a categorical imperative."

"Oh yes; it is the same old argument. Let me tell you plainly, I don't hold it. Its origin lies in fear, in the fear of subsequent evil or punishment."

"For the moment, Doctor, I am not considering its origin or what it might be. Taking the fact as it stands, and speaking for myself, I say that previous to all reflexion and discussion, I have felt God instinctively, just as I have felt that some things are good and others bad, that some things are beautiful and other things ugly."

"But what of those who have no such sentiment?" asked the doctor.

"One thing I might say of them, and that is, they have no right to deny it in the experience of others."

"Of course not," agreed the doctor; "we are not all constituted in the same way. One man has a taste for music, another for painting, another for mathematics. So, one has a taste for religion, another for science."

"That," said the priest, "is to put these various tastes or sentiments on the same level. But a believer will tell you that his religious sentiment is felt to be of a different kind altogether. It does not bring him into contact with a 'sensible object'. It is a sentiment which underlies, accompanies, and transcends every other sentiment. He is not, of course, always conscious of it. It is not, like the others, a transient emotion. It is more primitive, deeper and more far-reaching. And those who feel this will tell you that it is simply unmeaning, that you simply cannot have the inward experience unless God exists."

"Dear me!" the doctor exclaimed, "that is a very bold and hazardous statement to make, surely."

"Let me explain further. We feel within us an impulse to what is good and right, a force which urges us on, and a light which guides us."

"I presume you refer again to the categorical imperative or the law of conscience, and you reason that every law supposes a legislator."

"No; I do not reason at all. It is a matter of immediate intuition. If I experience a law within me, it is not a law which does violence to my will; it is a living law, a presence acting upon me, exerting an attraction over me. All men have that living Presence in them, and even those who have no notion of it or mistaken notions, feel it to be a power for good, and by obeying it, putting it above all else in life, they thereby witness, by their conduct, to the existence of that Supreme Being whom others acknowledge by their Faith. I might say they even know it; for there is a knowledge truer than that of notions or ideas or images, a knowledge which is felt, which comes of close and direct contact with things, which affect our whole disposition."

"From what you say," Dr. Werthell interposed, "it would seem to follow that an atheist may be at the same time a theist. That would be a strange paradox indeed."

"Is there such a person as a practical atheist?" asked the priest. "But all I would maintain is that together with intellectual denial of God, there is a practical admission in a man's life, in his worship of honor, truth, and right, and in the persistent pursuit of the good."

"That is your interpretation," said the doctor. "Now, I admit all that you have said about the moral sense with this reservation, that I fail to see it points to God. Here we are in this world, creatures of circumstances, a superior kind of animal, amongst the highest forms of present development. Impulses, passions, love of truth, of goodness, of the highest and best, all these are the forces of development. Nothing is so clear nowadays as growth. The whole world is in process of evolving itself, man himself included. And I don't see why this part of my nature which bids me do right and seek the highest, should not be only the latest form of natural forces. We talk of 'spirit' and 'matter', but we don't know either yet. They are useful terms, I admit; but I would prefer to call spirit 'invisible force.'"

"I don't mind what names you call things," said Father Raynor, "provided you recognize the difference between their

states and functions. But to reduce everything to the world of nature or to what is called 'naturalism' is not to explain the very thing that needs explanation. It is worse than that; it is to set nature against herself, for one force would induce a course of conduct which runs counter to that induced by another. We cannot get away from the dualism of nature and morality. There is a constant conflict between them. Morally, nature does not respond to our highest loves and desires; she mocks at them, or, at best, she is indifferent. Natural, ethical force is a contradiction. Even Huxley himself has admitted the opposition, and the inability of explaining it in terms of natural science. The very existence of the moral law is inexplicable. If we are products of one great evolving force, then there should be no such thing as 'obligation', or 'duty', and our relation to the law of our life is no different from that of other beings."

"It is different," argued the doctor, "just because we, as men, are the highest in the scale of life. You cannot, however, deny that conscience has had a history, though it has not been called by this name in its earliest stages. The instinct of the brute leads him by associations and some natural sense to avoid pain and seek pleasure. A child in its infancy is little better, till, as we say, conscience dawns upon him. It is a quick process; it passes through all the stages of development in life, gathering the fruit of a rich inheritance, from the long line of ancestry. Parental authority, and education and public opinion and social or civil law inform the will till it makes for the good of society. And . . ."

"My dear friend," interrupted the priest, "trace back conscience as far as you can. I don't for a moment deny the successive stages leading up to it. But its antecedents—I don't care how conscience dawned; I look at it such as it is, not in its germ, but in its ripest manifestations, and here I find it utterly unlike anything that has gone before it. I find myself on a higher plane, with an entire set of new relations, to which nothing corresponds in the physical world; and I cannot understand my sense of 'Duty' and 'Obligation', or why there should be such a question as right and wrong and justice, if there is not a living Power above us, which has a claim on us, and which will finally give to each his deserts."

"But," objected the doctor, "your inability to understand morality without God does not prove that God exists."

"Of itself, it does not," observed the priest; "but when it is taken in conjunction with an intuitive belief, which answers to an essential, practical need, it is sufficient. Every other construction which has been placed upon it is, exclusive of God, incomplete. For this great truth of God's existence is the offspring of our moral nature. Reason may work round it, and attempt to justify it, but it can never find it. Even the great Thomistic proofs are only persuasive and probable arguments, except in their accumulative value. The real proof is that which appeals to your moral sense. I cannot speak this proof to you. It is found not in ideas or abstractions, but in experience of real life. And if you do not find it within, go out among your fellow-creatures amidst scenes of misery and affliction, and look and listen; and here and there you may catch glimpses of the Truth from the faces of those whose nature, higher, nobler, purer than your own compels you to look up and to reverence. You see before you a victim of misfortune or cruel injustice, his native rights denied him, his power of redress and appeal broken by man's selfish tyranny; and beneath the drawn, haggard, tortured features is a gentle composure, a patient trusting spirit and a light of faith which transforms the spectacle of wretchedness into a heavenly vision. Here is the truth which no culture, no science or philosophy can ever teach. It is the living touch of reality, the Divinity itself spelt not in terms of cut and dried logic, but in the illogical combinations of peace and suffering, joy and sorrow, happiness and misery. A dream? A mere ideal? Yes, an ideal, in so far as we are ever aspiring to and never wholly attaining it, but one which is also real, which is the Supreme Reality. Unless it is so, human nature is a lie to itself. If it were unreal, it could never speak to us, move and raise us as it does; it could never inspire the heights of self-sacrifice, and breathe the sense and assurance of victory in the midst of utter outward defeat, and sustain the soul in peace and love, when all human supports fail."

"I do not see," the doctor objected, "that a man's belief in God can alone account for this. Have we not many instances of self-sacrifice on the part of those who admit no

God? To what lengths will enthusiasm for an idea go? Has not science had its heroes and martyrs? Have there been no atheistic patriots who have laid down their lives for their country? And in the hospitals I have seen many a poor stricken soldier in excruciating suffering, and here and there were those who had no faith at all, and who were as patient and as brave as the greatest believer amongst them."

"I question their entire want of faith," replied Father Raynor. "This enthusiasm for an idea or principle, for science or country, what does it mean? A bare idea alone cannot explain it. The paramount objects of their loyalty were not simply propositions or mechanical results, or this material country or universe. There was something higher than all these. Surely it was devotion to truth and goodness, which was for them the highest and best under the forms they conceived it. Though they may not have been conscious of it, that was their religious faith. Whether a man professes to believe in God or not is beside the point. The hero or martyr who swerved not from what he felt to be true and right, though he be called an atheist or agnostic or infidel, gave evidence of a loyalty to the inner reality of things, which we call God. It is this which draws our admiration and reverence. The action itself does not inspire us; it might be done by a madman, or under some physical compulsion. It is the consciousness and voluntariness of the act, proceeding from the highest in man and speaking to the highest in us. As we look at it, it ceases to be a mere act, and becomes a witness to a Power, stronger than this life can contain."

"If you identify God with Truth and Justice, then, I quite agree with all you have said. And so, it matters little which a man reveres, since either can inspire the same noble lives and sacrifices. Personally I revere the Truth."

"Don't let us quibble over words," said Father Raynor, "only if I speak of Truth, it must be the supreme, living and loving Truth. Your poor sufferer in the hospital would benefit by nothing less. Imagine the ministering priest of Atheism benevolently soothing the sorrows and ills of humanity: 'My friend,' he says, 'don't worry; life is short; your sufferings may be keen, but thanks be to Nothing, like all things else, it will have an end. So cheer up; what has to be, has to be,

and that is about all I can say.' And the poor patient turns round and faces the blank wall, and murmurs in his heart 'Then, be damned to you!'

V.

"Probe and search. Dig deep into the world, and trace back and back all custom and knowledge and every species of being. That is what Science cries. But, however deep it digs, it never finds the Treasure; however far back it traces, it never finds the Origin. Don't talk of progress! We don't progress by going down backward; that's retrogression and science. It levels all things to animals and stones. We are no better than the mud under our feet. How can there be any higher or lower, if there is no highest? It's a dead world you look at, Doctor, and you're a dead and living contradiction—dead to reality and alive to unreality."

These words were flung at the doctor by an old friend of his, whom he had invited to spend the evening in company with the priest. Father Raynor was pleased to meet him; the more so, when he perceived the great contrast he presented to the doctor's matter-of-fact character. For Harold Edgars was a musician by profession, and, like most artists, was of a nervous and highly sensitive temperament. He was easily excited, and the three friends had only just resumed the old subject, when he pounced upon the doctor.

"It's not so bad as all that, Harold, surely," said Dr. Werthell. "What would you do without the benefits which science brings? To take my own science only, doesn't it relieve and cure the ills of mankind?"

"Science cure the ills? It multiplies them. Better let the patients die than live to suffer again in your dim and dull prison. Science a reality? It is the greatest phantom of unreality. What wilder dream or delusion than the spectre of Science putting out the light to find its own corpse! The only pity is, it is not conscious of its own corruption."

"Corruption and death!" exclaimed the doctor. "These are its greatest enemies. It wants to clean the world, not defile it, to make it healthy and habitable, a veritable Garden of Eden."

"If it hadn't been for your abominable Science, we would never have lost that Garden. Our cursed parents were too prying. They wanted to smell and taste, and the sweetness of the experiment turned into bitterness. And Science has been vainly trying to undo its dirty work ever since. Isn't that right, Father?" he asked, turning to the priest for approval.

"Well, it is rather stretching the meaning of science," replied Father Raynor; "but I partly agree with you, though you do seem a little too hard on it. After all, science has its uses."

"Yes, to those who are alive to them, who stand above it, and see beyond it. But the doctor here draws a boundary line round the sensible and intelligible world. He talks of the world of Science and makes himself a part of it. But how a part can know the whole, for the life of me I can't conceive. . . . My dear Doctor," he said, after a brief pause, "can't you see your soul?"

"I am sorry I have never yet seen it," replied his friend, "but certainly, I am conscious of a life-principle within me."

"Thank God for that," exclaimed Harold. "That life-principle is your real self. It has gone on as a permanent unity throughout your whole life, surviving all changes in body, in character, in experience, undisturbed by all the vicissitudes of life within and without. I congratulate you; but believe me, Doctor, I am conscious of a similar principle within myself."

"I haven't the smallest doubt," said the doctor.

"That is my soul. I don't know what it's made of, and I don't care what you call it. All things have souls, men, cows, cabbages and stones—only we top the scale. But the great thing about the soul of man is that it is not merely self-centred, but that it goes outside to seek other souls, under the influence of love, its noblest force. There is something outside which draws it, and that is Beauty, a soul of Beauty. There is beauty in all things, even in a stone; it is only our dullness of perception that fails to respond to it. But the love of Beauty is in all men, and in some it is so intense that it refuses to be let alone; it flows through every fibre of their being, and bursts forth in one form or another of self-expression. It speaks through eyes and ears; it puts pen to paper, and manipulates words and sounds and colors to express it. Hence the creation

of art, the attempt to respond to the Supreme Beauty which lies behind this material and human world."

"Now, my dear fellow," said the doctor, "you surely don't wish us all to be artists."

"Not professionally, by any means," replied Harold; "but I do say we should all seek the beautiful. The curse of many professions is that they tend to kill the natural perceptions, the finer, spiritual perceptions, as Darwin, for instance, admitted was his own case. And what a wealth of inspiration is hereby lost! Look at the beauty and love of nature in every aspect presented to us, in the splendor of her natural qualities, in all her sounds and colors, and forms and shapes, in her order and magnitude and proportion. And she wants man, his love, his soul. She calls out to him, appeals to what is best in him, touching a chord of sympathy and understanding, giving and taking in common reciprocal action a higher life and love. Without man she is starved. Were she bereft of her crowning jewel, the consummation of her creation, I would picture her desolate and unreal; and yet you, Doctor, will deny her this return, and lead the prosaic life of a working machine."

"Of course, Nature is very beautiful; but there are a great many ugly spots on it which I don't at all like. I'm afraid your Supreme Beauty has a most malignant rival, which. . . ."

"Oh, I know what you mean," Harold interrupted, "diseases, disorders, and decay. I don't, of course, I can't deny them. But, I would not call them ugly spots. Ugliness is the work of man's bad taste. There is no ugliness in Nature, though there are many dark, secret mysteries; but they have their place in the universal Order. We haven't found it yet; that's all."

"Perhaps," said the doctor, "you will never find it out. Still, you have a happy outlook. Stick to it, Harold, but for goodness' sake, don't be deceived by mere ideals. What do you say, Father?"

"Well, candidly," replied Father Raynor, "I think he is just as entitled to his world of beauty as you are to your world of knowledge. You both start from similar bases, only you shoot off in different directions. You both assume that the world is conformable to a natural demand. In fact, I think that of the two you are in the worse position."

"Come," objected the doctor, "if I have ideals, at any rate they are adjusted to facts, whereas our friend's are the outcome of imagination, pure and simple."

"No," rejoined Father Raynor; "you have no more right to deny the objectivity of his world than he yours. To do so is to involve yourself in a most illogical muddle. For at bottom, are you not both satisfying a natural desire, he, the desire for beauty, and you, the desire for knowledge? So you have a little emotion, Doctor, after all."

"And a great deal of bad taste," added Harold, "or you would appreciate the beauty even of knowledge, and thus gain a true knowledge of the beautiful."

"I do appreciate beauty, Harold, when I see it. I don't wish for a moment to disparage it in any shape or form; and I recognize its refining and uplifting value. But you must not place it on the same footing with science."

"God forbid that I ever should!" exclaimed Harold. "That is what you are doing; and you discredit it, because it is not on the same footing. That is where you fail, Doctor. You make the world conformable to our intellectual capacity, and leave it utterly discordant with the rest of our nature. You see one side of it only."

"Let the Father turn it round; that will be fair, and we may then have a general view."

"It is rather difficult," said the priest. "The world is too big, and I am inside, as a tiny particle. So I can't get round it; but I know the little part of it in which I live; and somehow I believe that there is not much difference between it and the rest of the world. And I believe that mind is greater than matter, and am so overcome by an irresistible sense of self-importance, that I am persuaded that I am even greater than myself."

"Well done!" said Harold; "that is most illogically true."

"In fact," continued Father Raynor, "I am so great that, though a tiny particle in the vast universe, I am certain that I can outstrip it, because I am absorbed in a life which is not wholly contained in it. For unless there is a Being, a Power in my life, which is not myself, which is at the same time over and above it, I cannot reconcile my sense of superiority to the world with my inability to control its issues."

"The whole question," said the doctor, "rests upon the validity of this sense of superiority."

"I maintain that this sense is as true a witness to an objective reality as your sense of an intelligible world, and Harold's sense of an objective beauty. I am convinced that it is stronger and more satisfactory; because it includes and explains both your ideals. To reduce knowledge to sense and intellectual perception is to miss the highest knowledge; and to confine oneself to the beautiful without regard to the good and true, is to miss the highest beauty. The highest ideals should not conflict or be exclusive; they must unite. And so, personally, as a man and a Christian, I welcome all things good and beautiful and true. I look for the good not alone in the clean faces and healthy bodies and orderly manners of the well-to-do, but also in the sordid conditions of the poor; I look for the beautiful not so much in the productions of art as in the aspect of nature and the human life; and I seek the true not alone in abstract argument or in the adjustment of concrete facts, but in living actions, in what to you, Doctor, may seem to be often superstitious, eccentric and fallacious. Under an almost infinite variety of forms is the true and highest life made manifest. The spirit breatheth where it will; and if it move a poor ignorant peasant to fall down before a sculptured Madonna, or your Black Virgin, for instance, if that man is a Christian, I see in his action the embodiment of a profound religious sentiment. What matters it how crude may be his ideas? That impulse which prompts him thus to express himself in an appeal to a great power in a higher world, is one of the noblest impulses conceivable. There is nothing I abhor so much, in estimating the worth of an action, as that narrow utilitarianism which measures it by its outward, palpable effect, and condemns the natural expressions and generous impulses of loving hearts. Love knows no rule; and if it is true and beautiful and good, let it take what fantastic shape it likes; everything else is secondary."

"That is all very well," observed the doctor, "supposing your religious assumptions to be correct. Your ideals are very good and beautiful, but are they true?"

"True?" exclaimed Harold excitedly, "what sort of truth do you mean? Isn't a really beautiful thing true?"

"Not always, Harold," replied his friend, "a beautiful work of art may be and generally is a work of pure fiction."

"Yet," interposed Father Raynor, "its inspiration is ultimately rooted in fact. And the beauty itself will never deceive us when it is taken in conjunction with the good."

"Artistic beauty," said Harold, "is the attempted response to a Soul of Beauty which pervades and transcends the world. That Soul shines upon the very face of Nature in all her magnificence of expression. It's not a dream, Doctor; I am wide awake; and I am just as conscious of this Great Presence as I am conscious that I see the mountains and trees and green fields."

"Then you have an impressionable nature and a very vivid imagination," said the doctor.

"It may be," Harold remarked; "but all the same there is something there to impress me."

"You may not be impressionable in the same way, Doctor," said Father Raynor, "but I still believe you are impressionable in the realm of scientific truth, for instance. You would know nothing of your concrete, material world if you were not impressed. The only pity is, we have not all a perfectly balanced nature so as to be equally impressed by beauty, truth, and goodness; then, I think, we should harmonize the three together and see them but as different aspects of One Supreme Reality."

VI.

"Religious faith," said Father Raynor to his friend on a later occasion, "is always a free act; and all that apologetics can do is to remove some difficulties and lead men on, to put them in a position to see the truth and to wish to possess it, to lead them to a point where their reason tells them that it is unreasonable to reject that to which their whole soul inclines."

"I grant you," said the doctor, "that we come to a point where we must acknowledge that we can reason no more; but what makes us accept?"

"Evidence, my dear friend," replied Father Raynor.

"Yes; but what is evidence to one is not always evidence to another."

"Precisely," added the priest. "Certain conditions are required. And here we touch upon the main theme, the question of moral dispositions. Even in scientific reasoning, I think you will allow that one's dispositions play an important part."

"Certainly; I must apply myself, direct my attention, and so on. If I am distracted, I may lose an important thread. Moreover, I must be interested and . . ."

"With regard to religious truth," the priest interrupted, "this is still more the case, because it embraces, not the intellectual alone, but the will and heart also; in fact, the whole of our conscious, active life. Accordingly, a man must be good and sincere, active and interested—do what he can to find out the good and true, and even sacrifice everything, if necessary, in pursuit of it. He must acknowledge his weakness, his own limitations. He must rid himself of prejudices, both of the mind and of the heart."

"I quite agree with all that," said the doctor, "and I would like to add, that he must not allow his judgment to become clouded by passion. He must keep his head cool, and not lose his self-possession. For I can't help thinking that moral dispositions, however necessary to some extent, are apt to play us tricks. And if you attach such importance to sentiment and emotions, I would like to ask, are they reliable? Do they not provide a natural home for illusion? One man is disposed to accept certain things as true, precisely because he is predisposed, because he is partial to them, prejudiced. Thus, he naturally listens to everything that supports them, and turns a deaf ear to all that goes against them. He is hardly fair."

"If we yielded to a belief under the influence of emotions alone, we would be the sport of the winds. But I do not exclude reason. For instance, it is just my reason which leads me to conclude that the moral truths can only be appreciated by realizing them in practice. The proof of the pudding is in the eating; and the moral truths must be lived to be known. It's my reason that tells me that. It tells me also that everything related to them must take a moral character. It is always a guide and exercises control."

"So you have to fall back on reason as the last resort, after all," said the doctor, "and that is just what I want. Give me sufficient reasons for faith, and then you needn't bother about sentiment at all."

"But you can't dispense with sentiment," Father Raynor said somewhat impatiently. "No amount of pure reason will ever be sufficient. Exclude sentiment, and you have no reason at all. Intellect and the will work together. I am not a fideist to make faith a matter of pure sentiment; nor a rationalist to try and turn it into reason. We can't cut up the soul into pieces, and separate one faculty from another. There is an indissoluble union between them. It is one principle with different functions."

"Which is the highest function?" asked the doctor. "Is it not the one which guides and controls the rest?"

"I think the highest is the will," replied the priest. "The will enlightened by reason. But I don't want to go into any distinctions. I simply say that to know moral and religious truth, you must be morally disposed."

"But the worst of it is," said the doctor, "that these moral dispositions don't lead all men to the same truth. For instance, suppose we take two men, equally good and sincere, and of equal learning and ability; yet one affirms a moral truth which the other denies. If so much depends on sincerity and goodness of will and life, must we conclude that both are right, and that truth is self-contradictory? But that is ridiculous."

"What do you mean by the equality between these two men?" Father Raynor asked. "For since it is a question of the good will, we must take into consideration not only the present state of a man, but his past as well."

"We will suppose, then, that they have both been all their lives sincere," replied the doctor.

"If the past had been exactly the same for each, then, obviously, there would be no difference: they must both agree. But that is impossible. So the only conclusion I can come to is that the man whose past has allowed him to be free of prejudice, has left him an open mind and heart, and has taught him to see and hold the truth, will affirm. The other who denies, has not such a past."

"So the truth is the privilege of a few, and not of all."

"It is the possession of all who live according to the highest law of their being."

"And so, you conclude," said the doctor, "that those who deny moral truth, have not lived according to their conscience."

"No, no," said the priest; "for there is such a thing as good faith and sincere error. But if you refer to the primary truths of morality, then, I say that no man can be ignorant of them. Everyone must know them. I don't mean they must have a true notion or idea of them, or be able to explain them—all of which is the result of reflexion. There is a primitive knowledge, which is contained in a sentiment or experience. This sentiment of goodness, of right and wrong, is part of our nature."

"In that sense, I quite agree," said the doctor.

"There is also a knowledge," continued the priest, "which succeeds or grows out of this primitive experience. It grows according as the good will follows the light of conscience. As I have said, this knowledge is not fixed in ideas or abstractions. It moves; it lives and expands. It is too big to be enclosed with propositions or formulae. It is independent of character, ideas, or outward conditions. It may exist in men in all other respects totally different. Thus it is a principle of harmony amidst diversity."

"But if the good will is everything, how do you account for error?"

"There is no error in the good will," replied the priest; "it arises from a second knowledge, from the understanding and interpretation of the moral life. Here we encounter many obstacles to true knowledge. Ignorance, education, prejudice, environment, and so on, prevent men seeing the full meaning. As a Catholic, for instance, I can quite understand a Protestant in good faith as regards what I should call his erroneous doctrine. I can understand, also, a man in good faith rejecting or denying God as represented in thought; but I cannot see how any man can deny Him absolutely without fault. If he has nothing else but the moral ideal before him; that ideal of justice and goodness is God. And if he is faithful to this ideal, he will grow in knowledge, more and more explicit. He can't remain stationary or indifferent; for the good will would not be good, if it did not lead him to follow the light and learn."

"You make it rather an individual affair," remarked the doctor, "each one for himself. But, besides this principle of harmony among all men of good will, surely there should be a principle of harmony in the acceptance of what this good will

implies. I mean that if the moral truths have objective value, we ought to be able to establish it."

"We can establish it; only please remember, once again, that there is no fixed, definite demonstration, like that of mathematics, for instance. The moral proofs appeal not to the reason alone, but to our whole being, and personality. If a man fails to appreciate those proofs, he should revise them, and ask himself not only if his understanding has been at fault, but if his heart is right, if his whole life has been well spent. For this reason, Doctor, the moral dispositions are, so to say, the chief faculty which is able to grasp and complete any proof that is offered."

"But no two persons have the same state of soul, or the same dispositions," said the doctor; "by what right, then, do you impose on others the truths of which your own dispositions have led you to a conviction?"

"By the same right," replied the priest, "which justifies me in attributing to them a nature like my own. If my conscience were entirely subjective and not also a witness to an authority outside and above it, its approval or condemnation should fall upon my own thoughts and actions alone. But it is not thus confined to my own personality. It pronounces upon the actions of others as well, by reference to a rule which it has not made itself, but which it has discovered, and knows to be sovereign over all."

"At the same time, is it not you who judge, and not the moral rule? Or do you pretend to know the rule, and be the rule yourself?"

"Certainly, my conscience is a rule, but not the supreme rule. Its whole existence is found in its relation to another, higher than itself."

"Very well, then," said the doctor, "where is this supreme authority? What do you know of it? How can you produce it?"

"I cannot produce it in its entirety," replied Father Raynor, "because it is not fixed or stable. It is too great even for the world to contain it. It is for me an ideal, which enlightens my reason and conscience, and sends me outside to realize it. The truths it approves are also too big for the world wholly to grasp. But there are fragments scattered

here and there, and these I try to find and gather up. My conscience is my guide, and throws its light upon them, and makes them shine with a higher than natural brilliancy. In one I see Purity, in another Patience, in a third Justice, and so on one after another I catch glimpses of a living Truth. And with my conscience approving, I know and love it in one and the same act; I am drawn to it; I wish to be like it, and possess it. If I refuse it, then, I am not following what my good will and judgment pronounce to be the better way."

"And how far will it take you?" asked the doctor.

"I don't know," replied the priest. "I can't see the distant shores. But I know that I am on the way, when I respond to the call of life. Happiness, goodness, justice, the highest and the best, unite together in one supreme reality, which is God. We must subject our reason, will, and all our powers to these great ideals, for this subjection is the gateway to the knowledge of God and to the assurance of Faith. We must conform to the Supreme Will."

"But we must know first what is His Will," said the doctor.

"Exactly; we must seek and learn. We must use our reason and the reasons of others; we must learn from our lives, and from the lives of others. But so varied and complex are these reasons and lives, that we need some exterior rule or authority, which is the expression of right thoughts and conduct. And needless to say, Doctor, that authority, for me, is found in the Church to which I belong. Nowhere else do I find personal liberty and authority in such harmony. But it is by the first that I accept the second. It is from my own personal conviction, and by the exercise of my own personal liberty, that I consent and submit to the authority of the Church."

"And every other church you condemn," added the doctor.

"Naturally," replied the priest; "I cannot do otherwise if I sincerely believe my own to be true. But I do not condemn the members of other churches, as though they were blameworthy. It is the error I reject. If there is anything else I blame, it is bad dispositions, the neglect of the duty to seek the Truth in every way to the best of one's ability. But that is a matter which rests with themselves and God."

JAMES PITTS.

London, England.



Analecta.

AOTA BENEDIOTI PP. XV.

EPISTOLA ENCYCLICA

DILECTIS FILIIS DOCTORIBUS ET ALUMNIS LITTERARUM ARTIUM-
QUE OPTIMARUM ORBIS CATHOLICI, SAECULO SEXTO EXEUNTE
AB OBITU DANTIS ALIGHERII.

BENEDICTUS PP. XV.

DILECTI FILII, SALUTEM ET APOSTOLICAM BENEDICTIONEM.

In praeclara summorum copia hominum, suo splendore et gloria fidem catholicam illustrantium, qui cum in omni genere, tum praesertim in litteris disciplinisque optimis ita sunt versati ut, immortalibus facultatis suae editis fructibus, de civili societate aequae ac de Ecclesia bene meruerint, singularem plane Dantes Aligherius locum obtinet, cuius ab obitu plenus mox erit annus sexcentessimus. Profecto huius viri praestantia excellens numquam fortasse alias testatior fuit quam hoc tempore; nam ad eius ornandam memoriam non modo sese alacris comparat Italia, cui de tali sobole gloriari licet, sed apud omnes, quotquot sunt, excultas ad humanitatem gentes novimus propria quaedam constituta esse eruditorum consilia ob eam causam, ut hoc humani generis insigne decus communi orbis terrarum praeconio celebretur.

Iamvero tam mirifico quasi choro bonorum omnium non solum non deesse Nos decet, sed quodammodo praeesse: quandoquidem Aligherium in primis et maxime Ecclesia parens

agnoscit suum. Cum igitur sub exordium Pontificatus epistolam ad Archiepiscopum Ravennatum dederimus de templo in Aligherii saecularia decorando, quocum monumentum sepulcri eius continens est, nunc, ea ipsa sollemnia tamquam auspicantibus, visum est Nobis, dilecti filii, qui, Ecclesia advigilante, in litterarum studiis versamini, vos alloqui universos, quo faciamus vel planius, quanta intercedat Aligherio cum hac Petri Cathedra coniunctio, quamque sit necesse laudes, tanto tributas nomini, in fidem catholicam haud exigua ex parte redundare.

Ac primum, quoniam hic noster in omni vita catholicam religionem in exemplum est professus, ipsius votis consentaneum videtur, quod intelligimus futurum, ut, religione auspice, sollemnis eius commemoratio fiat, et ea exitum quidem Ravennae habeat ad Sancti Francisci, sed initium capiat Florentiae ad Sancti Ioannis, de qua aede pulcherrima ipse, prope iam acta aetate, acri cum desiderio recogitabat exul, optans scilicet et cupiens ibidem poeticam lauream de salutaris lavacri fonte suscipere, ubi infans rite fuisset ablutus.—Cum in eam incidisset aetatem, quae philosophiae divinarumque rerum studiis floreret, doctorum scholasticorum operâ, qui lectissima quaeque a maioribus accepta colligerent, subtiliterque ad suam rationem revocata posteris traderent, is, in magna varietate disciplinarum, secutus est maxime Thomam Aquinatem, Scholae principem; eoque magistro, cuius angelica mentis indoles nobilitata est, fere didicit quidquid philosophando ac de divinis rebus disputando didicit, cum quidem nullum cognitionis scientiaeque genus negligeret, multusque esset in Sacris Scripturis atque in Patrum libris pervolutandis. Ita quavis a doctrina instructissimus, in primis autem christianae sapientiae consultus, cum mentem appulisset ad scribendum, ex ipso religionis regno materiam versibus tractandam paene immensam planeque gravissimam sumpsit. In quo quidem huius incredibilem magnitudinem et vim ingenii mirari licet; sed simul est ante oculos, multum ei roboris a divinae fidei afflatu accessisse, eoque factum esse, ut suum ipse opus maximum traditae divinitus veritatis splendore multiplici non minus, quam omnibus artis luminibus distingueret. Etenim haec, quae merito appellatur divina, Comoedia omnis, in iis ipsis quas habet multis locis vel fictas res et commenticias, vel recordationes mortalis vitae, eo demum spectat, ad iustitiam efferendam

providentiamque Dei, mundum et in cursu temporum et in aeternitate gubernantis, hominibusque tum singulis tum consociatis aut praemia tribuentis aut poenas, quas meruerint. Quare, congruenter admodum iis quae catholica fide creduntur, in hoc nitet poemate et unius Dei augusta Trinitas, et humani generis ab Incarnato Dei Verbo facta Redemptio, et Mariae Virginis Deiparae, caelorum Reginae, benignitas summa ac liberalitas, et sanctorum angelorum hominumque beatitudo superna; cui quidem e regione opponuntur apud inferos supplicia impiis constituta, interiecta inter utrumque locum sede animarum, quibus, suo tempore expiatis, aditus in caelos patefiat. Atque horum ceterorumque catholicorum dogmatum in toto carmine sapientissimus quidam contextus apparet.—Quod si de caelestibus rebus scientiae pervestigatio progrediens aperuit deinceps eam mundi compositionem sphaerasque illas, quae veterum doctrina ponerentur, nullas esse, naturamque et numerum et cursum stellarum et siderum alia esse prorsus atque illi iudicavissent, manet tamen hanc rerum universitatem, quoquo eius partes regantur ordine, eodem administrari nutu, quo est condita, Dei omnipotentis, qui omnia, quaecumque sunt, moveat et cuius gloria plus minus usquequaque eluceat: hanc autem terram, quam nos homines incolimus, licet ad universi caeli complexum iam non quasi centrum, ut opinio fuit, obtinere dicenda sit, ipsam tamen et sedem beatae nostrorum progenitorum vitae fuisse, et testem deinde tum eius, quam illi fecerunt ex eo statu, prolaptionis miserrimae, tum restitutae, Iesu Christi sanguine, hominum salutis sempiternae.—Ergo triplicem animarum vitam, quam cogitatione finxerat, sic explicavit, ut declarandae, ante extremum divini iudicii diem, vel damnationi reproborum vel piorum manium purgationi vel beatorum felicitati clarissimum lumen ab intima fidei doctrina petere videatur.

Iam vero ex iis quae cum in ceteris scriptis, tum praesertim in tripartito tradit carmine, haec potissimum putamus bono esse posse hominibus nostris documento. Primum Scripturae Sanctae summam deberi a christianorum quoque reverentiam, summoque cum obsequio oportere accipi quidquid eâ contineatur, ex eo confirmat quia *quamquam scribae divini eloquii multi sint, unicus tamen dictator est Deus, qui beneplacitum suum nobis per multorum calamos explicare dignatus est.*¹ Quod

¹ Mon. III, 4.

sane pulcre est verissimeque dictum. Itemque illud, *vetus et novum Testamentum, quod in aeternum mandatum est, ut ait Propheta, habent spiritualia documenta quae humanam rationem transcendunt, tradita a Spiritu Sancto, qui per Prophetas et Hagiographos, qui per coaeternum sibi Dei Filium Iesum Christum et per eius discipulos, supernaturalem veritatem ac nobis necessariam revelavit.*² Rectissime igitur de eo quod mortalis vitae cursum sequetur, aevo sempiterno "nos certum habemus, ait, ex doctrina Christi veracissima, quae Via, Veritas et Lux est: Via quidem, nam ea ipsa ad immortalitatis beatitudinem nulla re impediti contendimus; Veritas, quia omnis est erroris expers; Lux, quia nos in mundanis inscitiae tenebris illuminat."³ Neque is minus colit atque observat veneranda illa Concilia principalia, quibus Christum interfuisse nemo fidelis dubitat. Ad haec, magni etiam ab eo fiunt scripturae doctorum Augustini et aliorum, quos, inquit, a Spiritu Sancto adiutos qui dubitat, fructus eorum vel omnino non vidit, vel, si vidit, minime degustavit.⁴

Ecclesiae vero Catholicae auctoritati mirum quantum tribuit Aligherius, quantum Romani Pontificis potestati, utpote ex qua quaevis Ecclesiae ipsius leges et instituta valeant. Quare nervose illud christianos admonet, cum utrumque Testamentum habeant simulque Pastorem Ecclesiae a quo ducantur, his ad salutem adiumentis contenti sint. Ecclesiae igitur malis sic affectus, ut suis, omnemque christianorum a summo antistite defectionem deplorans et exsecrans, Cardinales Italos, post Apostolicam Sedem Roma translatam, ita alloquitur: *Nos quoque eundem Patrem et Filium, eundem Deum et hominem, nec non eandem Matrem et Virginem profitentes, propter quos et propter quorum salutem ter de caritate interrogato, dictum est: Petre, pasce sacrosanctum ovile; Romam, cui post tot triumphorum pompas et verbo et opere Christus orbis confirmavit imperium; quam etiam ille Petrus et Paulus, gentium praedicator, in Apostolicam Sedem aspergine proprii sanguinis consecrarunt; quam nunc cum Ieremia non lugendo post venientes, sed post ipsum dolentes, viduam et desertam lugere compellimur; piget, heu, non minus quam plagam lamentabilem cernere haeresum!*⁵ Itaque Ecclesiam Romanam vel matrem piissimam, vel Sponsam Crucifixi nominat, Petrum

² Mon. III, 3, 16.³ Conv. II, 9.⁴ Mon. III, 3.⁵ Epist. VIII.

autem, traditae a Deo veritatis iudicem falli nescium, cui de rebus, aeternae salutis causa, credendis agendisve, ab omnibus sit obedientissime obtemperandum. Quapropter, quamvis Imperatoris dignitatem ab ipso Deo proficisci existimet, haec tamen *veritas*, inquit, *non sic stricte recipienda est, ut Romanus Princeps in aliquo Romano Pontifici nonsubiaceat; quum mortalis ista felicitas quodammodo ad immortalem felicitatem ordinetur.*⁶ Optima enimvero plenaque sapientiae ratio, quae quidem si hodie sancte servetur, fructus sane rebus publicis afferat prosperitatis uberrimos.

At in Summos Pontifices sui temporis perquam acerbe et contumeliose est invecus. Scilicet in eos, a quibus de re publica dissentiebat, cum ea parte, ut opinabatur, facientibus, quae se domo patriaue expulisset. Atqui ignoscendum est viro tantis iactato fortunae fluctibus, si exulcerato animo quicquam fudit, quod transisse videtur modum: eo vel magis quod ad iram eius inflammandam non est dubium quin hominum, ut assolet, male de adversariis omnia interpretantium, rumores accesserint. Ceterum, quoniam—quae est mortalium infirmitas—“necesse est de mundano pulvere etiam religiosa corda sordescere,”⁷ quis neget nonnulla eo tempore fuisse in hominibus sacri ordinis haud probanda, quae animum eius, Ecclesiae deditissimum, aegritudine molestiaque afficerent, cum eadem viris, vitae sanctimonia praestantibus, graves, ut accepimus, querimonias expresserint? Sed enim, quicquid in sacro ordine, seu recte seu perperam, reprehendit indignabundus ac vituperavit, nihil umquam tamen detractum voluit de honore Ecclesiae debito, nihil de Summarum Clavium observantia: quamobrem in politicis suam propriam tueri sententiam instituit *illa reverentia fretus, quam pius filius debet patri, quam pius filius matri, pius in Christum, pius in Ecclesiam, pius in Pastorem, pius in omnes Christianam religionem profitentes, pro salute veritatis.*⁸

His igitur religionis fundamentis cum omnem sui poematis tamquam fabricam excitaverit, mirum non est, si quasi quendam catholicae doctrinae thesaurum in eo conditum reperiatis, id est cum philosophiae theologiaeque christianae sucum, tum etiam divinarum summam legum de ordinandis administrandisve rebus publicis: neque enim is erat Aligherius, qui, pa-

⁶ Mon. III, 16.⁷ S. Leo M. Serm. 4 de Quadrag.⁸ Mon. III, 3.

triam amplificandi causa vel principibus gratificandi, negligi posse diceret publice iustitiam Deique ius, cuius in conservatione probe sciret civitates niti maxime et consistere.

Quare ab hoc Poeta mirificam quidem, pro eius excellentia, licet oblectationem petere, at non minorem fructum et eum ad eruditionem simul artis atque ad disciplinam virtutis aptissimum; modo, qui eum adierit, vacuo sit praeiudicatis opinionibus animo studiosoque veritatis. Quin, cum e nostris non pauci numerentur boni poetae qui omne ferre punctum, ut dicitur, videantur, miscentes utile dulci, habet hoc Dantes, ut singulari lectorem et imaginum varietate et colorum pulcritudine et sententiarum ac verborum granditate capiens, ad christianae sapientiae amorem alliciat atque excitet: ipsumque nemo ignorat aperte professum, ea se mente hoc carmen composuisse, ut aliquod praeberet omnibus vitale nutrimentum. Itaque scimus nonnullos, vel recenti memoria, qui remoti a Christo, non aversi essent, cum huius praecipue lectione studioque tenerentur, divino munere, veritatem primo suspexisse catholicae fidei, ac subinde se in Ecclesiae sinum libentissime recepisse.

Quae hactenus memorata sunt, satis ostendunt quam sit opportunum per haec saecularia toto orbe catholico optimum quemque eo fieri alacriorem ad retinendam, fautricem bonarum artium, Fidem, cuius haec ipsa virtus egregie, si unquam alias, in Aligherio spectata est. Etenim in eo non modo summa ingenii facultas efficit admirationem, verum etiam immensa quaedam magnitudo argumenti, quod divina ei religio ministravit ad canendum; et is quod habuerat a natura tantum acuminis, diu quidem multumque exemplarium veterum contemplatione limavit, sed eo magis exacuit Ecclesiae Doctorum et Patrum disciplinis, ut diximus; quae res ei tribuit, ut cogitatione et mente multo evolare altius latiusque posset, quam si naturae finibus, exiguis sane, se continuisset. Itaque eum, quamquam a nobis tanto saeculorum intervallo seiungitur, huius paene aetatis dixeris esse, certe longe recentiorum quam quemquam ex his, qui nunc sunt, cantoribus vetustatis eius quam Christus e Cruce victor de medio pepulit. Eadem omnino spirat in Aligherio, atque in nobis pietas; eosdem habet sensus religio; iisdem tamquam velaminibus utitur "allata nobis de caelo veritas, qua tam sublime evecti sumus." Haec eius nobilissima laus est, christianum esse poetam, id est christiana instituta, quorum contemplaretur toto animo speciem ac for-

mam, de quibus mirabiliter sentiret, quibus ipse viveret, divino quodam cecinisse cantu; quam laudem qui inficiari non dubitant, omnem Comoediae religiosam rationem commenticiae cuidam fabulae comparantes, nulla veritate subiecta, ii profecto id inficiantur quod est in Poeta nostro praecipuum, et ceterarum eius laudum fundamentum.

Ergo, si tam magnam honestatis amplitudinisque suae partem debet catholicae fidei Dantes, iam ut alia omittamus, vel hoc uno exemplo illud confirmare licet, tantum abesse ut obsequium mentis animique in Deum ingeniorum cursum retardet, ut incitet etiam et promoveat: item iure colligitur, quam male consulant progressionem studiorum et humanitatis, qui nullum in iuventutis institutione patiuntur esse Religioni locum. Dolendum est enim disciplinam, qua publice studiosa iuventus instituitur, eiusmodi esse solere, quasi nulla sit Dei habenda homini ratio, nulla earum omnium, quae supra naturam sunt, rerum maximarum. Nam, sicubi "poema sacrum" non habetur scholis publicis alienum, quin etiam in libris numeratur qui sunt studiosius perlegendi, at vitale illud nutrimentum, cui ferendo natum est, plerumque minime affert adolescentibus, utpote, disciplinae vitio, non sic animatis erga ea quae sunt divinae fidei, quemadmodum oportet. Quod utinam haec sollemnia saecularia id efficiant, ut, ubicumque datur opera erudiendae in litteris iuventuti, debito sit in honore Dantes, alumnosque christiana doctrina ipse imbuat; cui quidem in poemate condendo nihil aliud fuit propositum, nisi *removere viventes in hac vita de statu miseriae*, id est peccati, et *perducere ad statum felicitatis*, id est divinae gratiae.⁹

Vos vero, dilecti filii, quibus auspicato contingit, ut litterarum artiumque optimarum studia, Ecclesia magistra, exerceatis, diligite carumque habete, ut facitis, hunc Poetam, quem appellare christianae sapientiae laudatorem et praeconem unum omnium eloquentissimum non dubitamus. Huius enim in amore quo plus profeceritis, eo vos et perfectius ad veritatis splendorem vestros excoletis animos, et in Fidei sanctae obsequio studioque constantius permanebitis.

Atque auspicem divinorum munerum paternaeque benevolentiae Nostrae testem, apostolicam benedictionem vobis omnibus, dilecti filii, amantissime impertimus.

⁹ Epist. X, § 15.

Datum Romae apud Sanctum Petrum, die xxx mensis aprilis
MCMXXI, Pontificatus Nostri anno septimo.

BENEDICTUS PP. XV.

EPISTOLA.

AD MICHAËLEM S. R. E. CARD. LOGUE, ARCHIEPISCOPUM ARMA-
CHANUM: DE NECESSITATE ET RATIONE PACIS INTRA FINES
HIBERNIAE RECONCILIANDAE.

Dilecte fili Noster, salutem et apostolicam benedictionem. Ubi primum, cum arderet Europa bello, ad hanc Petri Cathedram, arcano Dei consilio, evecti sumus, non ignoras, summa virium contentione id Nos, pro apostolici officii conscientia, persecutos, ut, quoad possemus, maximis plurimisque mederemur malis, quae tam atrox conflictatio peperisset, et pacem inter homines denuo conciliaremus. Quodsi ad pacem restituendam nihil intentatum reliquimus, hortationes Nostras dolemus irritas haud semel cecidisse. Atqui, ut saepe iam diximus, civitates nec domi nec foris mansura tranquillitate fruuntur unquam, nisi ad ea redierint christiana principia quae deseruerunt, quaeque instituto suo tradit Ecclesia. Interea vehementer angimur cum cogitamus, gentes adhuc non paucas earum premi mole miseriarum quae bellum sunt consecutae. Etsi enim arma fere ubique conquievere, ob extremam tamen penuriam rerum, quae ad vitam necessariae sunt, multi omnis sexus atque aetatis, iique innocentes, absumuntur; usquequaque vero, apud nationes etiam quae a certamine victrices discesserunt, ea apparent sollicitudinis atque anxietatis indicia quae optimum quemque futuros casus formidare iubent. In hoc autem aliquantulum consolamur, quod tenuiorum populorum inopiae, ex stipe tam liberaliter undique ad Nos missa, haud semel opitulari potuimus.

At cum omnium fere gentium angimur causa, tum maxime sollicitamur, dilecte fili Noster, condicione Hiberniae, quae, avitae fidei atque observantiae erga Apostolicam Sedem, vel impendio sanguinis, retinentissima, vastitatis hodie et caedium indignitatem patitur. Neque est profecto dubitandum, quin acerbissimi eiusmodi eventus sint magnam partem recenti bello tribuendi, unde nec populorum optatis factum est satis, neque ii pacificationis fructus exstiterunt quos populi sibi quisque

erant polliciti. Ceterum in publica contentione, quae apud vos agitur, Apostolicae Sedi, uti in ceteris eiusdem generis, deliberatum est neutri parti studere, quemadmodum, pro sua prudentia, fecit antehac constanter; qua tamen agendi ratione neququam prohibemur, quominus illud ominemur optemusque, atque etiam adversas imploremus atque obtestemur partes, ut contentionis istius furor quam primum considat, tamque magnam invidiae flammam stabilis pax sinceraque animorum excipiat necessitudo. Neque enim perspicimus, quid sit acerrima dimicatio utrique partium profutura, quando possessiones et praedia teterrime foedissimeque vastantur, vici, rura incenduntur, sacris nec locis nec hominibus parcitur, et utrinque ad internecionem, inermium saepe ac mulierum puerorumque, depugnatur.

Nos igitur, apostolici memores officii, eaque caritate permoti quae homines universos complectitur, Anglos Hibernosque cohortamur, ut velint aequo animo perpendere, sitne tempus ab inferenda vi desistere deque aliqua compositione agere. Qua in re opportunum fore putamus, si, quod insignes viri, iidemque rerum civilium peritissimi, nuper excogitarunt effectum detur: id est ut quaestio ab omni Hibernorum gente delecto cuidam hominum Consilio deferatur disceptanda; quod Consilium postquam suam aperuerit sententiam, viri utriusque partis auctoritate graviores in unum conveniant, et, rationibus iudiciisque suis ultro citroque propositis, aliquid communi consensu constituent ad rem, sincero reconciliationis pacisque sensu, dirimendam.

Interea, permagna cum animi voluptate accepimus, te, dilecte fili Noster, caritatis stimulis impulsum quae moras non patitur iubetque, omni partium opinionumque remoto discrimine, affectis egenisque hominibus opem ferri, consociationem quandam, a Cruce alba nuncupatam, constituendam curasse seduloque provehere, cuius est stipem iis iuvandis colligere qui vastationibus et violentiae motibus sint in angustias adducti. Neque minus laetamur, complures alios viros, etsi in religione et re publica dissidentes, tecum praeclara in hac amoris conspiratione consensisse, et communi implorationi vestrae generosos magno numero homines, non modo ex Hibernia, verum etiam ex aliis nationibus, miro animorum ardore esse obsecutos. Quibus quidem, ceterisque quicumque in hoc sanctissimum caritatis opus vel de sua re contulerint vel pecuniam conrogarint,

optima quaeque a Domino precantes, ut paternam voluntatem Nostram erga populares tuos tam miseros testificemur, ad te, dilecte fili Noster, perferri volumus ducenta millia libellarum italicarum, quam summam angustiis eorum nonnihil levamenti allaturam confidimus. Oculis vero in caelum conversis, omnipotentem Deum, qui nullas miserabilium filiorum lacrimas sinit sine solacio esse, cum gemitibus imploramus, ut pax vobis placidissima tandem aliquando affulgeat. Cuius quidem auspiciem, itemque paternae caritatis Nostrae testem, tibi, dilecte fili Noster, universoque gregi tibi commisso, apostolicam benedictionem peramanter impertimus.

Datum Romae apud sanctum Petrum, die XXVII aprilis anno MCMXXI, Pontificatus Nostri septimo.

BENEDICTUS PP. XV.

SACRA CONGREGATIO DE DISCIPLINA SACRAMENTORUM.

INSTRUCTIO AD REV.MOS ORDINARIOS LOCORUM SUPER PROBATIONE STATUS LIBERI AC DENUNTIATIONE INITI MATRIMONII.

Iterum conquesti sunt haud pauci Ordinarii locorum quod parochi, praesertim in exteris dissitisque regionibus ad quas frequentes demigrant ex Europa opifices, horum aliquando matrimoniis assistant, quin praescripta iuris tum de statu libertatis tum de initi matrimonii denuntiatione rite servantur; ex quo fit ut non raro novum contra fas attentetur matrimonium ab iis qui adhuc priore vinculo adstringuntur.

Ad huiusmodi malum praecavendum, quo sacra familiae christianae iura pessumdantur, parentes vinculis damnationis illaqueantur, et filii perversionis periculo facile obiciuntur, haec Sacra Congregatio de Disciplina Sacramentorum die 6 mensis martii anni 1911 Instructionem Ordinariis dedit, quae in Commentario Officiali *Acta Apostolicae Sedis*, vol. III, pag. 102, sub die 15 eiusdem mensis evulgata est.

Verum ne quis, in negotio tam gravi, huic Instructioni aliquid a Codice iuris canonici derogatum esse putet, Emi Patres huius Sacrae Congregationis in generali conventu die 26 mensis iunii currentis anni habito, eam, ipsius Codicis praescriptionibus suffultam, Ordinariis iterum sequentis tenoris dandam censuerunt.

I. Ordinarii in parochorum memoriam revocare satagant haud licere ipsis adstare matrimonio, ne praetextu quidem et

intentione avertendi fideles a turpi concubinato, aut praecavendi scandalum coniugii, quod vocant, civilis, nisi constituto sibi legitime de libero statu contrahentium, servatis de iure servandis (can. 1020 et 1097 § 1, n. 1. Cod. iur. can.), iidemque moneantur ne omittant, ad normam can. 1021, baptismi testimonium a contrahentibus exigere, si hic in alia paroecia fuerit illis collatus.

2. Vi can. 1103 § 2 parochus qui matrimonio interfuit, ad parochum baptismi transmittere festinet initi contractus denuntiationem, quae, ut praescripta eiusdem canonis rite serventur, contineat oportet coniugum eorumque parentum nomina et agnomina aetatem contrahentium, locum diemque nuptiarum, testium pariter nomina et agnomina, denique ipsum parochi nomen et agnomen una cum parochiali sigillo.

Accurate autem edoceatur de paroecia, de dioecesi, ac de baptismi coniugum loco; ceteraque alia serventur, quae ad scripta per publicos portitores tuto transmittenda pertinent.

3. Quo securius sive testimonium de statu libero a parochis nupturientium habeatur, sive denuntiatio de secuto matrimonio ad parochum baptismi perveniat, parochi haec documenta petant vel transmittant per cancellariam Ordinarii loci.

4. Id autem perpendant parochi oportet, aliqua huiusmodi opificum emigrantium matrimonia, quasi vagorum matrimonia habenda esse, quibus, iuxta can. 1032, *parochus assistere non debet nisi debitam licentiam assistendi ab Ordinario loci obtinuerit*. Quod si de vagis non agatur, tamen difficulter quoad alios emigrantes *abest dubium de existentia impedimenti*, ideoque, iuxta can. 1031 § 1 n. 3, *parochus eorum matrimonio assistere nequit inconsulto Ordinario*; habito etiam prae oculis praescripto can. 1023 § 2. Hisce de causis haec Sacra Congregatio iubet et mandat ut parochi matrimoniis fidelium de quibus agitur in hac Instructione non assistant, excepto casu necessitatis seu potissimum periculo mortis, inconsulto Ordinario loci.

5. Si forte accadat ut, adhibitis etiam cautelis de quibus in n. 1, baptismi parochus in recipienda denuntiatione matrimonii comperiat alterutrum contrahentium aliis nuptiis iam esse alligatum, rem quantocius significabit, per cancellariam Ordinarii, parochis contra fas attentati matrimonii.

6. Ordinarii sedulo advigilent ut haec praescripta religiose serventur, horumque violatores, si quos repererint, curent ad

officium revocare, adhibitis etiam, si opus sit, canonicis sanctionibus.

SSmus Dominus Noster Benedictus PP. XV in audientia habita ab infrascripto Secretario huius Sacrae Congregationis die 26 iunii 1921 hanc Instructionem approbavit et confirmavit, eamque ab omnibus quibus spectat servari mandavit.

Datum Romae, ex aedibus S. C. de Sacramentis, die 4 iulii 1921.

M. CARD. LEGA, *Praefectus*.

SACRA CONGREGATIO DE PROPAGANDA FIDE.

E. MUS P. D. LUDOVICUS NAZARIUS CARD. BÉGIN, ARCHIEPISCOPUS QUEBECENSIS, PRAESES PRO CANADENSI DITIONE CONSTITUITUR PIAE UNIONIS CLERI A MISSIONIBUS.

Optimo sane consilio Canadensis nationis sollertissimi Antisites, desideriis Summi Pontificis, ut opera pro missionibus exteris magis magisque ubique foveantur, obsecundare cupientes, illud sibi curandum censuerunt ut Piae Unionis Cleri a Missionibus, quae in pluribus iam nationibus uberrimorum fructuum foecunditate maxime floret, sodalitates instituerentur etiam in eadem Canadensi regione.

Quapropter Sacra haec Congregatio Christiano Nomini Propagando, ut praedictae Piae Consociationis felicia sint exordia atque amplissima habeantur quam primum, in bonum missionum, incrementa, per praesens decretum Praesidem eiusdem generalem pro universa regione Canadensi Emum ac Rmum D. Card. Ludovicum Nazarium Bégin, Archiepiscopum Quebecensem, constituit atque nominat, cum omnibus iuribus ac privilegiis tali muneri adnexis.

Contrariis quibuscumque non obstantibus.

Datum Romae, ex aedibus Sacrae Congregationis de Propaganda Fide, die 31 martii 1921.

G. M. CARD. VAN ROSSUM, *Praefectus*.

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

17 February, 1921: Monsignor Patrick Francis Farrelly, of the Diocese of Sioux City, named Domestic Prelate of His Holiness.

4 March: Monsignor Albert Petrasch, of the Diocese of Lincoln, named Domestic Prelate of His Holiness.

18 March: Monsignor Francis Xavier De La Durantaye, of the Archdiocese of Montreal, named Protonotary Apostolic *ad instar participantium*.

21 April: Bernard McPoland, of the Archdiocese of Liverpool, named Knight of the Order of St. Gregory the Great (civil class).

25 April: Monsignor John M. Owens, of the Diocese of Superior, named Domestic Prelate of His Holiness.

2 May: Monsignori Joseph Ephrem Paquin, and Jules Massicotte, of the Diocese of Three Rivers, named Domestic Prelates.

Monsignor Benedict Rosinski, of the Diocese of Toledo, named Domestic Prelate.

3 May: Monsignor John T. O'Connell, of the Diocese of Toledo, named Protonotary Apostolic *ad instar participantium*.

8 May: Monsignori P. Lawrence Coonan and John Patrick Moynagh, of the Archdiocese of Sydney, named Protonotaries Apostolic *ad instar participantium*.

10 May: Monsignor Samuel A. Stritch, of the Diocese of Nashville, named Domestic Prelate.

18 May: Louis Philippe Normand and Charles Numa de Blois, of the Diocese of Three Rivers, named Commanders of the Order of St. Gregory the Great (civil class).

22 May: Monsignori Ubalde Marchand and Louis Chartier, of the Diocese of Three Rivers, named Protonotaries Apostolic *ad instar participantium*.

Joseph Barnard, of the Diocese of Three Rivers, named Knight of the Order of St. Gregory the Great (civil class).

2 June: Monsignor Anthony H. Stein, of the Diocese of Newark, named Domestic Prelate.

7 June: Antonio Larue, of the Archdiocese of Quebec, named Commander of the Order of St. Gregory the Great (civil class).

Captain Patrick Hugh Rice, of the Diocese of Savannah, named Knight of the Order of St. Gregory the Great (military class).

8 June: The Right Rev. Peter James Muldoon, Bishop of Rockford, named Assistant at the Pontifical Throne.

9 June: Monsignor John Henry Ashmole, of the Diocese of Northampton, named Domestic Prelate.

Count Henry Curtis, of the Diocese of Northampton, named Private Chamberlain of the Sword and Cape supernumerary.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALEOTA.

The Roman documents for the month are:

ENCYCLICAL LETTER OF POPE BENEDICT XV on the occasion of the sixth hundredth anniversary of Dante's death.

APOSTOLIC LETTER of His Holiness to His Eminence Cardinal Logue, on the restoration of peace in Ireland.

SACRED CONGREGATION OF THE DISCIPLINE OF THE SACRAMENTS issues an instruction to Ordinaries on the proof of the *status liber* for marriage and the prescribed notification of the contracting of a marriage to those whom it concerns.

S. CONGREGATION OF THE PROPAGATION OF THE FAITH nominates His Eminence Cardinal Bégin, Archbishop of Quebec, as President for Canada of the Pious Union of the Clergy of the Missions.

ROMAN CURIA announces officially some recent Pontifical appointments.

A NEW BENEDICTINE ABBEY "NULLIUS" IN AMERICA.

The Sovereign Pontiff, Pope Benedict XV, by Apostolic Constitution dated 6 May, 1921, created a new ecclesiastical Ordinariate dependent directly on the Holy See, in raising the Benedictine Abbey of St Peter in the province of Saskatchewan, Canada, to the rank of "Nullius". In the course of the charter of erection the Holy Father says:

The great achievements of the Benedictine Order for the Church as well as for civil society are known to all. Along with the religion of Christ, the sons of St. Benedict have introduced civilization into many parts of the world. Thus it was brought about that some parts of the Catholic world were entrusted to the care of monks of St. Benedict by bishops or by the Pope himself, and in course of time, as occasion demanded, abbeys "*nullius dioeceseos*" were erected in

those places by our predecessors. Of this solicitude of the Benedictines for the spreading of the Christian religion we have even now a remarkable example in the Dominion of Canada.

In order to bring under cultivation that territory of Canada which lies about Muenster in the civil province known as Saskatchewan, which was still unimproved land, inhabited only by Indian aborigines, Albert Pascal, of blessed memory, Ordinary of that territory, first as Vicar Apostolic, then Bishop of Prince Albert, joyfully received some monks from the monastery of Cluny, near Wetaug in Illinois, in the United States of North America, who came with the intention of improving the condition of that place by preaching the Gospel and by civil enterprises.

Bishop Albert Pascal, thinking it expedient for the preservation of the colony to have it remain under the direction and care of the Benedictine monks, urgently requested of us, before he died, that the Abbey of St. Peter at Muenster, with the parishes dependent on it, be erected as an abbey "*nullius dioeceseos*" bearing the name of St. Peter.

In consideration of the religious growth of the aforesaid priory, we dismember and sever the aforesaid territory, known as St. Peter's Colony, from the diocese of Prince Albert and Saskatoon, to which it hitherto belonged, and erect and establish it as an *abbey nullius*, to be known as St. Peter's at Muenster, under the rule and jurisdiction of the existing abbot of that abbey, making it immediately subject to the Apostolic See. . . . We likewise erect and establish therein the abbatial see and dignity after the manner of episcopal dignity for one abbot to be designated by the title of his abbey, who shall rule over the church, the abbey, and the territory as defined above, and shall have and exercise all rights, duties and functions in accordance with the Code of Canon Law with special regard to the enactments in Chapter X, Title VII, Book II, *De Prælati inferioribus*: he shall also have the other rights and privileges which the abbots *nullius dioecesis* of the Order of St. Benedict possess in common, or which they enjoy by Apostolic indult; besides those which are peculiar to the prelates of the cathedral churches in the Dominion of Canada.

Having thus disposed things, we depute the venerable brother Peter di Maria, titular Archbishop of Iconium and Apostolic Delegate in the Dominion of Canada and Newfoundland, to carry our provisions into effect, and we bestow on him all the necessary and opportune faculties, also of subdelegating for the purpose any person of ecclesiastical dignity, likewise of pronouncing definitely on any difficulty or opposition that may arise in the act of execution.

Thus far there have been only ten Benedictine Abbeys enjoying the distinction of a separate diocesan government, Belmont Abbey in North Carolina, U. S. A., being one of the number. It is of interest in connexion with the educational enterprise of the foreign element in America to learn that St. Peter's Abbey publishes the oldest German Catholic newspaper in Canada.

AMERICAN PRIESTS AND THE POPE'S TEMPORAL POWER.

Qu. A year ago or more Pope Benedict XV issued an Encyclical which, whilst urging upon the nations a general league of peace, expressed the Pontiff's disposition, in view of the altered political conditions of the present, to bridge the breach created between the Holy See and the Italian government by the overthrow of the temporal power of the Pope fifty years ago. Catholic manuals of modern history and apologetic literature of recent decades defend the claims of the civil rights of the Apostolic See, and denounce as usurpation the taking of Rome into the United Italy of 1870. Considering the now prevailing doctrine of national self-determination and the conciliatory attitude of the Sovereign Pontiff, I would like to know what is the opinion of a representative theologian on the subject. Those among the clergy who are called on to speak in public or to write on the subject of religious and national unity and who have to discuss the temporal power as a practical issue, ought to agree on some tenable view. The sacking of Rome was an act of political violence. But is the Italy of to-day to be blamed for maintaining the inherited unity?

Resp. The answer to the above is contained in the following analysis of the situation by an eminent prelate who is equally well versed in matters of administration and the theology of the question.

To the Editor, THE ECCLESIASTICAL REVIEW.

Whoever undertakes to continue Godefroid Kurth's remarkable little book on the Turning Points of Church History will have to treat the first quarter of this century as one such point. Many forces and movements seem to be coming to their objective. The Rome correspondent of the London *Tablet* is reporting things and declarations which point to some definite settlement of the Roman Question, that is, the question which came into existence when Rome was made the capital of Italy.

It may be useful to glance back at events and conditions affecting what is known as the Temporal Power of the Pope. The purpose which the States of the Church served more or less effectually was the placing of the Pope publicly above the intrigues and the pressure of rival national governments in the matter of appointing bishops and as to other acts of administration. If His Holiness resided now in London, he would be powerless to prevent his appointments from being received with suspicion in Ireland. In the recent negotiations preliminary to the restoration of diplomatic relations between France and the Vatican, the French Government made it clear that one object on the part of France was to influence the appointment of bishops. It is not difficult to imagine the Slavic nations suspicious of Italian influence. The Roman Question will be settled when there comes into existence some permanent arrangement which will make such suspicions publicly untenable.

Civil sovereignty within a given territory does not necessarily serve the purpose. The States of the Church in Italy were effective for a long period of time, because Italy was otherwise very far from being a united nation. There were several other independent States in Italy, and among them the Papal State could hold its own, especially when modern means of communication had not yet come into existence. On the other hand, Avignon, surrounded by a united French nation, did not serve to place the Holy See above French influence. The sovereignty of Avignon was held by the Holy See, not by royal grant, but by right of purchase.

When Rome became the capital of United Italy in 1870, the Holy See adopted the following measures as together a substitute for the lost Temporal Power:

1. refusal to accept the Italian Law of Guarantees as sufficient protection;
2. refusal of the annual subsidy voted by the Italian Parliament;
3. refusal to continue diplomatic relations with Italy;
4. repeated public protests against the taking of Rome;
5. the decision of the Holy Father to remain within the precincts of the Vatican and St. Peter's pending the condition created by the Italian invasion;

6. the decree forbidding the Catholics of Italy to take part in Parliamentary elections, though they were encouraged to take part in municipal and civic elections;

7. forbidding the rulers of Catholic States to visit the King of Italy in Rome.

These measures proved effective, as far as their direct purpose is concerned; but they also involved conflict between the faith and the national sentiment of the Italian people, a conflict in which the Government of Italy took part against the faith. The loss of faith has been great; but it was a loss that had to be risked in the interest of the Church throughout the world.

Indications point to a process of change. Measures Nos. 6 and 7, as stated above, have been abrogated. It is difficult to see what Italy alone can do to settle the question without the intervention of other powers. It is essentially an international problem. There is talk of a concession in the form of Papal sovereignty over a strip of territory extending from Rome to the Mediterranean. How this would solve the problem, or even help to solve it, as far as the jealous suspicions of other nations are concerned (and this is the most vital part of the problem), no one has yet made clear. It would not prevent the daily intercourse between Italian officials of the Curia and Italian officials of the Italian Government. A more promising suggestion is in the direction of internationalizing the Curia itself.

M. A.

ABSOLUTION FOR RESERVED CASES.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the answer given in the August number of the REVIEW to the question about reservation *quoad procuracionem abortus* there occurs the following statement: "These reservations cease altogether if the penitent happens to be sick at the time and can not leave his house, or if the confession is made at the time of the penitent's marriage," etc. As there is question here of a censure *a jure reservata Ordinatio*, it is in my opinion a serious mistake to apply the above provisions of Canon 900 to this case, because in Canon 900 and in that whole chapter

there is no question of any censures at all, but only of sins reserved by the Ordinary to himself, as is clearly evident from the tenor of the whole chapter, particularly Can. 899, § 3, and from its first Canon (893, § 3), which distinctly declares that the reservation of censures is not treated here, but elsewhere, in Canons 2246 and 2247.

Though the expression in Can. 900: "*Quaevīs reservatio omni vi caret*," if taken by itself, is misleading, and has, I know, misled not a few priests, yet it stands to reason that it can not mean that all possible reservations, even the most specially reserved censures, vanish in a case of slight illness, etc., and that therefore it must be understood as applying only to the matter in question in this chapter, that is sins, and not censures, reserved by the Ordinary himself.

This being so, it follows that this whole Canon 900, as well as the last paragraph of Canon 899, are of little practical use in this country, since hardly any cases are reserved by our Ordinaries, but practically all the reserved cases are reserved *ab ipso jure*, and all except the one of Can. 894 are reserved on account of the censure.

The author of this answer also repeats the assertion made in the May number by the Rev. James S. Reilly, that even so slight a reason as a sodality communion, etc., would constitute a *casus urgentior*, according to Can. 2254, § 1, justifying the confessor to give absolution from a reserved case or censure. The writer in the May number seems to have had no other aim than to prove that all the reservations of the Canon Law amount to very little in practice; that the confessor can nearly always find a way of getting around them; that almost any excuse will do to give absolution, and that even the obligation enjoined in the Code of having recourse to the Superior *infra mensem*, under penalty of *re-incidentia*, is left entirely to the judgment of the confessor. As we cannot reasonably suppose that it is the mind of the Church to enact a good deal of serious legislation that can nearly always be evaded, we have reason to believe that this writer is altogether too broad in his interpretation of "*casus urgentiores*," "*gravis scandali et infamiae*," "*grave incommodum*," etc. in Can. 2254, § 1.

ALEXANDRIA.

A PLEA FOR THE PLAIN SURPLICE.

It may be safely asserted, without fear of challenge or contradiction, that the surplice is one of the most important garments of liturgical use. Worn by nearly all ranks of the clergy (for some, indeed, it is their only liturgical garment), it is employed on innumerable occasions. For most of the simpler functions of priestly administration, in conjunction with the stole, it is the prescribed vesture. That it has degenerated amazingly, in form and character, must be evident even to the casual lay observer. For the feminine confection of tucks and frills that fond hands have fashioned for the younger curate, or the fragment of curtain lace swathing the ampler form of his elder confrère, fail utterly to justify themselves as garments of the sanctuary, and the faithful are not slow to note their incongruity.

We know that the Church is ever solicitous for all that concerns the dignity of her worship. That she should have shown a unique indifference in regard to the surplice, permitting it to be fashioned at the whim of the individual, would be strange indeed. This she has not done: but as she has definitely prescribed the occasions on which it is to be worn, so has she definitely prescribed the manner and the material of its making. Why then is it suffered to be mutated and mutilated, at the hands of anyone and everyone, till the very semblance of what it should be, is destroyed? (The all-lace imitation, now so common, is not a surplice at all, for the surplice as prescribed by the Church is a garment of *linen*.)

There is often evident among us an unaccountable indifference and a strange passivity concerning things liturgical, which no need of the present time can justify. It is true, the Church in this country has passed through lean years, and inability to fulfill the prescriptions of the liturgy may have engendered an indifference thereto. But the divagations of the surplice have been in the direction of excess and not of simplicity, and hence are not the result of want or penury. On the contrary, all possible ornament and luxury of needlecraft have been lavished upon it, to its defacement and its undoing.

It is time that its simple liturgical character should be restored. If popes and bishops have deemed the matter

worthy of legislation, why should we be indifferent? Would it not be a good thing to see an effort made at correct liturgical uniformity in the surplice, a small beginning which might have larger and wider results.

The surplice, then, as prescribed by the Church is a garment of linen, and without linen a surplice it is not. For its design we may accept the regulation laid down by St. Charles Borromeo for his diocese: that it should be of ample proportions, made to hang in folds reaching halfway down the leg; having no slit or opening on the breast; with full sleeves reaching to the finger-tips. We have only to glance at the woodcuts and engravings in our ancient pontificals, to see illustrated the old-time Catholic surplice.

Perhaps some modification might be tolerated in the length of body and sleeve, which would not mar its general outlines.

There is much to be said in recommendation of this true form of the surplice. It is, first, a liturgical garment, and unmistakably looks the part. It is, secondly, a masculine garment, becoming to the priest, giving no suggestion of anything feminine. Its simplicity is its beauty. Hanging in soft and graceful folds, it far surpasses in artistic effect anything possible with insertions and lace trimmings. It is economical and easily made. Plain linen is the only material, and plain sewing the only accomplishment required. If laundered without starch, it may be folded or rolled without injury to its appearance; hence it is available for traveling. If the lines of the clergy appearing in procession, on solemn occasions, were uniformly vested in such a type of surplice (and wearing the biretta), would there not be evident a harmony and dignity, which at present are often missing?

T. J. M.

Boston.

PERSONAL OBLIGATION OF THE "MISSA PRO POPULO".

Qu. Fr. Eks, a pastor, claims that a "reasonable" inconvenience, e. g. interference with his schedule of Sunday Masses, is sufficient to allow him to omit the personal saying of the *Missa pro populo* and to transfer it habitually to an extern who helps on Sundays and to whom he offers the usual stipend of one dollar. He holds that most

theologians interpret Canons 339 and 466 in this way. Father Bee does not admit that this *incommodum* is sufficiently serious to release the pastor from the obligation of saying the Mass himself, since the hardship is necessarily included in the obligation of the pastoral office. He holds, moreover, that, even if the difficulty were sufficient, the pastor could not dispense himself in this way habitually from the obligation without the consent of the Ordinary. Furthermore, Fr. Bee claims that the offering of one dollar is no equivalent for the pastoral upkeep by the parish, the obligation in justice which he has toward his parishioners not being satisfied by paying to another such a sum for the *missa pro populo*.

Resp. The obligation which binds a pastor to say the *Missa pro populo* in his church is, according to the terms of the canon law, a personal one, and it cannot be transferred for any but a grave reason such as comes under the term "*causa canonica*". A reason of this sort is, according to the leading theologians,¹ serious illness or infirmity, legitimate absence from the parish, express dispensation from the obligation by the Ordinary. The convenience of the parish schedule does not constitute a sufficient reason. The authoritative decisions on this subject, such as those coming from the S. Congregation of Council (S.C.C. 26 January, 1771), exclude as insufficient reason for transferring the obligation the demands for a nuptial or a funeral Mass ("*praesente licet cadavere*"), or even a perpetual foundation Mass attached to a fixed day.

The question whether it is a sin consciously to violate these prescriptions for a lesser cause is answered generally in the negative, unless it be done habitually, in which case it is supposed to constitute a *grave peccatum*. "*Qui sine causa canonica missae applicationem alteri committit non peccat graviter; secus vero si saepius hoc faceret*".²

When a pastor for a canonical reason transfers this obligation to another priest, he does not appear bound to offer more than the stipend fixed by diocesan statute or custom, since he as pastor has the right to the emoluments of his office.

¹ Const. *Cum semper*, Benedict XIV, n. 27.

² Cf. Marc, *Institutiones Morales*, II, n. 1606, Quaer. 3.

RESTITUTIO OB DEFRAUDATA TRIBUTA.

Qu. Paul is about to go abroad. Before being allowed to embark he is required to present a receipt from the revenue collector to show that he has complied with the income-tax law for the years 1917 to May of 1920. He has paid his tax for 1917, but allowed the next two years to lapse. His statements regarding his income were, however, incorrect throughout. Finally, before leaving the country he put his signature to the required statement, believing that he avoided the oath which the paper mentions, by not raising his hand as required. Later, on his return, his conscience begins to trouble him, and he wants to know whether and to what extent he is bound to restitution.

Resp. The personal income-tax imposed by the government for war and reconstruction purposes is a direct tax which, in the estimation of some moralists, binds not merely as a penal law and under the sentence of a competent judge, but also in conscience. It is however a *probable* opinion accepted by theologians generally, that all taxation, whether direct or indirect, save in so far as it may be necessary to preserve civil order and support the commonwealth of which the taxed citizen is a beneficiary, binds only to the extent to which it is controlled by the civil authority that imposes it. This is reasonable, because taxation may be excessive or even unjust, and may be imposed in the interest of certain classes or political factions, in which case it could not oblige in conscience beyond the obedience due to a civil judge demanding its payment. In the latter case the preservation of order and tranquillity in a community calls for compliance with taxation, even though it be unreasonable, until there is definite hope that organized remonstrance may succeed in changing it.

Misstatements by implication, evasion, or signing of documents under required oath are, of course, sin and forbidden under all circumstances. But they do not involve the duty of restitution unless they have caused definite injury to the community or individuals within it. This is not the case of isolated frauds in taxes.

CONFIRMATION BY PRIESTS OF ORIENTAL RITE IN U. S.

Qu. Are Oriental priests allowed to administer the Sacrament of Confirmation, in this country, right after the Sacrament of Baptism, as they do in their own countries?

In traveling through the United States I found some American bishops refusing this power to Oriental priests, while others had no objection to it at all. Some others allow the same by written letters. Whilst the Oriental custom goes back to time immemorial, I question whether in America, under the local Ordinary's jurisdiction, the same power may be exercised without special permission or delegation.

Cardinal Richard, Archbishop of Paris, asked the Propaganda some years since, whether the Oriental priests residing within his jurisdiction might administer Confirmation in their own rite or not. The answer, dated 12 May, 1890, was that they had no such right outside of the Orient. Accordingly the Oriental priests of the Archdiocese were forbidden to exercise "*facultatem confirmandi pueros in actu Baptismatis, etiam secundum ritum Graecum-Melchitum, juxta responsum Sanctae Congregationis de Propaganda Fide nobis datum die maii 12a. anno 1890*".

Resp. Priests of Oriental Rite have, according to the new legislation, the power of administering Confirmation simultaneously with Baptism to the faithful of their own rite everywhere except in Bulgaria, Albania, Cyprus, Italy (and adjacent islands), the Maronite districts of Mount Libanon, and the Ruthenian districts in the United States. The use of the Oriental rite of Baptism and Confirmation is however limited by the pastoral territory of the ministering priest, and requires the permission, at least presumed, of the Ordinary, if the minister act outside his own district. This limitation refers to solemn Baptism only. Private Baptism with Confirmation may be given anywhere without special license of the local ecclesiastical authorities.

PATRON FEASTS AND FRIDAY ABSTINENCE.

Qu. On several occasions of Patron Feasts of congregations (parishes), when they fell on Friday, meat was served at dinner. Some of the Fathers ate meat; others did not. In a discussion of the subject the practice was defended as permitted by the Church. Objection was made, saying that meat is permitted on Fridays when they fall on a feast *de praecepto*. Is there any distinction? N. R.

Resp. The general Canon Law permits meat on Friday on which the Patron Feast of the church occurs, when that feast is solemnly celebrated by the congregation attending Mass as they do on Sundays or feast days. "*Festum Patrocinii quod solemniter et cum magno concursu populi celebratur, dispensat ab abstinencia.*" The reason of the dispensation from the abstinence is the festive concourse which makes the observance of Friday abstinence on a public holiday not only difficult but out of harmony with the festive spirit. Otherwise a Patron's day is not so privileged. The Code (canon 1247, n. 2) simply says: "*Ecclesiastico praecepto dies festi Patronorum non subjacent.*" Commentators, while insisting on the laws of abstinence on feast days when they fall on Friday, make an exception in the above case, which is confirmed by a decision of the Holy Office (18 March, 1896).

"CATHOLIC" AND THE PROFESSION OF FAITH AT THE HOUR OF DEATH.

Qu. In my work as Chaplain of our Catholic Sanatorium I frequently meet with the following situation:

A patient who has never been baptized is about to die. He expresses his belief in the principal mysteries of our holy religion—the Trinity, Incarnation, and Redemption; makes an act of contrition for his sins and asks for baptism. He states explicitly and persistently, however, that he does not want to become a Catholic. May a Catholic priest baptize such a patient? If not, may he direct the Sister in charge to do so?

Resp. If the patient were known to hold any distinctive doctrine contrary to the Catholic faith, against which he wishes to protest even while professing the principal mysteries of that faith, his refusal to die a Catholic would mean refusal to accept the deposit of faith taught by Christ through His Church. That is Protestantism or heresy, in which a priest cannot confirm a person dying in his senses.

If, however, the dying patient's protest against becoming a Catholic is due to the common prejudice which misrepresents the Catholic Church, his profession of the mysteries of Christian faith, with sorrow for sin and desire to be baptized, makes him a Catholic, despite his objection to the name which he misapprehends.

One or other of the alternatives must be gathered from the circumstances.

In practice the patient who (at the point of death, when argument ceases) accepts the truths of the Catholic faith, exhibits real sorrow for his sins, and desires baptism, is entitled to the benefit of every doubt and hence to the full ministration of the rites of the Church (conditionally). The priest, praying for the dying patient, puts into his mouth and heart the prayer: "Lord, let me die in the faith taught by Thee. I am ready to do all that Thou demandest of me to save my soul."

A CONDITIONAL VOW TO ENTER RELIGION.

Qu. Kindly answer the following difficulty. Josephus, a priest, vows that if God grants him a certain favor, he will enter an order which he has in mind and which has solemn vows. A year has passed since then, and the favor has not been granted. Hence the query:

1. Should the favor be granted sometime, is Josephus indefinitely bound to enter this particular order, even though he feels that he has no special vocation for it?

2. In order to obtain a dispensation, must he apply to the Holy See; and in what form?

3. Does a condition such as, "if this favor be granted", in any way change the reservation? In making the vow Josephus fully realized what he was doing.

Resp. A vow to enter a certain religious order is a "*casus Papae reservatus*", provided the vow is made not only with perfect deliberation but with a full realization of what it involves in the matter of obligation toward Almighty God. The form in which the vow is made must be moreover absolute. As to the obligation toward Almighty God arising from the definite intention of him who makes the vow, there is a principle in theology which modifies its binding force and which reads: "*Votum non valet ultra intentionem voventis, et in dubio standum est pro minimo*". Moreover, every vow is understood to be made with the condition that the thing vowed is physically and morally feasible. A misapprehension of the possibility, or a grave hindrance, or a law or legitimate superior's prescription to the contrary, would justly be interpreted

as being contrary to the "absolute" or definite enunciation of a vow, however deliberately made.

When Josephus made his promise to God, he thought of the fulfilment of the favor as something proximate, hardly as a thing indefinitely remote. He did not advert to the fact, of which reflexion later on made a conviction, that he might require a special vocation or aptitude to enter a certain order, the excellence of which as a road to perfection appealed to him only in the nature of a sacrifice which he hoped to be able to make. Finally, the *grave incommodum* arising from a promise, the fulfilment of which depends on the disposition of superiors and undefined future contingencies and duties which cannot be ignored through personal consideration, constitutes sufficient reason for invalidating the vow, since it lacks the nature of a definite and absolute promise, clearly possible of fulfilment, and as such reserved to the Pope. Moreover, secular priests in the United States are as a rule bound by the "titulus servitii dioeceseos," which exacts a promise "se velle in perpetuum fideliter dioecesi inservire". Josephus would be held by it, if so bound, despite his vow, until released by his Ordinary with the sanction of the Roman authorities.

The favor, if granted, would entail some kind of obligation arising from the intention implied in the vow when made. Josephus might obtain a commutation of the same from a confessor who has faculties to that effect.

WASHING OF CORPORALS BY CLERICS IN MINOR ORDERS.

Qu. May a student in Minor Orders do the washing of Corporals and Purificators immediately after their use at Mass, in place of a priest or person in Sacred Orders?

Resp. According to St. Alphonsus, Lacroix, and other recognized authorities the first washing of corporals and purificators after use at the altar may be done by clerics though they are not in sacred orders. Ordinary reverence, however, assigns such duties to the priest or deacon, owing to the possible immediate contact with particles of the Sacred Host overlooked in the folding at Mass.

"NON-CATHOLIC" MEMBERS OF THE ST. VINCENT DE PAUL SOCIETY.

Qu. May non-Catholics be enrolled as regular members of the St. Vincent de Paul Society?

Resp. Membership of non-Catholics in the Catholic St. Vincent de Paul Society, recognized and endowed with special privileges and indulgences, of which only Catholics in good standing can avail themselves, is an anomaly. It is excluded by the very terms which define the spirit of the Society. That spirit is not limited to expressions of kindness and philanthropy, though it includes both these natural virtues, but demands other qualifications of a higher type. Hence while the Society accepts gratefully the services and benefactions of non-Catholics to their cause, it may not allow them to identify themselves with its supernatural aims, such as are part of its organization. These demand the promotion of certain interests of the soul as far as possible through the exercise of material charity. In this sense a similar question was answered by the S. Congregation of Propaganda (19 Sept., 1867).

A DOUBLE STIPEND IN CASE OF BINATION.

Qu. Since the new Code obliges pastors in the United States to apply the Mass for his congregation on Sundays and holydays, I have done so. But I have offered the second Mass to cancel such obligations as are imposed by the diocesan Purgatorial Society and on Tertian members of the Order to which I belong. Lately I am told that I cannot do this since it is equivalent to receiving a stipend for the second Mass, which is prohibited. Am I bound to restitution by saying these Masses over again?

Resp. The obligation of saying a specified number of Masses as member of a Purgatorial Society or as a Tertian is held to be *ex caritate*, not *ex justitia*, unless the terms of the obligation expressly mention the contrary. Even where a person accepts a double stipend for binating, thereby seeking to fulfill two obligations *ex justitia*, he is not held to restitution, though he sins grievously if knowingly he thus violates the law. (Suarez, *De Eucharistia*, disp. LXXXVI, s. 3, n. 5).

DELEGATION (PASTORAL) IN MARRIAGE CASES.

Qu. Pastor Peter takes a week's vacation from Monday to Saturday. May he give valid permission to a neighboring pastor to perform all marriages in his church during his absence?

Would the case be altered (1) if he had obtained permission from the Ordinary for his vacation, as is the case in this diocese whenever the pastor is absent over Sunday; or (2) if he secured a priest of the diocese to reside in the parish during his absence, giving him permission to assist at all marriages within the parish?

Resp. A parish priest may give leave to another priest to assist at a marriage within his parish; but he can not validly delegate another, excepting the regular assistant, for marriages in general. He must specify each case, and have made sure that there exists no impediment entailing the "jus pro libertate status". The canon law (Canon 1096) expressly prohibits any general delegation in this case under pain of invalidity. The Ordinary may sanction a *locum tenens* for a specified period, in a way which would be equivalent to a temporary pastoral appointment carrying with it the right of delegation in general for that time, but the same power of appointment to a pastoral charge *pro tem.* does not lie within the competency of the pastor himself.

Ecclesiastical Library Table.

RECENT THEOLOGY.

In connexion with the arguments for the existence of God theologians are wont to discuss the culpability of atheism and agnosticism. Can a man, without any subjective moral guilt, doubt or deny the existence of a Supreme Being? The usual answer is a categorical negative. A concession granted by some theologians is that ignorance or doubt of this most important truth may continue inculpably for a short space of time. For example, "Invincible ignorance of God's existence cannot be admitted."¹ "In a man possessing the use of reason, there cannot be invincible ignorance of God's existence."² "You will hardly find a theologian who does not consider scepticism and agnosticism culpable, at least in cause."³

However, an article in the *Nouvelle Revue Théologique* for April takes a more lenient view of the subjective dispositions which may be present in some atheists, agnostics, pantheists, materialists, etc.—in a word, those who know not the one true God. In a clear and concise manner, Fr. Bouuaert, S. J., adduces arguments in favor of the opinion that invincible ignorance of the one true God may be more frequent than the usual doctrine of theologians would lead us to conclude. The writer's contention is substantiated by the authority of the eminent theologian, Cardinal Billot, who is contributing a series of articles on the same subject to the French periodical *Études*.

Without directly impugning the doctrine of theologians, that a man *enjoying the use of reason* cannot long remain ignorant of God, Fr. Bouuaert endeavors to show that some of those who are regarded as atheists may never have attained the use of reason in the theological sense. What, he asks, is meant by *the age of reason*? It is that period, he answers, when a man becomes fully conscious of moral obligation. Now, a true notion of moral obligation presupposes an idea of the true God—the Supreme and Absolute Good to whom all obligation must ultimately be referred. Consequently, a man cannot be said to

¹ Hurter, *Thes.* 87.

² Lortie, *Elementa Philos.*, Vol. II, p. 340.

³ Van Noort, *De Deo Uno*, p. 12.

have reached the age of reason until he has acquired a cognition—vague perhaps, but correct—of the true God. Moreover, it is quite possible, the author continues, for a man, even one whose intellectual faculties are otherwise fully developed, to be undeveloped in respect to his perception of moral obligations, and consequently an infant in the theological sense—one who has never attained the use of reason. If such a case is possible, then that man's ignorance of God's existence is utterly inculpable. And both Cardinal Billot and Fr. Bouuaert hold that such a condition of moral undevelopment may be the state of some of those who are ordinarily regarded as culpably atheistic, especially those whose early years were devoid of religious and moral education.

How can this opinion be reconciled with the texts of Scripture which condemn in such vigorous terms all those who have not reasoned to God's existence from the works of creation? (Wisd. 13: 1; Rom. 1: 20). Cardinal Billot considers that these texts refer only to the philosophers and other learned men among the unbelieving nations. Fr. Bouuaert, however, interprets the condemnation as directed against those only who are normally developed, i. e. all adults who have fully attained the use of reason, and have abused their intellectual powers by failing to recognize the true God.

Fr. Bouuaert is also of the opinion that there is in the world a number of *apparent atheists*. This appellation he applies to those who, while explicitly doubting or denying the existence of God, implicitly acknowledge Him by admitting the ideas of obligation, conscience, good and evil, etc.—since these ideas logically presuppose, as a necessary condition, belief in the existence of a personal God, who is the Supreme Lawgiver, and the Absolute Good. The atheism of these men is only apparent, since implicitly and confusedly they acknowledge God's existence. And if they observe the moral law as their conscience dictates, God will not fail to give them the necessary supernatural graces to obtain eternal life.

The question as to the culpability of atheists is evidently of vital importance both to the dogmatician and to the moralist. The opinion of Cardinal Billot and Fr. Bouuaert, while not contradicting any of the doctrines commonly held by theologians, presents a phase of the question which has hitherto not

been attentively considered. If it be true that there are adults who, without any subjective guilt, have never perceived God's existence, and consequently have not attained that stage of intellectual development in which they can commit formal mortal sin, and if there are others who are atheists in name only and not in reality, then we have more reason to be lenient in our judgment concerning the ultimate fate of those who, to all appearances, live and die without the knowledge of the one true God. But, as Fr. Bouuaert observes, in concluding his article, "God alone knows the secrets of hearts; to Him alone it belongs to judge."

The Rev. P. J. Toner contributes to the first number of the *Irish Theological Quarterly* for the current year an article on the definability of the doctrine of the corporeal Assumption of the Blessed Virgin Mary. The paper is brief, and is intended merely as a suggestion regarding the method of procedure in a more extensive consideration of this glorious doctrine of Mary's exaltation. The truth of Mary's corporeal Assumption, Fr. Toner contends, is probably implicitly contained in the revealed doctrine of her Divine Maternity. Moreover, the doctrine of the Assumption is intimately connected with that of the Immaculate Conception; for, just as the Immaculate Conception was the *anticipated beginning* of Redemption in Mary's individual case, so the Assumption was the *anticipated consummation* of her salvation. Besides this implicit testimony, we have the explicit assertion of Mary's Assumption in the celebration of the Feast (which antedates that of the Immaculate Conception) and the universal belief of the early Church. Moreover, some texts of Scripture, in the light of patristic interpretation, seem to furnish as much prophetic evidence as do similar texts usually appealed to in favor of the Immaculate Conception (e. g. Ps. 44: 10; 131: 8).

A somewhat different attitude toward the Assumption is taken by Dr. J. Ernst, writing in the second number of the *Quartalschrift*. He endeavors to prove (against Terrien, Scheeben, etc.) that the doctrine of the Immaculate Conception does not necessarily postulate the doctrine of the Assumption. Mary's immunity from original sin, he contends, did not place her in the state of original justice, and therefore, despite her complete sinlessness, she was not exempt from the universal law

of death and corruption which have been the portion of the human race since the transgression of Adam. Dr. Ernst admits that from the doctrine of the Immaculate Conception we can draw arguments of congruity for the Assumption, which, however, are not sufficiently convincing to furnish theological certainty. Through a special decree of God, therefore, and not as a consequence of her Immaculate Conception, did Mary receive the privilege of the Assumption. Dr. Ernst does not, however, positively suggest upon what grounds we can base our belief in the Assumption as a revealed doctrine.

In the *Sal Terrae* (Spanish) for May, Fr. M. Gordillo, S.J. presents an exposition of the Visigoth Mariology as reflected in the writings of St. Ildephonse. The works of this remarkable Bishop give evidence of the advanced stage which the cult of Our Blessed Lady had reached in Spain during the seventh century. Among his writings are an Office and a Mass for the Feast of the Assumption, which clearly enunciate the doctrine of Mary's resurrection and corporeal exaltation. Fr. Gordillo calls attention especially to a vigorous and beautiful defence of Mary's perpetual virginity which St. Ildephonse wrote in refutation of Jovinian's heresy.

That the theologian does not hesitate to examine the claims of the natural sciences when they have a bearing on Catholic doctrine is evident from the number of scientific questions discussed in theological periodicals. In the February number of the *Sal Terrae* Fr. Gutierrez, S.J., gives a brief summary of the various theories of evolution that have been advanced during the past century. His conclusion is that no proof has yet been adduced in favor of the development of a new species from a lower species in either the plant or the animal kingdom. In support of this assertion he quotes a recent French scientist, N. Bernard, whose *L'évolution des plantes* deals a severe blow to transformistic theories. The conclusion reached by Fr. Gutierrez is interesting in view of the fact that some Catholic writers are wont to regard a moderate form of evolution as scientifically demonstrated.

Present-day views regarding the origin of life are discussed by Dr. Killermann in the first number of the *Linzer Quartaal-schrift* for the current year. The writer distinguishes three theories defended by materialistic scientists: (1) that which

attributes the beginning of life to some chemical process; (2) the theory that life has been transmitted from other planets or the stars; (3) the panspermic hypothesis, that the universe has been replete with life-germs from all eternity. The theory of the chemical origin of life has appeared in many forms during the past century. Its most recent guise is provided by E. Mez, who attributes the beginning of life to chemical transformations of sulphur. Besides being opposed to all the phenomena that have fallen under our observation, this theory fails to account adequately for all the phases of life, some of which are beyond the sphere of chemical activity. The second theory, Dr. Killermann asserts, may be admitted as scientifically possible. Living germs may possibly be transmitted to our planet from other planets or the stars. But this solution is unsatisfactory, for it demands an answer to the question, "How did life originate in those distant spheres?" The panspermic theory is so improbable that even the most radical materialists, as a rule, reject it. The only sound scientific explanation of the origin of life, Dr. Killermann concludes, is the admission of the creative action of a transcendent, supremely intelligent and powerful Being.

During the past year the *Quartalschrift* has given much attention to the devotion of the Sacred Heart, from both the historical and the theological standpoint. In a series of articles, just completed, Fr. Noldin, S.J., considers the object of our worship in this devotion. He contends that the object of a devotion must be one; and therefore rejects the opinion of some theologians that the object of the Sacred Heart devotion is twofold, the physical Heart of Christ and His love for us. The word "Heart", Fr. Noldin claims, is to be taken in a broader sense, as signifying the Humanity of Christ considered interiorly, and therefore may be correctly applied to His living Heart, His intellect, His will, etc. Thus, when we say, "Heart of Jesus, pierced with a lance", we refer to the physical Heart of our Lord; when we invoke the Heart "in whom are all the treasures of wisdom and knowledge," we signify Christ's human understanding: "Heart of Jesus obedient unto death" designates His will. If we consider the Heart of Christ under this aspect, Fr. Noldin asserts, we shall have one object for our devotion, although it embraces various internal elements of Christ's sacred Humanity.

The first number of *Collationes Brugenses*, edited by the professors of the Bruges Seminary, contains an article on the best method to be employed in considering the nature and qualities of inspiration. The writer, Fr. Vander Heeren distinguishes two methods: (1) the *a priori* which starts with the idea of inspiration as revealed by God and taught by the Church, and from this idea deduces the qualities which inspiration must necessarily possess; (2) and the *a posteriori* method, which endeavors from a critical examination of the Sacred Scriptures to learn the nature and properties of the divine influx which permeates them. The former method, Fr. Vander Heeren argues, is preferable; for, since inspiration is a supernatural gift of God, depending entirely on His good pleasure, the basis of our knowledge concerning it must be those general principles which He Himself has revealed; e. g. God is the principal author, man the secondary author of the inspired books. The *a posteriori* method is not to be rejected; but if employed exclusively, it is apt to lead to false deductions.

The all-important subject of the life beyond the grave is receiving due consideration in the theological world. *L'Autre Vie*, a work in two volumes by Mgr. Méric, has reached its fourteenth edition in France. The author treats such questions as the preëxistence of the soul, real and apparent death, the number of the elect, eternal punishment, the qualities of the glorified body, etc. A series of articles on "Eternal Life" from the pen of the scholarly Bishop Vaughan is appearing in the *Irish Ecclesiastical Record*. They are a beautiful and consoling exposition of the Catholic doctrines concerning the risen body. An article on *Spiritism*, in the *Nouvelle Revue* for March, enumerates the doctrinal, moral, and physical dangers encountered in spiritistic experimentation. The writer, Fr. Charles, S.J., discusses the opinion broached by Fr. Thurston, S.J., some years ago in *The Month*—that the spirits with whom communication is established may not be demons, but a class of souls excluded from the beatific vision and yet not damned, e. g. the souls of infants who have died without Baptism.

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Criticisms and Notes.

PSYCHOLOGY AND NATURAL THEOLOGY. By Owen A. Hill, S.J., Ph.D., Lecturer on Psychology, Natural Theology and Ethics, at Fordham University. New York, The Macmillan Company. 1921. Pp. 351.

ETHICA GENERALIS. Editio 1^a et 2^a. Auctore Josepho Donat, S.J. Oeniponte, typis et sumptibus Feliciani Rauch. 1920. Pp. viii—228.

ETHICA SPECIALIS. Editio 1^a et 2^a. Auctore Josepho Donat, S.J. Oeniponte, typis et sumptibus Feliciani Rauch. 1921. Pp. viii—303.

COURS DE PHILOSOPHIE. Tome I, Psychologie, Logique; pp. xii—754.—Tome II, Morale, Métaphysique, Histoire de la Philosophie; pp. vii—748. Par P. Oh. Lahr, S.J. Paris, Gabriel Beauchesne. 1920.

It goes without saying that it is impossible to estimate any book justly unless one keeps in mind the specific purpose for which it was written. *Ex fine dignoscitur medium.* This is particularly true of text books on philosophy. Philosophy comprises a limitless object-field and no human mind can hope to cover adequately the whole. The nearest attempt to do this in recent times was made by Father Urraburu, who has left us a work in eight tomes comprising some ten thousand pages! But even that erudite and profound Jesuit professor felt the elementariness of his undertaking, and therefore entitled his work "Institutiones"—*instructions* on philosophy, imitating in this the example of his master Aquinas, who would have his immortal *Summa* placed in the hands of beginners, tyros, novices. Outside of a comparatively few such instances, text books are meant to be outlines, compends, summaries. Little books on big subjects may be great evils, but they may justify their existence on the ground of being *necessary* evils. Now generally a text book is intended to be used by the author's scholars. If it meet this object satisfactorily, it is in so far justified. Beyond that the question may be, is it likely to have a wider sphere of influence, and, if so, in what spheres?

The three works above, it should be noticed, are all didactic in matter and form. It may further be observed that each is the work of a Jesuit professor, one who on the motive of authority to which he owes obedience, as well as on intrinsic evidence, follows substantially the Scholastic Philosophy traditional in the Church; and particularly the teaching of St. Thomas Aquinas, from whose spirit he never and from whose letter he seldom departs, and then only for compelling reasons.

First we have the text book in English on *Psychology and Natural Theology*, by Father Owen Hill, Professor at Fordham, New York. Those who know the author's book on *Ethics* (a review of which appeared in these pages, November number, 1920, pp. 547 ff.) will find the same method and style pervading the present manual. The Psychology is summed up under ten and the Natural Theology under thirteen theses. Following the plan common with many Scholastics, he seeks the roots of Psychology in organic life. From them he ascends to the metaphysical nature and properties of the soul as a spiritual substance. Each thesis is handled after the fashion of the Latin manuals — explanations, proofs, deductions, objections, each part receiving its due methodical treatment in the technical formulæ. The same is the case with the Natural Theology. The familiar arguments for God's existence are technically unfolded, and the Divine attributes explained in turn. The author's aim has evidently been to form and inform his pupils on the solid traditional philosophy. In respect to this aim we have the author's own assertion that "the volume is the result of years of experience in the classroom, where it has been thoroughly tried out and tested". We may confidently infer, therefore, that other professors who are as well informed on Scholastic Philosophy will find the text serviceable in a like connexion.

If the student is fairly acquainted with Scholastic Latin, or if his teacher is able to make clear the didactic technicalities, he can derive no little benefit from an attentive study of the work. It will teach him to reflect: it will drill him in accurate thinking; it will make him work; all of which is the price of wisdom. "The Queen of the Sciences" extracts liege service from her subjects and she makes this demand insistently in the present case. As regards the general reader (whose "predilections" the author tells us he has in mind), if he be willing and able to make his way through not a few thorny thickets of didactic *distinguo's*, terminated with countless *ergo's*, he will arrive at open glades where he may contentedly rest and regale himself with refreshing and palatable nutriment. For when Father Hill breaks away from the rigidities of the classroom and allows himself to speak more humanly, as well as humanely, he offers his readers heaps of golden fruit that are both attractive and nourishing; truths that concern the most momentous issues of life and death—the very meaning of life, its origin and purpose; the nature and destiny of man; the existence of God; His Providence and concurrence with creation; the problem of evil; and others.

The didactic portions of the work are of course usually precise and accurate. Where an illustrative comparison is employed, it is happy. As, for instance, in the answer to the objection against the

simplicity of the soul: "Growth and amputation prove parts and quantity. Ergo compound. *Answer*: New presences not substances. Amputation is not to be understood as the soul's withdrawal from severed portion, *but as sun's disappearance from room, when window is closed*" (p. 79). On the other hand, the more liberal excursions are occasionally not so accurate. As for example where Professor Verworn is invited "to leave his shop a while, throw himself into a meditative mood, and calmly analyze, not nerves and muscles, but emotions. He will find that, after all, courage, like despair, is only a species of fear. Fear is reaction against impending evil. When the impending evil wears the aspect of avoidability or possible escape, fear becomes courage; when it seems inevitable and beyond peradventure certain, fear becomes despair" (p. 110). Is this so? Can courage ever be a "species of fear"? St. Thomas did not think so: "*malum arduum habet rationem, ut vitetur, in quantum est malum: et hoc pertinet ad passionem timoris: habet etiam rationem, ut in ipsum tendatur, sicut in quoddam arduum, per quod scilicet aliquid evadit subjectionem mali; et sic tendit in ipsum audacia*" (1-2, Q. 23, a. 2). Fear and courage differ specifically. They are contraries.

Turning now to the second treatise on the list above, *Ethica Generalis et Specialis*, we introduce a work which those who are acquainted with Professor Donat's former text books of philosophy will welcome as the completing portions of a most excellent series of class manuals. Fr. Donat is a true neo-Scholastic. Like all his fellow craftsmen, he recognizes that, while our traditional philosophy is truly what Leibnitz calls it, the *philosophia perennis*, firm, solid, substantially immutable as regards its principles and its substance, it is capable of development, of fresh applications to the discoveries of the special sciences and consequently of emendation in its accidental portions. Instances of these elements of development and of minor alterations may be seen by consulting his manuals of Cosmology and Psychology. Both these texts utilize the findings of "the new science" in illustration and confirmation of the venerable philosophy, and both indicate *nata occasione* where the latter gladly recognizes the corrective and auxiliary services of the former.

The *Ethics* affords less occasion to avail itself of this service. On the other hand, it is precisely in this domain that the most pernicious errors have sprung up in recent philosophies — errors destructive of the moral life alike of the individual, the home, the state, and the international existence of humanity. Father Donat, therefore, has wisely almost doubled the space which he had allotted to the several parts of theoretical philosophy, in favor of this practical portion, in order to develop more fully over against these errors the foundations

of the moral and the social order. He has, moreover, gained further range for these vital issues by eliminating much of the discussion on human acts, which are treated to some extent in Psychology but professedly and at length in Moral Theology. As his work is intended almost exclusively for seminarians, he can afford to do this. Probably on the same grounds of economy he has omitted treatment of man's specific duties toward God, and the associated questions on the origin of religion. At the same time one could have wished that he had been more liberal with space in dealing with the ethics of suicide and with international problems entailed by the recent war. The principles governing both of these subjects he has, of course, laid down and to some extent unfolded. Further application of them, however, to recent discussions would have been welcome. The same might be said in regard to the main foundation of the Socialist movement—the economic (or materialistic?) interpretation of history. Few, if any, of our manuals treat this subject with the adequacy its importance demands, and practically all of them seem to confound it with materialism as a philosophy; whereas the more thoughtful Socialist theorists deny its relation therewith. They claim to have nothing to do with the materialist interpretation of the universe or materialistic evolutionism. They simply insist that transformations, disturbances, revolutions, of human society are due to economic, industrial, causes and agencies. Your refutation, however learned, of universal materialistic evolutionism is wasted on the average thinking Socialist. He looks upon you as speaking the obsolete language of a bygone age.

Worthy of special commendation is the author's treatment of the woman question and also of the living wage. On the former topic he first lays down the principles by which to adjudicate between a moderate and an immoderate demand for woman's rights. He then distinguishes the several spheres wherein she is to exercise those rights—the political, the industrial, and the academic. In each of these the ethical lines of right and duty seem to be justly and prudently drawn, although it is hardly to be expected that "the advanced woman" will agree with certain restrictions which the author would place on her educational liberties. Thus, while allowing women certain academic rights, such as access to the medical profession, he goes on to say: "*Attamen scientiis illis tractandis, in quibus non solum res empiricae et concretae, sed abstracta principia tractanda et diiudicanda sunt, quales sunt philosophia, iurisprudentia, scientia politica, generatim minus idoneae sunt et facile ad inconsideratas sententias abripiuntur. Neque ad tractandas artes sublimiores aequae ac viri aptae sunt, quia pulchritudini sublimiori recte concipiendae et iudicandae minus idoneae sunt*" (p. 271).

As regards the living wage, Father Donat definitely decides on the strict *justice* of the *family* wage. *Mercēs per se ea est quae propriae et familiae sustentationi sufficit* (p. 46). He bases this view, or thesis, on very solid arguments and answers with apparent success the objections alleged against it.

For the rest, while Fr. Donat's manuals add nothing substantially to the principles and deductions—and, we need hardly say, abstracts nothing therefrom—which are to be found in other standard authors, such as Costa-Rosetti, Cathrein, and Willems, nevertheless his work as a whole is a valuable, a lucid, and a solid exposition of Catholic Ethics. It is the complement and crown of a lucid and a relatively thorough and up-to-date synthesis of our system of philosophy. As such it meets not only the author's proximate purpose of furnishing his own pupils with an adequate text book, but it may be warmly recommended to professors and students of philosophy generally who are capable of using a Latin text. Latin is the classic vehicle of philosophy and Father Donat's Latin is simple, direct, and translucent. Like that of his master, Aquinas, it is never involved and never loses sight of its business to transmit, not to arrest the message of the mind. *Verbum oris, verbum cordis*.

The *Cours de Philosophie* by Père Lahr appeared first in 1907. Since then it has reached its twenty-third edition. The latter embodies the latest revision begun by the author prior to his fatal illness in January of 1919. It was subsequently finished by another hand. If the reason for the extraordinary popularity of the work be asked, we may find it partly in the fact that it meets the needs of candidates for the bachelorship of arts at the French universities. Kept abreast with the most recent academic programs, it furnished the student with the information required to pass his examination in philosophy. This purpose guided the author both in his plan and in the selection of the materials built thereon. The arrangement differs somewhat from that of our Scholastic manuals, though it approaches nearer to the order followed by the elementary course pursued in the Higher Institute of Philosophy at Louvain; the course which has been recently translated into English. Psychology occupies the first place, followed by a summary of Aesthetics. Logic comes next—formal and applied: the latter comprising Methodology and Critics. The second volume includes Ethics and Metaphysics—General and Special—and an outline of the History of Philosophy. Each volume contains a list of the themes for philosophical dissertations issued by the several French Faculties—the materials pertinent to these dissertations being pointed out by references to the corresponding portions of the present text.

This immediately academic service was not, of course, the author's sole or even main purpose. A higher aim was the formation of the student's mind by stimulating it to reflexion and by informing it with the exact knowledge of fundamental and universal truths. To this purpose he has utilized rather than followed Scholastic philosophy. He has brought much of the data of the empirical sciences, especially of Psychology, under the illumination of the perennial philosophy, and he has molded those materials into a well-rounded compact system always under the guiding spirit, if not the letter, of the traditional principles.

There are two ways of developing and propagating philosophy. One is to assimilate to its structure whatever facts have been discovered or inferences justly drawn by the recent methods of research. This plan was successfully carried out by the late Father Maher in his excellent *Stonyhurst Manual of Psychology* and by the neo-Scholastics of Louvain under the leadership of Cardinal Mercier. The other manner is to enter the laboratories and the museums of modern science, and gather from them whatever is true and good and beautiful, and leaving behind the false and worthless, build up into an attractive form and system on the structural lines of our own philosophy the values selected.

This is what Father Lahr has done and has left us in these two volumes. He has not only said old things newly; he has said new things and old, and both freshly, attractively. To those who have studied their philosophy through a Latin medium or through an English text such as Father Hill has given us, this course of philosophy in its smoothly, clearly flowing French, revealing depths through its very clarity, may well be an inspiration and a rejuvenation of reflective life. It might even come to pass that such a student should feel the impulse to render the work into cold English. Let him not yield to the temptation, unless he have a perfect mastery of both tongues, and an equal mastery of the subject itself. Our English literature is strewn with the bones of murdered foreign classics. Few French books, at least on Philosophy, can be made to flow through our less subtly moving tongue. At most, they can be adapted. And a writer who can successfully adapt a foreign book of philosophy into English is usually himself capable of doing equal original work. At the same time a judicious adaptation, especially if enlarged by additional materials—such as, for instance, Father Donat's manuals of Ethics and of Metaphysics furnish—would be a welcome accession to our not too abundant supply of thorough up-to-date text books of philosophy.

THE PARISH SCHOOL: Its Aims, Procedure, and Problems. By the Rev. Joseph A. Dunney, Diocesan Superintendent of Schools, Albany, N. Y. New York: The Macmillan Company. 1921. Pp. 326.

Among a dozen books recently published and intended to inform students of pedagogics and others interested in school work of elementary character, Father Dunney's is the one which we should recommend above the rest to the clergy for attentive reading. It is not written for teachers, although it might serve to correct the viewpoint and fix the aim of many a teacher who reads it. Its purpose is to give a clear notion of why we must have a parish school, how to go about organizing it, and how to keep it, once organized, in an efficient condition. These are vital topics for the priest; yet they are sufficiently emphasized to the extent and in the manner which would help on the work of education as of first importance in pastoral success. In a supplementary chapter, at the end of this book, the author lets an experienced teacher, Bishop Philip R. McDevitt of Harrisburg, speak on the relation of the Priest to Education in America. In the course of that illuminating essay, in which the Bishop outlines the part the priest should have in the life of the parish school, we read: "The priest's attitude toward the parish school will be determined in a large measure by what the seminary has done for him as a seminarian. It may be asked, what can the seminary do in order to further the welfare of the parish school? The seminary ought to give its students an understanding of the principles of Catholic education and develop in them a conviction of the absolute need of the parish school." There is a lack in these respects in our seminary training generally, if one may judge from the large number of parishes throughout the States in which there are no parish schools, whereas with an intelligent realization of his duties as pastor one priest in a hundred would find it impossible to organize such a school. The pastoral letter sent out by the hierarchy in the United States, April, 1920, points out the great danger to which an uneducated and de-Christianized democracy is exposed, and against which our parish schools are the only safeguard of permanent value. "The Roman Catholic Church is the religious group which has perceived most clearly the dangers of a secularized education. Not content with protest and lamentation, these brethren of ours have undertaken protective measures for themselves and their children," writes a non-Catholic educator.¹ Less than one-third of the child population in this country which should be in the parish schools is so cared for as to avoid the danger referred to, and against which the Catholic pastor is set to guard and defend it.

¹ G. W. Pepper, *A Voice from the Crowd*, p. 124; Yale University Press, 1915.

To instruct and convince our people of the necessity of a Catholic education in order to protect its freedom of conscience and its civic as well as its eternal happiness, is but a first step in the work that falls to every priest by right of his position. An equally important step is that he know what is going on in the school after he has built and equipped it. Its life depends on his continued and informed interest in its progress. To this end he must know the child, the teacher, the conditions under which both work in the class room, the relation of the home to the school, and finally the things which are being taught, and the methods by which the instruction is imparted. It all concerns not only the soul but the mind and the body of those who form part of the school organism. Let every priest not familiar with these things read Father Dunney's book; and let those who complain that they were not taught these things in the seminary put their grumble within hearing of the headquarters where these things alone can be remedied. There is a great deal taught in the classes of theology to-day that was once—five hundred years ago or more—of very much importance, but which has lost its freshness, and is "rot" for the young American cleric who cannot use it, even if he understands it; and that is doubtful in many cases, because the interpretation is wanting.

THE MORALITY OF THE STRIKE. By the Rev. Donald A. McLean, M.A., S.T.L. Introduction by the Rev. John A. Ryan, D.D. New York: P. J. Kenedy & Sons. 1921. Pp. 206.

Of the timeliness of the topic dealt with in this volume there cannot be the slightest question, in view of the frequent recurrence of labor troubles that are threatening to undermine the prosperity of the country and storing up ill-will and resentment which in their turn will lead to new disturbances and conflicts. Unfortunately, neither the employes nor the employers have so far given sufficient attention to the ethical phase of the momentous problem, but have considered it merely a question of measuring forces without regard for right and justice. It is, therefore, of great importance that the moral aspect of the matter should be properly set forth, because only in the light of ethical orientation can a way be found out of the present *impasse*. It is the merit of the book before us that it applies moral principles to the study of this question which actually bristles with moral issues.

With a powerful array of arguments the author vindicates the right of labor to walk out and lay down the tools when its legitimate claims are ignored. The right is fundamental and distinguishes free labor from slavery. Withal, as all other rights, it must be hedged

about with numerous qualifications and its exercise surrounded by many cautions. All these points are brought out very clearly and impressively in the pages of the author's erudite dissertation. With the conclusions of the treatise we heartily agree and regard them as strictly in harmony with justice. Our differences extend only to a question of emphasis. Though it would be wrong to say that the exposition is one-sided and biased, it is quite apparent that the sympathies of the writer are all with labor, even to such a degree that the whole presentation reads much more like a plea in behalf of the cause of labor than an academic disquisition, such as it purports to be. We have no quarrel with these leanings and do not regard them as a blemish, but the argument would be more telling and effective if this tendency were not so obtrusive.

As a deterrent from wanton and hopeless strikes, the incidental evils that accompany the cessation of work might have been more strongly urged and more vividly depicted; for however thoroughly one may be convinced of the right of labor to stop work, one cannot but admit that in our days the right is woefully abused and not infrequently exercised in the Syndicalist sense. The strike, as war, is a last resort; in fact, it is a two-edged sword, and consequently not a thing to be played and toyed with. In this connexion the author might have read with profit a small but weighty pamphlet by the Rev. E. Boyd Barret, S.J., entitled *Effects of Strikes*, which one misses in the helpful, though by no means exhaustive, bibliography.

Aside from these mild strictures, which are in nowise meant to detract from the value of the book and which perhaps result more from a difference of temperament than from a difference of viewpoint, the author is to be congratulated on his splendid work. He has given us a courageous book which will clarify the situation because it points out where the responsibility for our industrial difficulties really lies, and that is the first step toward a mending of conditions.

C. B.

PRACTICAL METHOD OF READING THE BREVIARY. By the Rev. John J. Murphy. New York, Blase Benziger & Co., Inc. 1921. Pp. 140.

Among the numerous publications treating of the manner of reciting the Breviary in various languages since the Reform instituted by Pius X, this book, in English, certainly holds a prominent place. True to its title, it is practical, and gives neither more nor less than is necessary for the thorough understanding of the manner in which the *Opus Dei*, incumbent on all clerics in Sacred Orders, is to be fulfilled.

The treatment is brief but adequate. It is admirably adapted for a class book in Theology, giving the professor of Liturgy ample range and scope for additional matter, such as the history of the Breviary, the formation of its individual parts, especially the Responsories, which present the great difficulties in the construction of a new Office. There is no authoritative written code of laws for the construction of new Offices, but there are traditional rules on which they were constructed; and it was just because these traditional laws were not observed in the formation of the beautiful (at least in their conception) feasts of the Passion during Lent, that the latter were expunged from the new Breviary.¹

Of special value to the clergy is the third part (Ch. XI to XVIII), which treats of the Titular and Dedication of Churches. The Holy See seems inclined to prefer that all the consecrated churches of a diocese should celebrate the octave of dedication on a special date of the year. This obviates the necessity of each consecrated church forming a special octave office every year. For example, all consecrated churches in the diocese of Philadelphia celebrate the feast of their consecration, 8 October, with an octave, and in both Ordos (New York and Baltimore) there is a special norm for that week. In this case the individual consecrated churches do not observe the anniversary of the actual day of consecration. Of course this cannot be done for the octave of the Titulars. Now, for the ordinary priest the formation of the Ordo for the octave of the titular is really a bugbear. Father Murphy gives succinct but effectual rules for the Ordo of the octave of the titular and makes the task simple and easy. This we consider a boon for the priest attached to a church.

We do not hesitate to recommend the manual to every priest and theological student. There are many books on the subject, but we think that there is none better than this.

A. J. S.

SHALL THIS NATION DIE? By the Rev. Joseph Naayem, O.I. With a Preface by Lord Bryce and an Historical Essay by the Rev. Gabriel Onasani, D.D. New York, Chaldean Rescue (253 Madison Avenue). 1921. Pp. xxxi—318.

At the beginning of the World War there were about seven or eight hundred thousand Assyro-Chaldean Christians scattered over the plains of Babylonia, Mesopotamia, Upper Syria, and the mountains of Assyria, Kurdistan, and Persia. Ethnically the descendants of the Ancient Babylonians, Assyrians, and Armenians, this people was hoary with age when Abraham migrated from Ur of the Chal-

¹ Cf. ECCLES. REVIEW, August, 1920, pp. 188-191.

deans into the Land of Canaan, and they were old when Hammurabi was inscribing his famous Code on the brick tablets of Birs-Nimrod. Probably during the first or certainly during the second century of our era they embraced Christianity, and the number of their martyrs from the third to the seventh century reached half a million, perhaps indeed twice that figure. Decimated by the Nestorian and the Eutychean heresy in the fifth, they fell under the yoke of Islam in the seventh century. Before the war this people comprised four great Christian bodies: (1) the Nestorian-Assyro-Chaldean (commonly called Nestorians), numbering about 250,000; (2) the Eutychean or Jacobite, with about the same number; (3) the Catholic (commonly called Chaldeans), comprising about 150,000; (4) the Syrian Catholic Assyro-Chaldeans or Catholic Syrians, counting about 50,000.

Out of this total three-quarters of a million, more than one-third, have fallen victims to the implacable hatred of the Turks. Add to these cold figures representing the slaughtered, the complete destruction of the churches, the burning of thousands of homes, the killing of a dozen or more bishops and hundreds of priests, the plunder and spoliation of public, private and ecclesiastical properties, the ravages of hunger, starvation, violence, disease, poverty, deportation, tortures, amputation and mutilation of thousands still alive and rendered helpless and degraded; put all these horrors together and some picture may be constructed of the unspeakable sufferings to which these wretched Christian people have been subjected by the age-long enemy of their faith. Dr. Oussami, from whose historic introduction to the present narrative the above statistics have been taken, observes that "the sufferings of the Belgian, French, Polish, Serbian, and Austrian peoples fade away by comparison with what the helpless countries of the Near East suffered and endured and are still enduring from the Turkish and Kurdish ravages and cruelties". The massacre of the Armenians has filled civilized humanity with horror. In their case, however, racial hatred united with religious fanaticism to compass their destruction. In the slaughter of the Assyro-Chaldeans the sole motive was hatred of the Christian faith.

As this propelling force is ever alive in the soul of the Mohammedan, to the query conveyed by the title of the present volume there can be but one answer. This nation shall surely die unless the European powers enact measures to prevent it. What these measures should be cannot be determined offhand. The experienced wisdom of prudent, far-seeing statesmanship can alone devise the necessary ways and means. To determine these an intimate knowledge of the facts must be had. These are presented in the volume above.

Fr. Naayem, a Chaldean priest of the Roman rite, describes the horrors which he himself witnessed ; whereof he was himself a victim and from which he narrowly escaped with his life. His own experience is confirmed and extended by the testimony of equally reliable eye-witnesses. To some it may seem that the account he has given of his experiences as a prisoner of the Turks is excessively lurid. For while it is imperative that the facts should all be stated just as they occurred, it may be that in the case just mentioned the details are so exceedingly frightful as almost to stagger belief that any man could survive maltreatment so terrible as that to which the author himself was subjected. What Fr. Naayem tells of the Turkish inhumanity ought surely to arouse the world's indignation and sense of righteous vindication as well as effective protection against further prosecution. The sympathy which the story cannot fail to evoke ought not to fade away in mere emotion, but should work itself out in efficient coöperation. So far as the clergy are concerned, such coöperation may easily be exercised by promoting the circulation of this book, the income accruing from the sale of which is devoted by the author to the relief of his suffering people.

THE NEW CHURCH LAW ON MATRIMONY. By the Rev. Joseph J. O. Petrovits, J.O.D., S.T.D., Catholic University of America, Washington, D. C. Introduction by the Right Rev. Thomas J. Shahan, D.D., Rector of the Catholic University of America. Philadelphia: John Joseph MoVey. 1921. Pp. 458.

Marriage legislation is of necessity a complex matter, and for the reason that it enters into the practical administration of the parish clergy constantly and in connexion with the sacramental service to the faithful generally, a priest needs to be well informed regarding it. Hence an exhaustive treatment of the subject in the vernacular will be welcome to many a pastor and to students of practical theology in particular. The author expresses some diffidence regarding the accuracy of his interpretation of the Code in detail, but the fact that he has had the advantage of consulting a large number of recent works dealing with the different aspects of his theme allows us to conclude that the opinions advanced are well supported in most cases. Moreover, the fact that the work has the distinguished privilege of being introduced by the Rector of the University under whose auspices the volume appears, in addition to the censor's approval, inspires confidence in the professional value as well as the literary character of the book which aims at supplying an adequate theological text to be consulted. We may therefore be assured of the legitimacy of the author's conclusions.

The chief merit of a publication of this kind lies in the fact that it leads to a systematic study of the subject, and thereby prepares the mind to form a correct judgment on theological principles and in conformity with the explicit prescriptions of Church law. Other works of recent date, notably that of Fr. Ayrinhac (*Marriage Legislation in the New Code of Canon Law*, 1919), pursue the same subject on similar lines, and with special reference to English-speaking countries. But the more exhaustive character of the present work, its minute references to a larger number of accessible sources in which the matter is treated from the academic as well as the practical points of view, give it a separate worth, apart from the fact that the problems involved admit of varied interpretation and discussion.

It may help the reader to form a proper estimate of the volume if we give here the summary of its contents. After the preliminary notion defining Marriage as a contract and as a sacrament in which the Church exercises a limiting, confirming, and directing power, the nature and obligations arising from espousals as preparatory to entering the contract itself are discussed in detail. Next comes the important phase of examining into the conditions requisite for licitly and validly attesting the agreement entered into by the parties properly qualified. This leads to the vital exposition of Impediments comprised under the title "Impedient", such as simple vows, adoption, diversity of religion (*religio mixta*), and unworthiness by reason of notorious crime or association which the Church discredits on moral grounds. Of wider and more restrictive importance are the impediments which would annul the contract even if it had been formally and externally ratified. With these obstacles, which are well known to the student of moral theology, guarded against, the question of the positive consent to be given by the parties to the Marriage, in order to establish its permanent and recognized validity, is considered. Both the intellect and the will are here concerned to prevent error, want of discretion, simulation, coercion, and to guarantee full freedom of action. After this the form to be observed in the celebration of the Marriage, the qualifications of the witnesses, dependents, the rite, and finally the registration for future reference and security, are treated in logical order. The remaining chapters deal with various phases of the act and the effects devolving upon the contracting parties. The subject of separation under certain conditions, of dispensation, of validation, and in particular of the *sanatio in radice*, the author explains fully, perhaps here and there with more than needful amplitude of language. This completes the treatment of the subject in a manner which makes the study comparatively easy. The typographical make-up of the volume is a credit to the publisher.

A COMMENTARY ON THE NEW CODE OF CANON LAW. By the Rev. P. Chas. Augustine, O.S.B., D.D., Professor of Canon Law. Vol. VII: "Ecclesiastical Procedure" (Book IV), Can. 1552-2194. B. Herder Book Co., St. Louis, Mo., and London. 1921. Pp. 487.

The seventh volume of P. Augustine's useful Commentary on the new Code is the handbook *par excellence* for the ecclesiastical jurist. Since the laws of God, of Church and State, of local and personal authority, depend for their harmonious exercise and obedience to them on the part of man, upon right interpretation and authoritative adjustment, there must be in every well organized society a sovereign tribunal for this purpose. A part of the functions of this tribunal deals with the discussion and settlement of disputed matters. This is in the broad sense of the word the *Judicium ecclesiasticum*, which has its fixed mode of procedure based upon the principles of ethics, in general on Roman Law, and the positive divine precepts embodied in the legislation of the Church. The procedure is comprised in Canon or Church law under the head of "Trials". These take place before a court or forum, with various degrees of competency represented by dependent or delegated tribunals. Each of these has its officials, judges, counsellors, auditors, referees, notaries, defenders, and other subordinates. A process or trial implies a complaint, a charge or an accusation, to be investigated, righted or punished. The evidence rests upon proof, the capability of witnesses and their trustworthiness. A sentence pronounced with due formality by one court may be reversed, on appeal, by a superior court, since the matter involved is always a question of human judgments or interpretation, although the obligation of obedience to a sentence legitimately issued is independent of the absolute right or wrong of the sentence, since the tranquility and order of society demand coördination.

All this, in its application to matters spiritual and the relation of spiritual to secular rights, is minutely explained in the volume on Trials or Ecclesiastical Procedure which embodies book four of the new Code, equivalent to the second book of the ancient Decretals. The references to civil law are generally to the Roman and Saxon codes, but the author keeps in mind also the statutory enactments of the modern commonwealth. This makes the information here given of distinct importance to chancery officials, and legal advisers in matters of ecclesiastical jurisdiction. The last part of the volume is reserved for the discussion of the mode of procedure in the case of removal or transfer of pastors against their will, or as a penalty.

The matter of Beatification and Canonization, which belongs exclusively to the province of the S. Congregation of Rites, is treated

here also. There are certain canons (2038-2064) which refer particularly to the duties of the local Ordinary, through whom the petition for the "processus" receives authority. The entire work thus becomes a popular library of ecclesiastical law. In future volumes it would be helpful to have the numbers of the canons stamped on the back, for practical reference.

EPITOME JURIS CANONICI cum Commentariis. Ad Scholas et ad usum privatum. Tomus I. Libri I et II Odiis Juris Canonici. Auctoribus A. Vermeersch, S.J., et J. Creusen, S.J., Mechliniae. Romae: Dessain. 1921.

Some time ago the eminent authors of this new interpretation of the *Codex Iuris Canonici* issued a volume with similar purpose under the title *Summa Novi Juris Canonici*. It was well received and went through several editions. At the end of four years they have gathered material for a manual in two parts, of which the present is a first installment, and which takes account of the various difficulties that have been mooted in the meantime. Needless to say, the *Epitome* helps to clarify matters of ecclesiastical law and administration in the way which only the practical experience of two writers like the above, the one as professor at the Gregorianum in Rome, the other at the Collegium Maximum in Louvain, can do. To Fr. Creusen fell the part *De Personis* in the second book, while the chief topics of the volume are from the pen of Fr. Vermeersch. The special merit of the treatise lies in its sifting of the canonical legislation regarding the religious life. Herein the author is past-master, as his numerous publications on the subject testify. We reserve our further comments for a fuller notice of the whole work when the second volume appears.

REPETITORIUM THEOLOGIAE FUNDAMENTALIS a P. Virgilio Wass, O.M.O., conscriptum. Cum Approbatione Superiorum et Ordinariatus Brixiensis. Oeniponte (Innsbruck): Felician Rauch. 1921. Pp. 381.

"Iuvet studium brevitatis sermonis." This is the chief recommendation of an admirable summary of Fundamental Theology in which form, thoroughness of treatment, and accuracy, combine to ease the student's grasp of the principles on which Catholic doctrine bases its claim to universal truth in religion. In concise Scholastic Latin, printed in distinctive type to mark the force of definition and argument, the author defines, proves, and illustrates the Catholic teaching of natural religion and revelation before and after the coming

of Christ; the existence, essential qualities and functions of the Church; its hierarchical composition and its authoritative discipline and teaching. The whole is preceded by an analytical survey of the field of study, and concludes with a copious "index alphabeticus", which makes the little volume a joy and a treasure to professor and student as well as to writers on theological topics who need to keep in mind the systematic relation of doctrines in Catholic apologetics.

Literary Chat.

Fr. Matthew Power, S.J., in a paper on *The Date of the First Easter*, (*Tablet*, June, 1921), comments on the article "When did Christ die?" by Fr. Semmler, O.F.M., in the March issue of the REVIEW as follows: "The writer is absolutely certain that the answer is Friday, 15th Nisan, April 7, A. D. 30. The legal Passover of that year could not possibly fall on that day. Father Semmler professes to give from Wurm all the legal Passovers for the six years, A. D. 28-33. It is hardly credible, but it is a fact that to each and every one of these Passovers he assigns a date that is astronomically impossible (*ibid.*, p. 239). After invoking 'Astronomy' he proceeds to treat one of the greatest astronomers of all time in this way. Could he have made the acquaintance of Wurm at second-hand? It looks like it." We should like to know what Fr. Semmler has to say in reply.

Canonists and students of ecclesiastical history throughout the world are familiar with the splendid work done by the *Goerres Society*, whose centre of activity is in Rome, although its members are doing research work in all the leading archives of Europe. The magnificent tomes thus far published by the Society are monuments of historical and critical investigation, and at the same time flawless examples of typography. Those dealing with the Council of Trent have immensely enriched our knowledge of a most critical period in the history of the world. The historian of the so-called Protestant Reformation no less than the student

of Catholic reconstruction finds here the exact data for forming a just estimate of the moral conditions of the period. The departments of canon law, dogmatic and pastoral theology gain fresh light and proper perspective from these researches, which contain likewise important additions to the biography of men who stand out as leaders during the fifteenth and sixteenth centuries. We are informed that the ninth volume of this important series is completed in manuscript. It is from the pen of the man who, among many eminent scholars that belong to the Goerres Society, stands to-day in the front rank, Mgr. Ehse. But the funds at the Society's command are not adequate to defray the expenses under the distressed commercial conditions in Germany, since it is the Catholics of that country chiefly who have hitherto supported the undertaking. There is some hope that the Propaganda Press at Rome will offer its aid in promoting the publication, since it serves to reestablish the truth about the Church much distorted by the popular historians of the "Reformation". The expense is in any case beyond the present powers of the Society. Yet here is a work urgent and most worthy of support. Perhaps some of our readers may be induced to aid the cause. They can do so by communicating with the President of the Society, Dr. Herman von Grauert, Munich, Bavaria.

One sometimes finds oneself at a religious function of the Oriental Rite and probably fails to see any connexion between the ceremonies.

That there is a *ratio* in them is beyond doubt, for otherwise the Church would not allow them to be performed. Something similar must be experienced by people outside the Church. They are unable to understand the movements of the celebrant and his assistants at Mass in our churches. A little brochure has recently appeared which comes to their assistance. The title page is fully descriptive: *A Guide to the Mass*, "a Practical Handbook for the use of non-Catholics at Low Mass, Missa Cantata, and High Mass", by H. F. Vaughan (New York, Benziger Brothers). The explanation is couched in language delicate enough not to offend the most sensitive Protestant; e. g. "He (the celebrant) pronounces (in a low voice) the words of consecration which Catholics believe change the bread into the Body of Christ". Just a slight inaccuracy might be noted. The celebrant never "kneels" during a Low Mass, but he frequently "genuflects". To kneel is to bend the leg or legs at the knee and rest for a time upon the one or both.

In the Missa Cantata mention occurs of a ceremony which appeals to us very much, namely the use of incense in the Missa Cantata at the Introit and Offertory. (Why not at the Gospel?) In smaller churches *apud nos* there is no difference in the Mass throughout the year, if you except the more elaborate decoration of the altar, the more costly vestments, and perhaps grander music and singing. On the more solemn feasts the use of incense at the Introit, Gospel, and Offertory, would certainly enhance the ceremonies. Any bishop for the mere asking may obtain the necessary Apostolic indult.

Indulgences, one of the articles of our Holy Faith most accurately defined and best expounded, yet most grossly misinterpreted and maliciously distorted by the professional enemies of the Church, and sadly misunderstood by the common people, is the subject of a little book entitled *Treasury of Indulgences*, by M. P. Donelan (St. Louis, Mo., B. Herder). Briefly yet sufficiently and correctly it unfolds the nature and the meaning

of Indulgences and the conditions, general and special, for gaining them. Most people find the *Raccolta* of Indulgences too bulky; it serves well for an altar book for various devotions; other collections are too specially intended for confraternities or societies; but this is a summary of indulgenced prayers that appeal to the individual. It is a vest-pocket treasury useful for ordinary laymen, members of Religious Orders and priests. *Carpe, utere, lucrare.*

Among the publications occasioned by the approaching Dante celebration, and certainly in harmony with it, comes an attractive little volume entitled *Dante's Mystic Love*, by Marianne Kavanagh. It contains a short study of the *Vita Nuova*, the *Convito*, and the *Divina Commedia*—all from an allegorical standpoint. Much has been written by the commentators concerning the identity of Beatrice. Was she really a woman or does the name stand for ideal Wisdom or Divine Love. Probably the majority hold that she was both real and ideal; the former lifting the poet of the spiritual life to the latter. That this is the case with the character she manifests and the functions she performs in the *Convito* and the *Commedia* many consider most probable, if not certain. The author of the study mentioned above concludes that Beatrice is throughout all of Dante's writings a pure ideal, that is, the humanly personified Wisdom or Love of God. Whether the text, especially of the *Vita Nuova*, bears this out in every case there will, of course, be difference of opinion. Allegory is a field where lights and shades so interflit that it is extremely difficult to discern the true background of reality or to distinguish what is objective from the projections of the mind. When one goes a-hunting there he is sure to bring back what he was looking for. While, then, one may hesitate to decide that Dante, the youth, actually possessed in his soul the contemplative experiences accorded to him by the present author, there should be no question as to the value and the charm of the little volume. The work shows insight and sympathy and a keen sense of dis-

cernment and will be read with advantage and pleasure by all who admire the greatest mystical poet of all time. (Herder, St. Louis; Sands & Co., London.)

Of recent mystic poems, Francis Thompson's *The Hound of Heaven* is given by general consent the first place. Exceedingly lofty and intricate in its imagery, and elusive in its multiplied allusions, Thompson's masterpiece yields its full soul of meaning only to the thoughtful and the many-sidedly cultured mind; even though the general purport of the poem — God's quest of the human heart—flows close to the surface. For this reason a number of commentaries on the poem have appeared. The latest and by far the fullest is that by Father Francis P. LeBuffe, S.J., Professor of Psychology at Fordham. An extended introduction (pp. 8) precedes the text (pp. 7) and the latter is followed by a copious commentary (pp. 64). The notes are illuminative and are rich in references to kindred poetry. Lovers of Thompson will welcome Fr. LeBuffe's thoughtful interpretation of *The Hound of Heaven* (New York, The Macmillan Co.).

Perhaps the highly transcendental atmosphere of the poem is apt to lift a commentator to the limitless spaces where quantitative proportions disappear. This may account for the statement found on page eight, where it is said that "the poem is autobiographical of every soul [author's italics], for it is regrettably true that every soul of every child of Adam with the single and signal exception of Mary . . . has fought with varying intensity this fight against its 'Tremendous Lover'". And the rest. Of course the author's meaning is apparent. The language, however, is exaggerated and may prejudice a reader who rightly looks for judicial reserve in a commentator.

The French have an instinct for discovering in the advancing knowledge of the age new facts with which to illustrate and new arguments whereby to confirm Catholic truth.

Abundant instances of this can be seen by consulting the *Cours de Philosophie* reviewed elsewhere in this number. The accomplished French Jesuit, Fr. Lahr, the author of the work, is not content, as the reviewer remarks, with repeating in his own tongue the Scholastic Psychology: he has recognized that recent research, applied particularly to the phenomena of imagination, sensuous memory, association of "ideas", instinct, the external senses, the affective life, habit and automatism, has brought to light many interesting details which can be used to enrich and strengthen our science of the soul.

It is, however, in the delicate problems concerning the interrelations between body and soul that we may profit by recent experimentation. Father Lahr recognizes this by devoting some forty pages to the questions of temperament, character, "multiple personality", and so on. A writer, however, who has gone most extensively into this difficult subject, with a view, however, to their practical bearings on the moral life, conscience, the government of oneself generally, is Père Eymieu, S.J. The work in which he has summed up the results of his investigations comprises three volumes, bearing the general title *Le Gouvernement de Soi-même*. The first volume, now in its forty-first edition, lays down general principles and laws. The second is on *Obsession* (that is, the power of "ideas" or states of mind, in shaping character and life) and *Scruples*. This little volume has recently passed its twenty-fifth edition. The third volume, which is broadly philosophical, deals with the *Law of Life*. The whole work is an essay in practical psychology wherein the author brings to bear the results of empirical investigation on the direction of conscience and the treatment especially of the psychical maladies to which the modern world with its incessant nervous agitation seems to be particularly subject. The work is of great value for the clergy, and indeed for all students of human nature. We simply mention it here, as we shall have to recur to it more fully later on. (Paris, Perrin et Cie.)

Priests and religious who have derived spiritual strength and encouragement from Abbot Smith's meditations on *Our Lord's Own Words* will be glad to know that a third volume of these solidly devout reflexions on Our Lord's last discourses to His Apostles has recently appeared (Benziger Brothers, New York). The book, which comprises almost three hundred pages, should have been provided with at least a table of contents, if not an index.

From the same eminent authority on the art of mental prayer has likewise recently come a slender volume of *Meditations on the Litany of the Holy Name*. The Litany of Loreto has furnished a favorite catena for many devout reflexions. The Litany of Jesus has not hitherto been thus developed. Needless to say, the invocations to the Holy Name are fruitful of spiritual thought and affection, and that the devout Benedictine has extracted these values and made them available for pious souls generally, and particularly for the spiritual profit of the Catholic laymen who are banded together to protect and spread the reverence due to the Holy Name.

Under the title *Manual of Christian Perfection*, Mgr. P. J. Stockman, Chaplain at the Immaculate Heart College, Hollywood, Los Angeles, Cal., has edited and published an adaptation of the celebrated method of

Spiritual Direction by Fr. Scaramelli, S.J. The work, a closely packed volume of 634 pages, is "especially designed for the instruction of novices who sincerely desire to enter a religious community. It may be read with much fruit by all those who wish to lead exemplary lives." The introduction treats of religious vocation and the novitiate. There is also a very full analytical index. For the rest, Scaramelli, being one of the most highly approved guides of the Spiritual Life, Monsignor Stockman has done religious a service by bringing the four volumes of the *Directorium Asceticum* within the compass of this convenient manual.

Parallel with the foregoing may be mentioned an adaptation by Fr. Paschasius, O.C.D., of *Las Cautelas* of St. John of the Cross which, under the title *Holiness in the Cloister*, is issued by M. A. Donohue & Co., Boston, Mass. The Precautions were made the subject of a commentary by the Very Rev. Lucas of St. Joseph, the Provincial of the Carmelites in this country. It is this commentary which Fr. Paschasius has adapted from the Spanish for the benefit of Carmelites and other religious. Like Scaramelli, St. John of the Cross is one of the classics of the spiritual life and doubtless the present rendition of another of his works will be helpful to all who are making the Ascent of Carmel.

Books Received.

SCRIPTURAL.

THE LIFE AND GROWTH OF ISRAEL. A Brief Old Testament History. By Samuel A. B. Mercer, Ph.D., D.D., Professor of Hebrew and Old Testament in the Western Theological Seminary, Chicago; Rector of the Society of Oriental Research, and Editor of its Journal; Editor of the *Anglican Theological Review*. (*Biblical and Oriental Series*.) Morehouse Publishing Co., Milwaukee. 1921. Pp. xvi—170. Price, \$1.75.

THE BIBLE AND MODERNISM. A Defense of the Bible against Modern Unbelief. By J. M. Stanfield, Cleveland, Tenn. Pp. 128. Price, \$0.50.

THEOLOGICAL AND DEVOTIONAL.

MANUAL OF CHRISTIAN PERFECTION. Especially designed for the instruction of novices who sincerely desire to enter a religious community. It may be read with much fruit by all those who wish to lead exemplary lives. Adapted from the celebrated *Method of Spiritual Direction* by the Rev. J. B. Scaramelli, S.J. By Monsignor P. J. Stockman, Chaplain, Immaculate Heart College, Hollywood, Los Angeles, Cal. 1921. Pp. 634.

A COMMENTARY ON THE NEW CODE OF CANON LAW. By the Rev. P. Charles Augustine, O.S.B., D.D., Professor of Canon Law. Vol. VII: Ecclesiastical Procedure (Book IV, Can. 1553-2194). B. Herder Book Co., St. Louis and London. 1921. Pp. 487. Price, \$2.50 *net*.

SEUR MARIE SAINT-ANSELME, des Sœurs Blanches de Notre-Dame d'Afrique, 1889-1918. Journal et Méditations. Les Carnets d'une Ame. Lettre de S. G. Mgr. Marnas, Évêque de Clermont. Préface de Georges Goyau. Perrin & Cie., Paris. 1921. Pp. xxiii—334. Prix, 10 *frs*.

THE "SUMMA THEOLOGICA" OF ST. THOMAS AQUINAS. Second Part of the Second Part, QQ. CXLI-CLXX. Literally translated by Fathers of the English Dominican Province. Benziger Brothers, New York, Cincinnati, Chicago. 1921. Pp. 315. Price, \$3.50 *net*.

OUR LORD'S OWN WORDS. By Right Rev. Abbot Smith, O.S.B. Vol. III. Benziger Brothers, New York, Cincinnati, Chicago. 1918. Pp. 292. Price, \$1.75 *net*.

SUPERNATURAL MYSTICISM. By Benedict Williamson. With an Introduction by His Eminence Cardinal Bourne, Archbishop of Westminster, and a Foreword on the Call to Contemplation by the Lord Bishop of Plymouth. Kegan Paul, Trench, Trübner & Co., London; B. Herder Book Co., St. Louis. 1921. Pp. xvi—268. Price, \$2.75.

THE STORY OF LOURDES. By Rose Lynch. B. Herder Book Co., St. Louis. Pp. 180. Price, \$1.60.

TREASURY OF INDULGENCES. By M. P. Donelan. B. Herder, St. Louis and London. 1921. Pp. 149. Price, \$0.50 *net*.

PRACTICAL METHOD OF READING THE BREVIARY. By the Rev. John J. Murphy. Blase Benziger & Co., Inc., New York. 1921. Pp. 140.

MEDITATIONS ON THE LITANY OF THE HOLY NAME. By the Right Rev. Joseph Oswald Smith, O.S.B., Abbot of Ampleforth. Benziger Brothers, New York, Cincinnati, Chicago. Pp. 137. Price, \$0.90 *net*.

IN TOUCH WITH GOD. By the Rev. Joseph Sunn. With a Letter from His Eminence Cardinal Bourne, and a Foreword by His Eminence Cardinal Gasquet. Benziger Brothers, New York, Cincinnati, Chicago. 1921. Pp. 57. Price, \$0.35 *net*.

A GUIDE TO THE MASS. A Practical Handbook for the Use of Non-Catholics at Low Mass, Missa Cantata, and High Mass. By H. F. Vaughan. Benziger Brothers, New York, Cincinnati, Chicago; Burns, Oates & Washbourne, Ltd., London. 1921. Pp. 37. Price, \$0.20 *net*.

PHILOSOPHICAL.

THE BELIEF IN GOD AND IMMORTALITY. A Psychological, Anthropological and Statistical Study. By James H. Leuba, Professor of Psychology in Bryn Mawr College, author of *A Psychological Study of Religion; its Origin, Function and Future*. Open Court Publishing Co., Chicago and London. 1921. Pp. xxviii—333. Price, \$2.50.

THE PARISH SCHOOL. Its Aims, Procedure, and Problems. By the Rev. Joseph A. Dunney, Diocesan Superintendent of Schools, Albany, N. Y. The Macmillan Co., New York. 1921. Pp. xix—326.

HUMAN DESTINY AND THE NEW PSYCHOLOGY. By J. Godfrey Raupert, K.S.G., formerly Member of the British Society for Psychical Research. Peter Reilly, Philadelphia. 1921. Pp. 138.

READING FOR THE WORKERS. An Undelivered Lecture. By B. F. Page, S.J. Benziger Brothers, New York, Cincinnati, Chicago. 1921. Pp. 61. Price, \$0.35 *net*.

SOME ERRORS OF H. G. WELLS. A Catholic's Criticism of the *Outline of History*. By Richard Downey, D.D. Benziger Brothers, New York, Cincinnati, Chicago. 1921. Pp. 57. Price, \$0.35 *net*.

THE ECCLESIASTICAL REVIEW

SEVENTH SERIES.—VOL. V.—(LXV).—OCTOBER, 1921.—No. 4.

BENEDICT XV AND ST. DOMINIC.

THE children of St. Dominic throughout the world solemnly commemorated, on the sixth of August this year, the seven hundredth anniversary of the death of their holy Founder. They comprise some five thousand priests, in more than four hundred communities, French, Spanish, Italian, German, English, Irish and American, in Europe, Asia, the United States, Canada, the Philippine Islands, Cuba, Brazil, and the republics of South America, Australia, Trinidad, and the African Congo. With these were joined numerous congregations of nuns of the Second Order, and Tertians, among whom the American St. Rose of Lima leads the canonized host.

The Sovereign Pontiff, Benedict XV, has taken occasion to signalize the importance of these festivities. They are a reminder in the noble crusade to which the Catholic world is called periodically, to fresh effort toward regaining the patrimony of Christ, lost amid the struggles for worldly success; and they help to animate the followers of the Crucified with new courage in the battle for the kingdom of God on earth. The appeal is one which in the first place concerns the clergy. The realization of priestly holiness, of pastoral duty, of fervor in the ministry of the Gospel, shines forth in the image of St. Dominic. His apostolate of preaching, the solidity of his teaching, his loyalty to the Holy See, and his affectionate devotion to the Mother of Christ, were but the tokens of his zeal for the restoration of ecclesiastical discipline at a time when both were failing through worldliness on the part of the secular clergy and relaxation of rule among the regulars.

The home in which Dominic Guzman had grown up was exceptionally blessed, as is manifest in the beatification of his mother, Joanna of Aga, and of his brother Manes, early during the last century. If Antonio, his other brother, was not so honored, it is due probably to the fact that he was a secular priest, while Manes joined Dominic as a member of the religious community which urges the process of canonization on the proper grounds of special devotion.

His superior attainments in the sacred sciences were the fruit of a sound classical and religious training by his uncle, the archpriest d'Izan. Upon this foundation Dominic was enabled during the following ten years to build a solid course of studies in philosophy, law, and theology at the then famous University of Palencia. There is a marked resemblance between St. Dominic's early career and that of the holy Founder of the Society of Jesus and of his companion St. Francis Borgia. They were soldiers. Dominic Guzman, whilst he did not engage in military service, nevertheless spent years of apprenticeship for military leadership in the camp and company of the chivalrous Simon de Montfort. The definite divine call to flee the world came to him, much as it did to the Duke of Gandia before he joined St. Ignatius, in presence of the dead remains of a princess, the spouse of Ferdinand of Castile whom he was sent with Don Diego of Osma to conduct to her bridal home. It is strange enough, yet in harmony with the strange ways of God's providence, that the man who would shun the attractions of court life should in after years find himself legislating for those same circles in the chief cities of France, Italy, and Spain.

The secret of Dominic's success was not his learning, nor his personal nobility, whose magnetism could attract men of kindred spirit and aspiration to give strength to his enterprise. It was, if we may formulate the principle of his heroic sanctity, the spirit of sacrifice that animated him throughout. Even while a university student he had been moved to offer himself as a slave in exchange for some Moorish captives whose position and gifts seemed to entail a signal loss to the homes whence they had been taken. The same desire to redeem the captives in the toils of heresy, by surrendering himself wholly to their service in temporals and spirituals, con-

sumed him when, during his journey under the king's direction, he saw the desolation wrought through the false principles of clerical laxity on the one hand, and of an extravagant asceticism that deceived many into blind following on the other. Those from whom the defence of true faith and virtue were to be expected had lost the trail—the secular clergy in their clinging to the privileges of benefices, and the religious who had at one time embraced the fervor of the Cistercian rule, now fallen from their observance and become marks of scandal to the weak. It was by his austerity of life, his utter ignoring of self, his fervent preaching, and his tender devotion to the Mother of Christ that Dominic Guzman became the reformer of the clergy of his day. Whilst the return to the primitive observance of their rule by the Cistercians of Languedoc is to be ascribed to his influence, he was called to plant anew. The religious growth which he brought to perfection in his own time was not grafted upon the Benedictine rule, but upon that of St. Augustine, whose chief aim was to give an ordered mode of life to the parochial or secular clergy. The bishops had hitherto been looked upon as those on whom the obligation of preaching in the cities devolved chiefly, and for whom the parish priests acted as sacramental ministers. Dominic and Francis of Assisi now preached the Gospel in the highways of city and country. Dominic's superior intellectual gifts and academic training called him to proclaim the evangelical truths in the populous cities, while the sons of St. Francis traversed the country to bring the people back to the knowledge and practice of a forgotten faith. St. Bernard had sought the lowlands of Vallombrosa, that he might learn through reflexion to interpret the divine truth to men, just as St. Benedict, his spiritual progenitor, had, like the prophets of old, sought the mountains that there he might see God. But now the man of Assisi appeared in the villages to draw the youth to the service of humility, while the Castilian Dominic addressed high ecclesiastics and the noble born in their strongholds that he might make them soldiers of the Mother of Christ.

Bernardus valles, montes Benedictus amabat,
Oppida Franciscus, celebres Dominicus urbes.

Thus we meet him, animated by the strength begetten of sacrifice, as he offers himself a captive, bound by the chain of his love for Mary, which he fashioned into a rosary, at the altar of St. Jacques.

Thence he goes forth to preach Mary, the refuge of sinners, the destroyer of heresy, to Carcassonne and to Toulouse, proclaiming everywhere the message of his rosary. The noble Pierre Seila hears him and is moved. He offers his house as an asylum to the pilgrim priest who claims no home but heaven. The first convent is thus opened near the gates of Toulouse, soon to be transferred to the neighborhood of a permanent tabernacle in the church of St. Romanus.

Feeling that the approval of the Sovereign Pontiff will alone give stability to his new congregation, he goes to Rome. There the twelfth of the ecumenical councils of the Church had convened under the Sovereign Pontiff Innocent III, to examine and pronounce upon the Albigensian errors which, though condemned at the previous Lateran Synod (1179), continued to harrass the Church of Christ. St. Dominic is present. The occasion was not propitious for the object of his quest. But he caught the flame kindled by the Divine Spirit at the Council. He had heard the voices of five hundred bishops of the Universal Church, calling for the reform of doctrine and morals, and he went forth from that great assembly with the pontifical commission to preach. That was in 1215. He had but seventeen priests at his command for the work at the time. These he sent abroad with a fiery zeal akin to that which animated the Apostles on Pentecost. The following year his "Constitution and Rule" was approved. The first monastery in the Holy City was solemnly opened at San Sisto on the Appian Way, where St. Peter had met his Master bearing the cross as an encouragement to preach His Gospel in the city of the Cæsars. From that time on the Order has grown with a magic increase of monasteries at Paris, Bologna, Lyons, in France; at Segovia, the first in his native Spain and at Barcelona. The next year, 1218, sees houses multiplied throughout Italy, and simultaneously almost begins the growth of the congregations (II Order) of women, and the "militia Christi" of the third order of seculars throughout Lombardy. In 1219 the Saint was enabled to call a General Chapter

at Bologna. There he died, and before his disciples had forgotten the encouraging voice of their beloved Master they were called to assist at his solemn canonization in 1234.

With this brief introduction we give a faithful translation of the eloquent eulogy pronounced by the Holy Father in his recent Encyclical on St. Dominic.

To our Venerable Brethren, the Patriarchs, Primates, Archbishops, Bishops, and other local Ordinaries, having peace and communion with the Apostolic See, Benedict XV, Pope.

Venerable Brethren, Health and the Apostolic Blessing.

The happy day approaches of the seven-hundredth anniversary of the passing of St. Dominic, that light of sanctity, from the miseries of this life to the mansions of the blessed. We, who have long been one of the most devoted clients, especially from the time we undertook the charge of the church of Bologna which most faithfully guards his ashes, are very glad, therefore, to exhort the faithful from this Apostolic See to honor the memory of that holy man; for thus we not only satisfy our own piety, but perform a duty of gratitude to that patriarch and lawgiver, as well as his illustrious Order.

ST. DOMINIC AND PREACHING.

As this Saint was entirely a man of God and rightly called Dominic (man of the Lord), so in like manner was he wholly a man of the Church. In him the Church found a most unconquerable champion, and in his Order a wonderful defender of the Holy See. Wherefore, not only did he strengthen the temple in his days,¹ but also provided for its continual defence in after times, so much so that the words of Honorius III when approving the Order seem prophetic: "Considering that the brethren of your Order will be defenders of the faith and true lights of the world".

As all are well aware, our Lord used no other means to spread His Kingdom than the preaching of the Gospel, that is, the living voice of His heralds who carried His heavenly doctrines to every quarter of the world. "Teach ye all nations,"² He said; "preach the Gospel to every creature."³ Accordingly from the preaching of the Apostles, especially of St. Paul, which was followed by the teaching and instruction of the Fathers and Doctors, it came to pass that the minds of men were illumined with heavenly truth, and their hearts inflamed with the love of all virtues. St. Dominic used this

¹ Eccli. 50: 1.

² Matt. 28: 19.

³ Mark 16: 15.

very same method for promoting the salvation of souls when he made this the motto of his Order: "To deliver to others the fruits of contemplation". For this reason he enjoined as a sacred and solemn duty, that his Institute should carefully unite the practice of poverty, innocence, and religious discipline with sacred studies and the preaching of the truth.

Now there have been three characteristics of Dominican preaching: great solidity of doctrine, complete loyalty to the Holy See, and particular devotion to the Virgin Mother.

SOLIDITY OF DOCTRINE.

Although St. Dominic, at an early age, felt he was destined to be a preacher, he did not undertake that office until after he had made long studies in philosophy and theology at the University of Palencia, and by constant and extensive reading of the Fathers had succeeded, under their guidance, in converting, as it were, the riches of Sacred Scripture, in particular of St. Paul, into his own blood and marrow. How much this knowledge of divine things availed him was soon manifested in his controversies with heretics; for although these were armed with every art and fallacy against the doctrines of our faith, it is marvelous how powerfully he refuted and confounded them. This was seen especially at Toulouse, a city which was then considered as the headquarters of the heretics. There all their ablest men were gathered. We learn from history that he and his first companions, powerful in word and work, successfully resisted the pride of the heretics, restrained their ferocity, and so softened their spirits by eloquence and charity that vast numbers of them were brought back to the Church. Nor was divine help wanting to Dominic in this encounter; for when he had accepted the challenge of the heretics, that each contender should cast his own book into the flame, it happened miraculously that while the works of the heretics were utterly consumed, that of Dominic remained unharmed. Thus through St. Dominic was Europe saved from the perils of the Albigensian heresy.

The Saint commanded that the members of his Order should be distinguished by this same merit of solid doctrine. Scarcely had his foundation been approved by the Holy See and honored with the title of "Order of Preachers", when he made it a rule that his houses should be located as near as possible to the most celebrated universities, so that the members might be able to cultivate all the branches of learning, and might attract to the new Order great numbers of persons devoted to higher studies. Therefore the Dominican Order, from its very beginning, was distinctively an Order of learning; and at all times its proper work and duty has been to minister to the

various diseases caused by error and to shed abroad the light of Christian faith, since there is nothing more prejudicial to eternal salvation than false teachings and ignorance of the truth. It was not strange, then, that the power of this new apostolate drew all eyes to itself, based as it was upon the Gospel and the Fathers and recommended by a wealth of knowledge of every sort.

Indeed Divine Wisdom Itself seemed to speak through the Dominicans, since among them were found such illustrious preachers and defenders of Christian wisdom as Hyacinth of Poland, Peter Martyr, and Vincent Ferrer, as well as men who united with surpassing intellectual gifts the highest erudition. Of these latter were Albert the Great, Raymund of Peñafort, and St. Thomas Aquinas, that son of St. Dominic in whom above all God has deigned to illuminate His Church. Although this Order was always highly esteemed as a teacher of the truth, it obtained an extraordinary glory when the Church declared the teaching of Thomas its own, and when the Popes, having extolled this great Doctor in terms of unusual praise, made him the master and patron of all Catholic schools.

LOYALTY TO THE HOLY SEE.

With this intense zeal for preserving and defending the faith, went hand in hand Dominic's supreme devotion to the Holy See. Thus we learn that, casting himself at the feet of Innocent III, he dedicated his life to the defence of the Roman Pontiff, and that on the following night this same Innocent, our predecessor, beheld in a dream Dominic courageously offering his shoulders to uphold the mighty weight of the Lateran Basilica which seemed about to fall. From history we also learn that when the Saint had formed his first disciples in Christian perfection, he planned to bring together from the pious and devout laity a certain sacred militia which would at once defend the rights of the Church and strenuously set itself against heresies. This was the origin of the Third Order of Dominicans which, by popularizing among those in the world the way to perfection, was to provide very great adornments and helps for Holy Mother Church.

This loyalty to the Holy See was transmitted by St. Dominic to his sons as a tradition and an inheritance. Whenever, therefore, it has happened that peoples and rulers, deluded by error, have attacked the Church, the Dominicans, rising in defence of truth and justice, have shown themselves toward this Apostolic See a most opportune help for preserving the splendor of its authority. Who does not know how glorious in this respect were the deeds of Catharine of Siena, that great virgin of the Dominican Order? Moved by the love of Christ, she struggled against incredible difficulties, and, when

the Popes had been absent from Rome for seventy years, she persuaded the Sovereign Pontiff—a thing that no one else had been able to do—to return to his Roman See. Later when the Western Church was torn by a dire schism, St. Catharine kept a great number of the faithful loyal and obedient to the rightful Pontiff.

Passing over other things, we must not neglect to mention that the Dominican Order has given four great Popes to the Church. The last of these, St. Pius V, has by his immortal deeds deserved most highly both of Christianity and of civil society. When, after unceasing efforts and urging, he had leagued together the Catholic princes, he was able, with the protection and assistance of the Virgin Mother of God, whom, in consequence, he ordered to be saluted thereafter as “*Help of Christians*”, to break forever in the Gulf of Lepanto the power of the Turks.

DEVOTION TO THE MOTHER OF GOD.

This event clearly manifests that third quality of Dominican preaching mentioned before, namely, a most fervent devotion toward the great Mother of God. It is said that the victory of Lepanto was revealed to the Pontiff at the very time when throughout the Catholic world the Rosary sodalities were invoking Mary in that form of prayer which St. Dominic had instituted and which his children had propagated far and wide. Loving the Blessed Virgin with filial devotion, Dominic confided especially in her protection when he undertook his task of defending the faith. Among other dogmas denied by the Albigenses were those of the divine maternity and virginity of Mary, which doctrines they pursued with every form of insult. Dominic, therefore, defended to the utmost of his strength these privileges of Mary and called on her for assistance, praying often in the words, “*Make me worthy to praise thee, O holy Virgin; give me power against thy enemies*”. How pleased was heaven’s Queen with her pious servant, can easily be gathered from the fact that Dominic became the chosen instrument whom Mary employed to teach the Holy Rosary to her Son’s Spouse, the Church. This form of prayer, at once mental and vocal, in which the chief mysteries of our faith are contemplated, while fifteen Our Fathers and as many decades of the Hail Mary are repeated, is most calculated to arouse and increase in the people piety and every virtue. Rightly, then, did Dominic require of his sons that in preaching the Word of God to the faithful they should frequently and carefully inculcate devotion to the Rosary; for of its usefulness he had had ample experience. On the one hand, he well knew that so great is the power of Mary with her Son that whatever graces He bestows on men come through her administration and apportionment; and on the other

hand, that so kind and merciful is she as to be wont to relieve the misery even of those who do not invoke her, while she is unable to refuse those who have recourse to her patronage. Hence the Church has always found Mary to be, especially through the Rosary, that which she is called in the customary salutations, namely, "Mother of grace" and "Mother of mercy". For this reason the Roman Pontiffs have neglected no opportunity down to our own times of highly commending the Rosary of the Blessed Virgin, and have enriched it with apostolic indulgences.

NEED OF THE DOMINICAN ORDER TO-DAY.

Now the Dominican Order, as you yourselves understand, Venerable Brethren, is not less opportune in our times than it was in the day of its Founder. How many there are to-day destitute of the bread of life, that is, of heavenly doctrine, and who waste away as from starvation! How many are they who are deceived by the appearance of truth and are kept from the faith by sundry errors! That priests may suitably minister to the needs of all these, how necessary is it that they should be zealous for the salvation of their neighbor and be solidly grounded in a knowledge of divine things. Moreover, how many ungrateful and forgetful children of the Church are turned away from the Vicar of Christ either through ignorance or malice, whom it is necessary to bring back to the bosom of their common parent! For remedying these and other evils of all kinds that afflict our age, how much do we need the Motherly patronage of Mary!

The Dominicans have, then, an almost boundless field in which they can labor most usefully for the common welfare. Wherefore it is our earnest desire that, on the occasion of this centenary celebration, they may renew their spirit after the example of their most holy Founder, and resolve to be every day more worthy of such a Father. In this, as is fitting, the members of the First Order should take the lead. Let them be ever more zealous in so preaching the Divine Word that loyalty to the successor of St. Peter and devotion to the Blessed Virgin may grow, together with a knowledge and defence of the truth. From the Dominican Tertiaries also the Church expects much good, if, by instructing the ignorant and the unlettered in the precepts of Christian doctrine, they try to conform themselves to the spirit of their Founder. It is our hope and desire that many of them will be constant in this work, since it is a matter of supreme importance to souls. Finally, we wish that all Dominicans will take special interest in promoting among the people the practice of reciting the Rosary. This practice we have already urged upon the faithful when occasion offered, following in this the example of our predecessors,

especially Leo XIII of happy memory. In these troubled days we most earnestly repeat our exhortation, which, if it be heeded, we shall regard this centenary celebration as having borne sufficient fruit.

Meanwhile, beloved brethren, as a pledge of divine blessings and as a sign of our benevolence, we impart most lovingly in the Lord the Apostolic benediction to you, your clergy, and your people.

Given at Rome, at St. Peter's, on the feast of the Princes of the Apostles, 29 June, 1921, in the seventh year of our pontificate.

BENEDICT XV, POPE.

THE STREET PREACHER.

ALAS that it should be a term of contempt! Yet what else was St. Paul? What else was One Greater than he? How has it come to pass that nowadays the term "street preacher" has come to be synonymous with "ranter", "demagogue", "tub-thumper", etc.? Presumably because these latter gentry have realized that this is the most effective method for getting their views known to the people whom they most desire to influence. They are wise in their generation. Even politicians find it necessary to imitate them at times; for what are electioneering hustings if not street platforms? If however we confine the term "preacher" to a man who delivers what he understands to be the Gospel message at street corners, it would be most unfair to dub all these "ranters". I have listened to many, and though some of them are raucous, it is not from fiery denunciation so much as from long years spent at street corners in all weathers and in conflict with a stream of traffic. They are generally most earnest men, and though often sadly deficient in theological knowledge are certainly full of the Spirit of God.

Let us say it boldly: *If we are to convert our people, we have got to become street preachers!*

There is a cold-blooded challenge. You may quarrel with it; you may try and show that it will not pay. But all the facts are against you. In fifty years' time no sermons of any real value will be preached in church; they will be delivered out in the open. In fifty years' time oratory, as it is so often mistakenly called nowadays, will be a thing of the past—if, that is, we live up to our convictions.

"I suppose," said an inquirer, "anybody can preach in the streets? You only need the gift of the gab, the knack of giving an apt retort, the trick of making jokes, and then the people will listen. Isn't that so?" "No," said his friend who had considerable experience, "you do not need any of those 'gifts'; the first two are fatal and the third is dangerous!" "What do you want, then?" "You want a thorough knowledge of the Penny Catechism and training in how to teach it effectively."

Let us take the work done by the Catholic Evidence Guild on any Saturday or Sunday. A "squad" of some four or five "active" members is destined for some prearranged "pitch". On arrival they proceed to set up a portable pulpit. This attracts considerable attention. The crowd probably fancies they are cinema operators and they hope they may find themselves "took" and figuring in the next "movies". Such illusions are dissipated when the Crucifix is set up. For it is a rule of the Guild that a large Crucifix must always be set up by the pulpit. This provokes astonishment, but practically never any ribald remarks or opposition. Then a short prayer to the Holy Spirit is said. It is amazing how quickly a crowd collects. People seem to spring up from nowhere. You begin with a sprinkling: you find when you have done that some hundreds are there.

But let us follow the proceedings of the "squad". The members are under the direction of a fully qualified lecturer: of this more anon. It is he who designates the speakers and who also tells them when to come down. He must be capable of answering any difficulties which may be beyond the capacity of the particular speaker. The first speaker, we will suppose, opens with an address on the Church founded by Christ. He bases himself of course on the Gospels and shows that Christ certainly did found a Church. He then proceeds perhaps to argue that this is only what was to be expected if His work was to endure. Then he goes on to show that this Church is essentially a teaching society and that unless we are prepared to accept its teaching it is hard to see how the Redemptive work of Christ is to be applied to our souls. The notable feature is the way in which he quotes texts: quite simply, with constant repetition, and with stress upon the words as being the actual words of the Gospel. When he has spoken, say for-

some twenty minutes, he asks if there are any questions on the subject which he has been treating. Sometimes the hearers are slow to put questions. At other times there is a string of them fired off at the speaker. Some few questioners have a vague notion of logic; the majority have none at all. Hence comparatively few questions are really to the point. But they all have to be answered! There is the rub and here comes in the value of the "squad" arrangement. For not every lecturer can be expected to be prepared to answer every question! I once heard a priest asked by some one in the crowd: "What about them Three 'eavenly Witnesses?". The questioner had not the faintest idea, I think, of what he was asking, but then neither had the priest! Yet he, however, immediately retorted: "Good heavens! You can't expect me to know everything! Next question, please!" Now with a "squad" under a fully qualified lecturer, it is rarely the case that a question is put which none of them can answer.

The straightforward lecture followed by questions is of course the ideal. But often enough affairs do not run so smoothly. Your address may be punctured by a running fire of questions. This is a great trial to a beginner and he needs to keep a cool head. He has to learn, either from the questioner's tone or from the actual question, which questions to disregard—if his heckler will let him. Management of a crowd is a gift which some possess from the outset; others have to acquire it by practice. The one thing fatal to the lecturer is to lose his temper; he loses his crowd as well. Yet what could be more disconcerting than to get up as I did the other night after several speakers and with an address prepared on the Twelfth Article of the Creed (to which I had come in due course), and the moment my head appeared as I mounted the steps a voice cried out in stentorian tones, "What I want to know is, What about the Bible?" The only possible answer—if one was to secure a moment in which to collect one's thoughts on the Bible—was to counter with, "Well, what about the Bible?" The somewhat unexpected answer came, "I dunno!"

Everything depends of course on the humor of the crowd. And this is as variable as the barometer. Perhaps it depends on it. One night nothing seems to go as it should. Another

night you come down with the feeling that everything has gone off splendidly; the lecture went smoothly; the crowd did not misunderstand stupidly, as at times they do; the questions were sensible; one's answers were pithy and to the point and appeared to give satisfaction. But the glory of it, the really consoling thing about it all, is that you never know when you really did the most good! Was it when everything went on wheels? Or was it when nothing went smoothly? God alone knows; but He does know!

"How long do you speak?" is a question one is often asked. If you are alone you often have to speak for considerable stretches. I have known one man to speak for four hours and a half! But this is obviated by the "squad" system, where each goes up in turn. Another question is often put: "What do you do when the others are up? Do you simply stand about?" No, you must get about among the crowd, on the fringe of it. It is here that the best work is often done. For one always has to bear in mind that it is not the noisy questioner whom we have to answer so much as the silent man in the crowd who never dares open his mouth but is listening intently for your answer. One might say with truth that those who "go further", those who come and speak to the priest afterward, are people who have never said a word out loud to the lecturer.

This latter consideration helps one considerably when some obstreperous objector proves himself a bore. He reiterates the same question again and again and never seems capable, or even desirous, of appreciating an answer. But his repeated nagging enables you to drive home the same truth again and again so that at last the answer sinks in. Certain questions come in waves, e. g. the presumed appalling state of Catholic countries or the horrors of the Spanish Inquisition, which of course the Church would reëstablish the moment it had a chance! In one town we had those questions over and over again, but now they rarely come, if ever. This one fact shows that we are on the right lines in at least this sense that questions which have been answered scores of times in print and the answers to which never seem to get home to the people we most want to influence, when answered *viva voce* seem to get home.

But the point which will, we fancy, prove of most interest to our readers is the training of the future speakers. It certainly presents problems. In the first place the material to work on is peculiar. The lecturer can presuppose no basis of philosophy or theology, and unfortunately he cannot even take it for granted that they know the New Testament well, much less the Old. He has however to bear constantly in mind that it is not his business to train philosophers or theologians: he has to equip men for a peculiar task; plain straightforward exposition of the Catholic faith to an auditory which knows nothing of it but is really anxious to learn. The one absolute requisite is a knowledge of the Catechism, and this one can safely presuppose or at any rate make a *conditio sine qua non*. The lecturer's duty is to show the students how to use the knowledge they already have and also how to supplement it in the most economical fashion. Hence he has to frame lectures based on what they already know or ought to know; he has to construct these lectures in such a way that his hearers can shape them for themselves into addresses such as could be profitably given in the street, and he has to show them the objections they may expect to meet and provide them with adequate answers. It is clear that the ordinary academic lecture will not meet the case. The men must be taught to *use*, not simply to know. Hence incessant questioning with insistence on carefully expressed answers is of absolute necessity. At every turn the student must be called upon to express himself. He must be shown how to keep to the point, how to avoid going down side tracks, how to formulate his address and arrange his points in the most effective way from the point of view of a very peculiar auditory.

The actual class is not the only medium for securing these results. After each set of lectures on a given subject—usually four—there is held what is termed a "speech night". The students, according to their number, are divided up into "squads" presided over by one of the lecturers; it is the latter's business to get each man to speak on some point in the course of lectures they have just had. Nothing tests a man's capacity for the open-air work so much as this. Many speedily find that they are not made for actual lecture work out-of-doors; others show that if carefully drilled they will soon be sufficiently equipped to make a start.

How is this start made? In practice it is found advisable to keep the members of a "squad" together out-of-doors as well as during their period of training. Thus they get to know one another and their mutual capacities. After a short time they are in a position to divide up the ordinary subjects amongst them and as each one feels prepared he presents himself for examination in a particular subject. If the board of examiners passes him after a trial address with stock questions and answers he receives a partial license, i. e. a permit to speak in public on that particular subject and no other. Neither can he undertake without leave of the head of his "squad" to answer questions on other points; if such questions are put he simply has to say: "I am not competent to tackle that question", and either the head of the "squad" or a lecturer who has a license in the subject thus introduced gives the answer. This particular feature of the open-air work calls for notice. The mere fact that a man has the courage to tell his hearers that he is not competent to answer certain questions never fails to impress the crowd. They feel instinctively that here is something above the ordinary; that the lecturer is not out to teach them everything and therefore probably nothing; that he is not out to show himself off and make a display. Moreover, such self-restraint is of immense assistance to the lecturer himself. It keeps him from getting conceited; for it is idle to deny that this type of work has its pitfalls. To be able to answer a crowd, to carry on a many-sided duel with rapier cut and thrust is an exhilarating thing and the human spirit is apt to assert itself. If his happens, there is danger lest as the natural man asserts himself the supernatural element should walk out by the backdoor. It is also to the Church's profit. For a half answer or an unsatisfactory answer must inevitably do more harm than good.

As a student makes progress, he finds he can take a series of partial licenses, and when he has taken out a certain number he is in a position to apply for a general license, though these are not too readily granted. A fully licensed man is in charge of each "squad", and all the "squads" are under the general direction of the Lay Master of the Guild. For it must be remembered that the Guild is essentially a Layman's Guild, though under the direction of the ecclesiastical authorities.

Its president is generally the Ordinary of the diocese with a vice-president designated by him. The trainers are generally, at least at the outset, priests; though it is found that after a time the best trainers are laymen who have been through the mill themselves and have practical acquaintance with the work.

We have said enough to show how glorious an apostolate is herein offered to the laity. No one will imagine that it is easy work or that it can be undertaken light-heartedly. It means constant sacrifice. It is not always summer time; it is not always fine weather. Yet the C. E. G. lecturer has to be prepared to frequent his "pitch" under very adverse conditions. He has to face wet and cold and at times foggy atmosphere. Never imagine that the rain is going to keep a crowd away! They just turn up their collars and stick it out! Often the speaker longs to see the crowd dribble away as the rain drops trickle down his nose and his shoes squelch with water. But he may as well give up any such longing: he is simply offering a practical commentary on II Corinthians 11!

The question may be asked: "What practical results have you to show?" The case of the Guild in London may serve as an answer. It started operations in the early summer of 1918; it now has some ten public "pitches" and sixty qualified lecturers; it holds meetings practically daily in Hyde Park and at the dinner hour in various parts of the city. The work has been taken up in other dioceses and the Guild is now at work in Liverpool, Birmingham, Cardiff, Essex, etc. "Quod Deus inceptit, Ipse perficiat!"

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THE PRIEST AND HIS ROSARY.

I.

THE Rosary is not an obligatory prayer, albeit there are few clerics who do not say it daily. For the priest the Church has provided as a safeguard of his sacred calling the obligation of the Breviary. It combines in its parts, which are mutually illustrative, his spiritual reading, his meditation, and the worship of prayer and thanksgiving due to his Divine Master, in whose name he leads his people. The cleric who

recites his Breviary attentively and reverently finds in it instruction, such as the inspired prophets, the Fathers of the Church and the great interpreters of Catholic doctrine made use of to convert the world and draw souls to perfection. All through each day's appointed reading are scattered the maxims that strengthen motive and resolve to follow the Good Shepherd, and the examples to show that pastoral holiness is possible under all circumstances. Finally it contains prayer that meets the soul's solitary need, and common prayer in which the pastor joins with his people and with his brethren throughout the Christian world. It takes the form, of ejaculation, of the sorrowful plaint for sin, and again of the joyous chant in grateful psalm or liturgical orison or sequence. The fact that it is a solemn obligation, renewed each day before the midnight hour sets in, is a reminder of his vocation, a warning against reckless abandonment to negligence or sin, a consolation when otherwise he finds little time for personal devotion amid his daily quest of souls to be fed or to be regained for Christ.

When at rare intervals or under the stress of unforeseen necessity the priest has to forfeit the Breviary, he takes the beads, and the Rosary becomes a fitting substitute for his canonical prayer. The word "Beads" is of Saxon origin and signifies prayer (*bede, bidden, beten*), and not, as one might suspect, a string of pearls or beads. In that sense it becomes a supplement as well as an adjunct of the Divine Office.

II.

The "Beads" consist of the repetition of the Our Father and the Hail Mary. The Our Father is a pastoral prayer. Not as if it were meant for pastors only; but in the sense that it is a community prayer in which the pastor leads the flock in its alternate response. In St. Luke (11:1-4) Christ is presented as teaching it to His disciples separately; in St. Matthew it belongs to the teaching from the mount (6:9-13), and the Vulgate Latin adds "Amen" as if to indicate this characteristic. The beads used by the monks and hermits of the fourth century down to the days of Godiva of Coventry in the eleventh, whether worn in the form of a knotted cord, or carried as a pouch of pebbles, or in the shape of chaplets and beaded strings, were called "paternosters" because they sug-

gested a fixed number of repetitions of the Our Father. The Apostles had known well enough what the duty of prayer meant, before they asked our Lord to teach them how to pray. So did the Hebrew people whom Christ taught from the mount, for they had to learn, from childhood up, the psalms, which would answer every phase of prayerful need. But the Our Father was a summary of all those needs; it was in the true sense a "breviary", and hence it became an important part in the public worship of the Church, in the liturgy of the Mass, and at intervals in the Canonical Hours. Hence the Our Father, repeated fifty or a hundred times or oftener, constituted the prayer of the "beads" which priests and friars carried, that they might lead the congregation in church. Beads could be bought in the public marts, or in the "Paternoster row," where the guild members who made them (the "paternosterers," *patenôtriers*), had their stalls.

Afterward the Hail Mary came into use and St. Dominic, as Alan de Rupe assures us, devised a combination of Paters and Aves for the beads, that the flood of false teaching by the "Albi" gnostics might be destroyed through the intercession of her of whom it has been said, "omnes haereses interemisti in universo mundo". The pretty legend of Our Lady taking rosebuds from the lips of the young monk or nun who recited the Aves, and weaving them into a garland with which to crown herself, gave rise to the appellation of "Rosary" for the chain of beads, which the devout Russian calls his "ladder", perhaps because he sees in its doubled string a means to rise higher through meditation and prayer. Some of the Eastern people give it the name of "reverence," because they begin their prayer of the beads by a protracted sign of reverence which means preparation for prayer or standing in the sight of God. Pater and Ave are thus combined to make an official prayer, sanctioned by the granting of special indulgences, and looked on as the spiritual sword of the priest and especially the religious who wears it upon his belt. Indeed in the Melchite Church it is called the "spiritual sword" given to the religious novice with the *mandyas* or holy habit.

III.

The Dominican Rosary, which is the most popular form of reciting the "beads", safeguards the devotion against becoming a mere mechanical repetition of words, by requiring meditation upon certain mysteries of the Incarnation and Passion of our Lord. That this is a wise provision will at once become clear when we remember that the custom of reciting prayers with the aid of stringed beads is a pagan practice also, which has become a mechanical lip-service in religion because it has lost its original signification. Thus the Mahomedan in fingering his "Tasbih" (string of beads), merely repeats the word "Allah", and men may be seen at all times in the streets of Constantinople, handling their amber bead chain as one handles a watchguard or a light cane, for the pleasure of it. To make vocal prayer an elevation of the heart as well as a sound of words, reflexion is necessary. And reflexion is aided by the imagination, through meditation on the mysteries of our Lord's life.

Such has been the meaning of the Dominican Rosary from the outset. An early interpreter of what has been called the "*Psalterium Rosarii*" is the Dominican Fr. Coppenstein (c. 1613). He speaks of three approved ways of reciting the rosary. The first is to meditate for a little while before beginning the recitation, on the mysteries which are to bring the life of Christ vividly before the mind while making the invocations of the Our Father and the Hail Mary. The second method is to make such reflexion on some particular mystery before each decade. The third way is to repeat after the name of Jesus in the Hail Mary the particular mystery, and thus to fix the mind upon it while addressing Our Lady. This latter mode was simple when the Hail Mary ended, as it formerly did, with the word Jesus; for the invocation "Holy Mary, Mother of God," etc. is a later addition of approved devotion in the Church.

Bishop Esser, a member of the Dominican Order, who has written with much erudition at different times on this subject, mentions a MS. in the Carthusian monastery of Treves, in which a Friar Dominicus Prutenus, speaking of himself in the third person, under the name "Rupertus", tells us that he

introduced the method of inserting after the name of Jesus the clauses on the mysteries. "Meditationes et clausulas vite Christi Jesu ad rosarium Beate Virginis Mariæ ipse primus addidit."¹ The form of recitation is given in the following example:

Ave Maria gratia plena, Dominus tecum, benedicta tu in mulieribus, et benedictus fructus ventris tui, Jesus Christus—quem angelo nuntiante de Spiritu sancto concepisti. Amen (semper addatur in fine).

Soon this method was introduced into Brittany and Belgium, chiefly through the zeal of the above-mentioned Alanus de la Roche (de Rupe), who was a native Breton. He seems to have confounded the Carthusian Fr. Dominic of Prussia (Prutenus) with St. Dominic, the founder of the Friars Preacher, through whom the Rosary of Our Blessed Lady is said to have originated. Alanus gives five ways of reciting the Rosary, all of which make use of the "clausulae"; that is, they insert the mention of the mystery after the Holy Name of Jesus.²

It appears from reference to the Acta of the Sacred Congregation of Indulgences that in course of time the pious zeal of individuals here and there led to needlessly long digressions in the custom of inserting the different mysteries while reciting the Rosary. Thus the final invocation of the Hail Mary became detached from the prayer itself, and objection was raised that it was an interruption which might prevent the gaining of the indulgences attached to the recitation of the beads. This objection gained fresh force through the repetition of an old injunction in the new Code of Canon Law. Certain scrupulous attendants at the devotions of the Rosary recited in the old-fashioned method, especially among Germans (to whom Fr. Dominic the Prussian had first given it), appealed to the S. Congregation of the Poenitentiaria, during the war, to have

¹ A later hand has inserted the following marginal gloss: "Idem (Rupertus) quotidie meditatus fuit vitam Christi et passionem ejus, clausulasque rosarii nostri primus adinveniendò propalavit".

² Abbot (Cardinal) Gasquet in the *Downside Review* (1893) and Fr. Thurston, S.J., in the *Month* refer to this practice as in use in England before the so-called Reformation, and Bishop Esser has since then shown that the custom of inserting the clauses in the Hail Mary was prevalent in England to a much larger degree than is indicated by the scanty remnants of documents found in the British Museum where the iconoclastic spirit of the Elizabethan persecutors permitted but little evidence to remain of Catholic devotion of earlier times.

this anti-patriotic practice stopped forthwith. Some private member of the S. Congregation to whom the iniquity had been made clear, promptly replied: it is all wrong—"Negative," and this answer was duly promulgated. But there were others, like Bishop Esser, member or president of half-a dozen Roman Congregations, who knew more about the subject than the objectors and who from childhood up had been taught to recite the Rosary with the "clausulae." They might be consulted with profit. No doubt, the interruption of an indulgenced prayer by insertion of devotional additions, no matter what the motive, is an interference with the authorized version, and as such forbidden under pain of forfeiting the indulgences attached to the prayer. But is the insertion of a short "clausula" serving the prescribed object of meditations, such as the early Dominicans and Carthusians taught in reciting the Rosary, really an interruption which carries with it the deprivation of the indulgences? Apparently not. A recent decision (22 January, 1921) of the S. Congregation permits the insertion where it has been the custom, but prohibits its extension elsewhere. This is explained by a former response given by the same Congregation (1 Sept., 1884) and referred to in Beringer's authorized work on Indulgences. The interruption actually forbidden was a lengthy digression, or sort of sermon in which eloquent preachers indulged in needless rhetoric while reciting the Rosary for the people: "agebatur de additionibus multo longioribus quam in praesenti casu".³ We gather from this declaration the spirit in which the S. Congregation decides the question whether the insertion of the mysteries is allowed. Where the custom exists, it may be retained and if elsewhere the method is not to be advocated it is because it is apt to give rise, as it has done, to such extension of the "clausulae" as would constitute a real interruption of the indulgenced devotion. The custom of introducing a sentence which facilitates meditation on the mysteries, as practised especially among the German people, is no interruption of the Rosary, as is proved by the fact that the Sacred Congregation expressly permits it where it is in use.

The method referred to inserts the mystery after the name of Jesus in the Hail Mary, as follows:

³ Cf. *Collationes Brugenses*, May-June, 1921, p. 250.

For the Joyful Mysteries:

1. Hail Mary . . . blessed is the fruit of thy womb, Jesus (whom thou didst conceive of the Holy Ghost). Holy Mary . . .
2. Hail Mary . . . blessed is the fruit of thy womb, Jesus (whom thou didst carry to Elizabeth). Holy Mary . . .
3. Hail Mary . . . blessed is the fruit of thy womb, Jesus (who was born of thee in Bethlehem). Holy Mary . . .
4. Hail Mary . . . blessed is the fruit of thy womb, Jesus (whom thou didst offer up in the temple). Holy Mary . . .
5. Hail Mary . . . blessed is the fruit of thy womb, Jesus (whom thou didst find in the temple). Holy Mary . . .

For the Sorrowful Mysteries:

1. Hail Mary . . . blessed is the fruit of thy womb, Jesus (who suffered bloody sweat in the garden). Holy Mary . . .
2. Hail Mary . . . blessed is the fruit of thy womb, Jesus (who was scourged for us). Holy Mary . . .
3. Hail Mary . . . blessed is the fruit of thy womb, Jesus (who was crowned with thorns for us). Holy Mary . . .
4. Hail Mary . . . blessed is the fruit of thy womb, Jesus (who bore the heavy cross for us). Holy Mary . . .
5. Hail Mary . . . blessed is the fruit of thy womb, Jesus (who was crucified for us). Holy Mary . . .

For the Glorious Mysteries:

1. Hail Mary . . . blessed is the fruit of thy womb, Jesus (who rose from the dead). Holy Mary . . .
2. Hail Mary . . . blessed is the fruit of thy womb, Jesus (who ascended into heaven). Holy Mary . . .
3. Hail Mary . . . blessed is the fruit of thy womb, Jesus (who sent us the Holy Ghost). Holy Mary . . .
4. Hail Mary . . . blessed is the fruit of thy womb, Jesus (who took thee, O Virgin, into heaven). Holy Mary . . .
5. Hail Mary . . . blessed is the fruit of thy womb, Jesus (who crowned thee, O Virgin, in heaven). Holy Mary . . .

IV.

During the month of October the recitation of the Rosary is eminently a public devotion which combines with the liturgical service of Mass and with Benediction of the Blessed Sacrament. Here the beads of the priest, as pastor, become a chain by which he binds his flock to the altar through devotion to Our Lady, and in the contemplation of the mysteries of Christ's life in

which she had so important a part. The recital of the beads at low Mass ought not to be a mere vocal repetition of Hail Marys. For even if we assume that the rosary is said during Mass, with thoughtful devotion, it can never become a substitute for the liturgical prayers of the Mass with its indulgenced additions. To make it so would be a lowering of the standard of devotion; and to many a Catholic who is accustomed to assist devoutly at the Holy Sacrifice the mere recital is a distraction rather than a help to the realization of the sublime mystery. We can only suppose that the Sovereign Pontiff, Leo XIII, when he promulgated the Encyclical in which this mode of honoring Our Lady and obtaining her special intercession during the month of October is suggested, saw in it an inducement to bring the faithful to a more ready assistance at the Mass.

Is there any other way of making the devotion of the Rosary part of our devout assistance at the Holy Sacrifice than the mere mechanical recitation of Hail Marys? An effort in this direction would probably yield the fruit of a hundred sermons if it were to produce an attitude of mind by which, while we gain the indulgences for meditating on the mysteries of the Rosary, we should also learn to appreciate the value of the Mass as comprising the chief mysteries of our Lord's life. If I venture to suggest a tentative method of doing this, it is only in the trust that the pastor who is anxious to feed his flock will easily improve upon it if he gives the matter a little thought and effort. We mostly leave to the teachers of the school children this part of our pastoral task, and they do it well as religious. But it is the adult I have in mind, who has not the habit of meditating when reciting the beads, yet whose spiritual life would be immensely benefited and comforted if he could do so.

If a lay person leads in the recitation of the beads at Mass, let it be (where the exercise is not confined to the school children) one who to intelligent piety adds a good enunciation in a clear, pleasing voice. Many can acquire both with a little drilling. They will recite the Apostles' Creed, brief acts of faith, hope, and charity, and of contrition. With this the Mass begins.

After the gospel, a brief offering of the Rosary is made to unite it with the offertory of the Holy Sacrifice: "We offer Thee, O Lord, our prayer and meditation on the mysteries of the Incarnation in union with the Holy Sacrifice, so that by the remembrance of Christ's life and death we may have part in the offering of Himself on our altar. Accept it in particular for (here express some special intentions) Amen."

If the Mass is said with the prescribed deliberation two decades, with the customary brief introduction, might easily precede the act of Consecration and three follow it. In every case it is possible to add some word that will connect the mystery with the part of the Mass about to take place at the altar, thus for the

Joyful Mysteries:

Annunciation—As the Angel saluted Mary, so we salute Christ who is about to come down upon our altar.

Visitation—As Mary visited Elizabeth, do Thou, Lord, visit our hearts with Thy sanctifying grace in the holy Mass.

Birth of Christ—As Thou wast born of the Blessed Virgin, be Thou born in our hearts by our participation in this Holy Sacrifice.

Offering in the Temple—As Mary offered Thee in the temple, so do we offer Thee to the Eternal Father for our sins.

Finding in the Temple—May we find grace in Thy sight, O Lord, through Jesus sacrificed for us on the altar.

Sorrowful Mysteries:

Agony in the Garden of Gethsemane—We unite our sorrow for our sins with Thy agony that we may obtain pardon for ourselves and the souls in purgatory.

Scourging—We offer the Precious Blood which Thou didst shed for us renewed in the chalice on the altar for our sins.

Crowning with Thorns—Through the Blood of Thy thorn-crowned head shed again on the altar, drive from us all evil thought and fill our hearts with desire for good.

Carrying the Cross—Grant us strength to bear our cross, through Thy precious Blood offered on the altar.

Nailing to the Cross—Draw us to Thy Cross, that we may die in Thy grace.

Glorious Mysteries:

Resurrection—Grant that through the virtue of the Holy Sacrifice we may rise with Thee on the last day.

Ascension—Draw our hearts to heavenly desires in union with Thee on the altar.

Coming of the Holy Ghost—Infuse Thy holy spirit into our souls that we may know Thee and love Thee more and more.

Assumption B. V. M.—We ask the grace, through this holy Sacrifice, of a deeper devotion to Our Blessed Mother.

Coronation—May our love for the Immaculate Mother of Christ attach us more closely to her Divine Son in the worship of the Most Blessed Sacrament of the altar.

If these suggestions seem crude to the eloquent and the spiritual-minded, let us remember that they are only suggestions. They are none the less in harmony with the spirit of the Rosary as a parish devotion, and they serve the purpose of a spiritual weapon for priest and pastor. It was in some such fashion that this sword of the beads was wielded to gain the victory at Lepanto over the Turkish hosts in 1571; and again in 1716, when Prince Eugene won his battle in Hungary against the same foe of the Christian world. It was for this that Clement XI, Benedict XIII, and Leo XIII raised their voices in behalf of the devotion as a permanent bulwark against disbelief, sacrilege, and the insidious modern scepticism that pervades the world to the destruction of Catholic doctrine and virtue. It is for this—and not merely to promote the mechanical repetition of Hail Marys—that Confraternities of the Dominican Rosary have been established throughout the world. It was under the impulse of this feeling of a great need of prayerful means in the hands of pastors, which were at once rich in fruit of grace and easy of practice, that the Perpetual Rosary and the Living Rosary found their enthusiastic propagators under approved auspices in the Church.

One thought more. Could we not make better use of the beautiful office of the Rosary in our Breviary both for our own priestly devotion, and for that of the flocks committed to our care? The Latin hymns taken from the Dominican and incorporated into the Roman office are not only beautiful and instructive, but their musical rhythm lends itself to easy instruction for the chant at the October devotions. Dr. Hugh T. Henry of the Catholic University has made very musical and literal translations of them to answer the purpose of sodality and congregational singing. A melody could easily

be found for them where it does not already exist. To do so entails some pastoral industry; but then the pastoral office is not intended to be a sinecure. The *cura animarum* means *quaerere animas*. The search is an essential part of the shepherd's office and it is always rewarded: *Quaerite et invenietis*.

FRA ARMINIO.

THE CHRISTIAN CLASSICS IN THE HISTORY OF EDUCATION.

SAINT AUGUSTINE'S *General Review* of all his written works, finished during the last two years of his life, is a wonderful index to problems, thoughts and habits of mind extending over more than forty years of the great convert's life. The aim of the *Review*, Augustine says, was to show the line of thought which he had followed as a Christian layman, priest, and bishop. He invites his readers of the future to trace in this *index* the plan and work of his literary life, the building of Christian thought and design, the work of forty years in touch daily with the teaching of the Catholic creed, the influences of Catholic life, the study and the solution of problems of the old heathen world.

Quapropter, quicumque ista lecturi sunt, non me imitentur errantem, sed in melius proficientem. Inveniet enim fortasse quomodo scribendo profecerim quisquis opuscula mea ordine quo scripta sunt legerit.—*Prolog. in Retract.*

There is nothing, I believe, in the philosophy of the older schools, nothing in the heathen classics to compare with this calm assurance of the Christian thinker. He asks only for a fair study of his work, his witnessing to the mind of the Church, the Christian solution of pre-Christian problems of life.

This is, of course, a distinctive mark of the Christian classics. The literature of the Catholic Church from the second century to the fifth is the work of men who have found security in the evidence of visible facts. Justin, Minutius Felix, Cyprian, Lactantius, Jerome, Ambrose, Augustine are men who have seen and proved Christ's influence in visible and tangible results. The time-old questions of pre-Christian schools, speculations on happiness, the aim of life and how to reach it, have found their answer in the Gospel records, in the

thought of the Catholic creed, in the faith and the following of Christ, in the life of the visible Church.

The earlier apologists had covered the ground quite completely. Errors far-reaching and fatal to thought in the metaphysics and morals of the old systems were corrected and restated to square with reason and the Christian "Rule of Faith." But something more was needed, something positive and constructive to build up Christian thought, to form Christian habits of mind. The academic theories and speculations of the older masters and schools must be brought to harmonize with the sense of faith, the practical life of the Church.

St. Jerome in his school at Bethlehem was giving to the world of Christian thought and culture the literary treasures of the Bible, its history, its poetry, its religion, in the classical forms of the living Latin tongue. In the Christian schools of Asia Minor Gregory of Naziansus was building up a school literature, Christian standards of thought in plain didactic and poetic form. But, so far as we can learn from contemporary sources, the state and municipal schools of the Latin West still retained the old heathen courses in letters and philosophy. Too often also the morals and social ideals were not above the pre-Christian standard of life. Here was a work to be done for Christian thought, mental training, school work, education, literature. The problems of the old philosophers, in dialectics, metaphysics, morals, were to be taken up, studied, tested in the logic of their own premises. The heritage of human thought in the old heathen systems was to be reformed, recast, and stated anew to fit in with the new Faith, the morals and ideals which made the life of the visible Church, which formed the literature of the New Testament. This was a problem for the Christian Fathers of the fourth century.

Controversy is distasteful always to one who loves fairness in history. On this particular point, however, in the history of human learning, of education and schools a tradition has been built up about the attitude of the Fathers of the Church to the learning of pre-Christian literature, which is, I believe, plainly untrue, a modern educational myth. We are told that "Augustine, who until nearly the middle of his life was a teacher and had written a great treatise on dialectics, later, as an ecclesiastical administrator condemned the very works that had broad-

ened his mind. . . . The principle of authority contained in his *City of God* and his *Confessions*, together with his personal influence, was largely instrumental in bringing about the Council of Carthage (401),¹ at which the clergy were forbidden to read all pagan literature."²

I have no wish to question the sincerity of various statements which make up this description of Christian influences and the attitude of the Church to pre-Christian learning. We are not judging motives of individual teachers, or reflecting upon the quality of schools that will stand for this type of *The History of Education*. But, in the school work of the present or the past, facts must be counted ahead of sincerity: the records of the past must rank before mere traditions or types or methods in the make-up of the "History of Education".

Augustine's own account of what was done for the study of pre-Christian systems of thought, the various heathen sects, and schools of philosophy, is interesting. Such an account is easily gathered from the text of Augustine's genuine works, and from the final *Review* of his life of forty years as a Christian thinker and writer. I shall limit myself as closely as I can to facts stated by Augustine and to his own descriptions of school work done with the approval evidently of St. Ambrose and designed by Augustine for Christian school use. Both the subject matter and the plan of this work belong, I believe, to the History of Education.

After Augustine's conversion, the triumph of grace and the reward of the persevering prayer of his mother, described in the *Confessions* (Bk. viii, Chap. 12), he continued his work as a teacher in the schools of Milan to the close of the summer term—"about twenty days", he says, to the vacation of the

¹ *A History of Education*; Macmillan, 1915, Vol. I, p. 288; by Frank Pierrpont Graves, Ph.D.

² We may be pardoned the suggestion of a "test question" here for high school pupils and college students for whom this textbook is *authority* on the History of Education: What was the influence of the "principle of authority" in his (Augustine's) *City of God*, a work begun in the year 413, and finished thirteen years later, in 426, upon the rulings of the Synod of Carthage in 401?

Another point of interest to a student of the History of Education would be just what was the meaning of the *Libri ethicorum*, which bishops were told not to read? Were they the classical authors, whom Augustine, Ambrose, Jerome knew, admired and quoted constantly, or were they the low, vile productions of later writers which any clean-hearted man ought to be ashamed to read?

vintage time. During the autumn of the same year, 386, probably in October, Augustine with his mother, St. Monica, Navigius his brother, and a few companions, among whom were Alypius, his life-long friend, and two former pupils Licentius and Trigetius, retired to a villa outside Milan, the country home of a wealthy friend, Verecundus. This Verecundus had been a teacher also (*grammaticus*) in the schools of Milan. He was not at this time a Christian, though his wife was a Catholic; and he also was received into the Church in the following year, while Augustine was at Rome on his way back to Africa. The entire manor, house, grounds, and entourage of servants were left apparently at the command of Augustine and his companions. There, in quiet retreat, while preparing for baptism, during the fall and winter months, 386-387, Augustine issued his first Christian studies in the philosophy of the pre-Christian schools. Eight books or treatises³ are listed in the *General Review* as the result of these first studies in critique, written before Augustine's return to Milan for baptism, Easter Eve, 387.

The work of the Christian thinker for education, his studies in the thought of the old school systems will stand on their own merits. Compared, book for book, with the philosophy, the logic, the metaphysics, the morals of the old patrons, with the *Quaestiones Tusculanae*, *De Officiis*, *De Natura Deorum* of Cicero, or *De Beata Vita* and *De Tranquillitate Animae* of Seneca, Augustine's studies mark, I believe, a distinct advance over the heathen schools, both in quality of thought and in methods of teaching. The old way was to teach systems of thought under the shadow of a name. To make clients true to the style and the expression of great teachers of the past was the claim and the boast of the heathen schools.⁴ The result in *Education* was an over-plus of second-hand thought, endless sophistry, rhetoric and the ornament of language with nothing to say, reflected in the gossip and small talk, too often in the scurrility, of later heathen classics. Augustine's way, as we follow it in these early Christian studies, is to give

³ The eight treatises, counting each book as a distinct treatise, are *Contra Academicos*, three books; *De Beata Vita*, one book; *De Ordine*, two books; *Soliloquia*, two books.

⁴ See Augustine's Letter to Dioscorus—CXVIII—on the meaning of the old heathen masters—*Eccl. Rev.*, June, 1920, pp. 361 ff.

living interest and the vigor of original thought to the old frame of heathen systems.

The Christian school work of Augustine begins with the study of Academic Scepticism. He takes apart the dry tinder of the old schools. He explains the premises of the Academic theory to his pupils. He helps them to analyze, to make their own definitions, to draw conclusions and inferences. He corrects what will not square with lines of sound logic. A full record is made in shorthand of every session of school work. The stenographer probably was a slave, one of the servant staff of the villa. Later these stenographic reports were copied in script for future use. The aim obviously was Education. The result was a school literature, which has, I believe, no parallel in the heathen classics. The eight *Opuscula* finished during these months of retreat are a series of independent studies in critique. They are the deliberate judgment of the Christian thinker upon the qualities of the learning, the literature, the philosophy, logic, metaphysics and morals of the old masters, as they were then taught in the schools of the Empire.

These studies seem to belong materially to the *History of Education*. They are contemporary sources of information on schools and school systems. They record the criticisms of a teacher who had had twelve years of experience in the schools of Carthage, Rome and Milan. They describe the working methods of Augustine, preparing texts for school use. They show the attitude of the Christian thinker to the beauties and the real worth of the heathen classics. They are at once a contemporary review of heathen standards in philosophy and literature, and the quarry of materials which remain intact in the modern structure of our own Christian, Scholastic philosophy.

The plan of Augustine in these first studies was evidently a course in the school systems of the past, a contribution to the *History of Education*. A survey of schools of the past is clearly school work for the present and the future.

Augustine's studies in Scepticism—(*Contra Academicos*); his analysis of the Stoic theory of the end and purpose of life—(*De Beata Vita*); his constructive work on Order in the physical world, Law in the world of spirit and mind—(*De Ordine*), mark, I believe, an advance distinctly Christian in the history

of education and methods of teaching. We have nothing in the heathen classics, in pre-Christian philosophy, in the sources of school literature and school systems, so rich in details of information, so thorough in independent and original thought as these studies in the retreat of Cassiciacum. The stenographic reports, from which he have our texts in modern type, are like pictures from life, and the life is school life. It is Christian Education at work in the fourth century.

Comparing the material sources of the History of Education, Christian and pre-Christian, I believe that I am secure in saying that the systems of thought, theories, and speculations of the old heathen teachers were never studied, never appreciated in points of real excellence, never corrected in wrong conclusions, principles and premises, as we find them studied, appreciated, and corrected in the text of these school treatises of the Christian convert.

As to the evidences of contemporary interest in these Christian school studies, standards of criticism in the History of Education, our information is gathered from Augustine's own text, and from men who knew the times. There is of course some assurance of a clientele in the patrons of letters and learning to whom the studies are inscribed and dedicated. Romanianus, Zenobius, and Theodore Manlius,⁵ whom Augustine exhorts to the study of philosophy, were men interested in literature and the problems of the day. Theodore Manlius, to whom *De Beata Vita* was dedicated, is described by Augustine as a man of splendid acquirements, a Christian evidently, well known to St. Monica at Milan, whose "repute will go down to posterity," Augustine tells his mother, "whose name will save these times from the reproach of ignorance". "But my books", Augustine adds jestingly to his mother, "if they come

⁵ Romanianus, to whom Augustine dedicates the three books *Contra Academicos*, was a wealthy provincial of Africa. He helped Monica to bear the financial burden of Augustine's education at Carthage after the death of Patritius. He was at Milan just before Augustine's conversion, where Augustine describes him as one of the circle of "searchers in philosophy", "about ten", who were planning a scheme of common life, a sort of "Brook Farm Community", to cultivate peace and learning. (*Confess.*, Lib. vi, c. 14.) — *Confer Contra Academicos*, Lib. II, cc. I-II.

Zenobius, to whom the books *De Ordine* are inscribed, was probably also a resident of Carthage. Augustine speaks of him as one with whom he had frequently discussed the problems of order and the laws of nature. Zenobius, probably this same, is named in the letter of Dioscorus, cxvii, in which he tells Augustine Zenobius, Magister Memoriae factus—keeper of records or Head of the Record Office.

to the hands of a reader in the future, may meet with scorn. When they see my name on the codex: Who is that? they will say, and throw the book aside"—"Mei autem libri si quorum forte manus tetigerint, lectoque meo nomine, non dixerint: Iste quis est? codicemque projecerint"—"But", Augustine continues, if some, more curious, go beyond the opening pages, and find me studying philosophy with you (St. Monica), they may give it a trial"—"me tecum philosophantem non moleste ferrent" (*De Ordine*, Lib. I, c. xi).

About the beginning of Lent probably, Augustine with his companions returned to Milan, when the candidates for Baptism (*Competentes*), were regularly instructed and taught the meaning and reality of the Sacraments and rites of religion preparatory to the reception of Baptism on the eve of Easter. *De Immortalitate Animae* was written at this time—"Jam de agro Mediolanum reversus scripsi librum *De Immortalitate Animae*, quod mihi quasi commonitorium esse volueram propter *Soliloquia* terminanda" (*Retract.*, 1-5). This little work, Augustine says, is a reminder only, a rough draft, recalling the line of thought, principles and arguments of the *Soliloquia*, supplementary to the informal meditations of his retreat at Cassiciacum. The reasoning is solid and concise. The work is, I believe, the first complete corrective of the old heathen ideas about separate substances, objective truth, the eternal reasons of things and their relation to intellect, to the human mind.

The literature of philosophy, the schools and systems of the old heathen masters are pretty well covered in this series of studies finished before the summer of 387. The collection of treatises, under the prudent direction of a living teacher, would make a respectable college course of reading in Christian and pre-Christian philosophy, with helpful sidelights on the theories and speculations of pre-Christian times. It would have the distinct advantage of correcting the myth of modern text books on the History of Education. It would show our Catholic students what was the real attitude of the Church to the old learning, what Augustine, and, by the way, Ambrose, Jerome, Lactantius did for education and schools in the fourth century. It would open the way to sources in the history of human learning and help to give the Fathers their proper place in Catholic tradition, in the modern mind.

Before Augustine with Monica and their party left Milan for Africa, probably during the summer of 387, another school work was planned and in part finished under the direction evidently of St. Ambrose. From Augustine's description of this work it seems to have been designed as a complete system of text books in the liberal arts for the schools of the time. Augustine says of it: "Per idem tempus, quo Mediolani fui Baptismum recepturus, etiam disciplinarum libros conatus sum scribere, interrogans eos qui mecum erant, atque a hujusmodi studiis non abhorrebant . . . sed earum solum *de grammatica* librum absolvere potui, quam postea de armario nostro perdidi" (it is still missing from the bookcase of Augustine's genuine works) "et *de Musica* sex volumina, quantum pertinet ad eam partem quae Rythmus vocatur. Sed eosdem sex libros, jam baptizatus, jamque ex Italia regressus in Africam scripsi; inchoaveram enim quippe tantummodo istam apud Mediolanum disciplinam. De aliis vero quinque disciplinis, illic similiter inchoatis, *de Dialectica*, *de Rhetorica*, *de Geometrica*, *de Philosophia* sola principia remanserunt; quae etiam ipsa perdidimus: sed haberi ab aliquibus existimo" (*Retract.*, *Lib. I*, *cap. 6*).

This list of Primary and High School text books prepared by the experienced teacher, now the Christian thinker, is a point to be noted in the History of Education. Augustine evidently did not lose interest in the schools and the aim of school work when he acquired the gift of Catholic faith. The books are listed as belonging to the standard school courses of the time, seven branches of the liberal arts. The fact, which Augustine notes forty years later, that his own copies have wandered out of his control, but that they are in the possession, as he thinks, of some of the brethren, points evidently to their accepted use. The preparation of these books by the schoolman and convert, their approval by the Bishop of Milan, would recommend them for Christian use at a time when the means of primary education was the enterprise chiefly of private schools, and the teachers, usually, trusted servants, slaves trained for that branch of work in the family.⁶ The six books

⁶ See Augustine's references to the education and training of his mother, as a child, derived evidently from Monica's account to her own children (*Confess.*, *lib. ix*, *cc. 8-12*).

on music are the only ones that remain now of this school course. They are types, presumably, of methods followed in the others. In the simple and direct form of question and answer they take up the subjects of sound, quantity in syllables, melody, modulation, and harmony. The laws of versification, numbers, meters, and the structure of poetic forms are set forth in a style fitted to the mind and the thought of a child. As types of their class, as complete text books, covering the theory and practice of the subject as it was taught in the fourth century, they seem to deserve a place in the History of Education. Their simple, dialogue form combines thoroughness with clearness of thought. They are concrete examples of methods of teaching, and, I believe, of efficient methods of their time. Books three and four contain *in extenso* all that we find in our modern texts on Latin Prosody, with splendid familiar illustrations from the heathen poets, chiefly Horace and Virgil.

The date of Augustine's leaving Milan for Africa, together with his mother and companions, cannot be fixed with certainty. It was probably during the summer of 387. Possidius, the first biographer of Augustine, says that, after his baptism, returning to Africa, he lived quietly in community with brethren of a kindred spirit on lands which had belonged to his father near Tagaste. There he was *teaching* those who lived with him and those who were afar by word and by writing for about three years, when he was ordained priest by Valerius the Bishop of Hippo.⁷ Augustine himself has described the last days, the illness and the death of St. Monica in the ninth book of the *Confessions*. This was, he says, at Ostia, as they were waiting to take passage to Africa on their homeward journey. In the *General Review* he has listed also three distinct works⁸ which were written at Rome while he was on the way back to Africa. A probable explanation of this stay at Rome is that the delay at Ostia occasioned by the sickness and death of St. Monica extended beyond the open, sailing season, when the ports of the Mediterranean would be closed for the winter. St. Monica is not named as participating in these

⁷ Possidius, *Vita Augustini*, cap. iii.

⁸ The three works are *De Moribus Ecclesiae Catholicae*, *De Moribus Manichaeorum*, *De Libero Arbitrio*, *Libri tres*.

studies written at Rome, as she did formerly, when she contributed her lively interest and her own original thoughts to the school work in the villa, Cassiciacum; though there are points, particularly in *De Libero Arbitrio*, which would have been congenial to Monica's habits of mind. The works written at Rome seem to have been done after St. Monica's death.

The three books on the free choice of the human will, studies in the old and incomplete philosophy of fatalism, seem to complete the course in Critics, Augustine's Christian thoughts upon the philosophy, the systems of thought, the subject of education, the schools of pre-Christian culture. So far as I know there is no single work published in the whole range of the history of criticism, in the old classics, in modern research, that can compare with this library of school studies⁹—Augustine's Christian Critique of the old masters, the classics of the heathen thinkers. These studies are not essays in fault-finding. They are not apologetic, not controversial. They are literally monuments of original thought, with helpful reflexions on the thoughts of earlier times. They give life and virility to venerable masters of the past. Augustine's aim—and in great part, I believe, he succeeded—was to remodel the old frame, to fit up the mental apparatus of former systems for future use.

The question may be asked here—Were these Christian school texts in anything like a general use? Was there popular Christian interest in these studies of heathen schools? St. Monica was interested. She helps to solve the hardest problems in *De Beata Vita*. It is her strong faith, her trust in God, her life of prayer, Augustine says, that qualifies her for the problems of school work.¹⁰ She is a type of intellectual vigor and Christian refinement for any century. So long as our women can think and pray and know their place in the divine plan of human life as Monica does, we need have little fear about sociological fads and faddists of the present or the future. The evidence of contemporary interest and use must come, of course, from sources of the time. We know surely that copies

⁹ After the return to Africa another little school work was written, evidently designed for school use—*De Magistro*. It is, I believe, the most complete study of the essentially symbolic character of language, and the relations of language to thought, that we have anywhere, from Christian or heathen thinkers, of modern or ancient times.

¹⁰ See *De Beata Vita*, cc. xi, xvi, xxvii.

of Augustine's texts were at hand for ready reference when the *General Review* was written, the *Index* to early works, forty years after their first publication. We know from the testimony of Augustine's contemporary biographer how these texts were esteemed as the one great treasure which he left to the Library of the Church at Hippo, to the intellectual world of future ages: "Testamentum nullum fecit, quia unde faceret pauper Dei non habuit. Ecclesiae bibliothecam, omnesque codices diligenter posteris custodiendos semper jubebat."¹¹ We know something about the monastic schools in Africa, which owed their origin to Augustine, where his books were copied and manifolded, where it was a part of the written rule, for communities of women certainly, for men and clerics quite presumably, "that books were to be given out at a fixed hour every day, and one who came out of the hour was to receive nothing."¹² Of these monastic schools his biographer says that Augustine left a clergy fully equipped for the work of the ministry, and monastic communities of men and of women, with libraries, books and literary tracts of his own and of other holy men.¹³

Perhaps one of the surest proofs of qualities of mind and thought in the Christian populace of the fourth century will be found in popular instructions like Augustine's one hundred and twenty-four expositions on the text of St. John, or St. John Chrysostom's Homilies "On The Statues," delivered at Antioch in 387. The people went eagerly to hear, they went to learn. The words of the speakers were taken down in shorthand; they were copied for their worth. We treasure these Homilies and Expositions as standards of thought and expression in the Christian Classics. Can we believe that their living hearers did not appreciate or understand?

A study of the first twenty Letters of Augustine's private correspondence would show many sidelights on his work for education. Twelve of these twenty letters are addressed to Nebridius, a close and life-long friend, interested in the prob-

¹¹ Possidius, *Vita Augustini*, cap. xxxi.

¹² "Codices certa hora singulis diebus petantur: extra horam, quae petierint non accipiant" (Epist. cexi, num. 13).

¹³ "Clerum sufficientissimum et monasteria virorum ac feminarum. . . Ecclesiae dimisit una cum bibliothecis, libros ac tractatus vel suos vel aliorum sanctorum habentibus."—Possidius, l. c. xxxi.

lems of the heathen schools, himself later a convert to the Catholic faith together with his entire family.¹⁴ The letters were written apparently from the Cassiciacum villa to Milan, where Nebridius was staying, having come from Africa just to be near his friend; ¹⁵ and where he was helping Verecundus in grammar school work.¹⁶ The points of interest in these letters are thoughts in metaphysics and psychology. They are proper neither to Christian nor heathen schools. They are things of the mind, a subject for the thinkers of every age. These same thoughts are reflected in the little work which Augustine had then in hand, the *Soliloquia*, his private meditations in retreat; and *De Immortalitate Animae*, finished a little later at Milan. They contain material for the History of Education. Another of these twenty letters (xvii) is an answer to a veteran heathen schoolmaster, and a real patron of hero worship and the old cult of the gods, Maximus of Madaura, where Augustine had been a pupil at high school before he was sixteen years of age.¹⁷ There is just one point, not of controversy, but of old, heathen bias and misunderstanding about Catholic veneration for saints, which might serve as a useful footnote in a History of Education. Augustine reminds the old man that he is not to be misled by inconsiderate talk about the venerated remains of the dead. They are not on the same plane with the heroes of heathen worship. He is to learn this from Catholic Christians who have a church in Madaura, who will tell him that they adore one sole Supreme Maker of all things created.¹⁸

A letter to Romanianus, the former patron of Augustine's student years at Carthage, is a first-hand source of contemporary information on writing materials and manuscript book-making. Augustine tells him that he is writing on parchment, not correspondence cards. The fact is explained by the supply of materials: "Non haec epistola sic inopiam chartae indicat, ut membranas saltem abundare testetur." He says that his ivory writing tablets have been sent,

¹⁴ *Confess.*, lib. vi, cap. 10 = lib. ix, cap. 3.

¹⁵ *Confess.*, lib. vi, cap. 10.

¹⁶ *Confess.*, lib. viii, cap. 6.

¹⁷ *Confess.*, lib. 11, cap. 3.

¹⁸ *Epist.* xvii, 5.

as writing material, the means of correspondence to his (Romanianus's) uncle. He asks him to return any tablets that he may have (belonging to Augustine): "Sed tabellas, si quae ibi nostrae sunt, propter hujusmodi necessitates, mittas peto."

Our students' text books of course are not to be burdened with these details of sources; but they should at least direct the student's mind to the riches of source information. If a student in the History of Education is to be taught to *take views*, he should be helped to make his own survey of facts. Facts are the only things in history that can give us views beyond the mental habits of our teachers. Verifying facts, finding out just what Augustine has said, or Ambrose, or Jerome, or Lactantius on the theories of the old heathen schools about God, about creation, the divine government of the world, the free choice of the human will, man's responsibility to his Maker, to brother men, is the only way to a real History of Education.

It is no part of our plan here to assign reasons or motives for modern views, or wrong views, upon the teaching or the influence of the Christian Fathers in the history of human thought and learning. The sole aim is to point the way to a just view, to a first-hand knowledge of sources, a reading acquaintance with our Christian classics.

There are, of course, points of fundamental importance on which the Christian thinkers have corrected pre-Christian systems. But these corrections are not to be classed as repudiating the heathen learning. They mark advance distinctly in the History of Education. Lactantius corrects Cicero's theory of cosmogony. He tells his readers that it is wrong to think of the creation of the world in terms of human operation, that God did not need uncreated material out of which to build up the material world. According to the Christian creed both are God's work, *et unde factum est et quod factum est* (Divin. Inst., lib. 11-9). Again he points out the errors and extremes of sociological dreamers ancient and modern, and shows his readers what would be consequences of following them. The corrective is the Christian standard of social life (*op. citat.* lib. 111, c. 21). Augustine, in the three books *Contra Academicos*, corrects a whole system of pre-Christian Criteriology,

a system which was fatal to common sense as well as learning. In the three books *De Libero Arbitrio*, and later in *De Civitate Dei* (lib. v, cc. 9-10), he points out the mistakes of a theory of fatalism, and proves the essential freedom of the human will. The three books *De Officiis* of St. Ambrose are built up on the plan of Cicero's work under the same title. Many points of natural ethics are Christianized and improved, but always with honorable credit to the Stoic moralists. Surely nothing has been lost by these Christian contributions to the thought and learning of the heathen world. There is no dishonor to the older masters, of whom Augustine says: "Academicos ego, ne inter jocandum quidem unquam lacescere auderem" (Epist. ad Hermogianum).

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THE RUBRICS AND CHANGES IN THE NEW MISSAL.

THE numerous changes and additions introduced of late years into the liturgical books of the Church make a synoptic presentation of them, with comment, desirable for the priest. For whilst the rubrics in each case are definite and clear, wherever these changes and additions occur, a summary of them in connected series will help us to understand their organic motive and to make the liturgical service what the Apostle calls a "rationabile obsequium".¹

This survey takes in the topics of Feriars, Vigils, and Feasts; Votive Masses—private, solemn, and privileged; Masses for the Dead; Occurrence and Translation of Feasts, Commemorations, Orations, Gloria, Sequence and Credo, Preface and Last Gospel. Though there is no attempt at being exhaustive in the treatment of these subjects, the reader will find the study sufficiently complete to guide him in the actual observance of the rubrics and ceremonies of the Missal.

¹ A recent volume, *Synopsis Additionum et Variationum in editione typica Missalis Romani*, by Fr. Brehm, deals with this subject, but in a somewhat different way from the present series of articles, which have a more practical purpose than that of a liturgical text book.

I. FERIAES, VIGILS AND FEASTS.

I. FERIAES AND FEASTS.

If *double* (major or minor) or *semidouble* offices fall on the following days

- (a) feriales of Lent from Ash Wednesday to Palm Sunday;
- (b) ember-days (excepting those of Pentecost week);
- (c) common vigils;
- (d) Rogation Monday (cf. Tit. I, 3),

Masses (whether high or low) may be said *ad libitum celebrantis*, either of the ferial or vigil with a commemoration of the office of the day; or of the office of the day with a commemoration of the ferial or vigil.

If, however, the occurring office is a double of the First or Second Class or a privileged octave of the Second Order, Masses of the ferial or vigil are not allowed (Tit. I, 1).

2. FERIAES AND OCCURRING VIGILS.

If any of the above feriales and vigils fall on the same day, Masses (whether high or low) may be said of the ferial or of the vigil, with a commemoration of the other. Should there *also* occur

- (a) an office of double (major or minor) rite, or
- (b) a privileged octave (of the Third Order), or
- (c) a feast of semidouble rank,

Masses may be said either of the ferial or of the vigil or of the office of the day, with a commemoration of the offices of which the Mass is not said (Tit. I, 2).

3. MAJOR AND MINOR LITANY DAYS.

The Major Litanies ("Greater Rogation Day") occur only on the feast of St. Mark (25 April), whereas the Minor Litanies ("Lesser Rogation Days") are on the Monday (which is also a *major ferial*), Tuesday and Wednesday (which is also the vigil of the Ascension) before Ascension Thursday.

The Mass called the *Rogation Mass* is found in the Missal, preceding the Mass proper to the vigil of the Ascension. The *Procession* referred to below, is treated of in the Ritual, Tit. IX, cap. 4.

The following rules regarding Rogation Days obtain in the new Missal:

(a) On *all* Litany Days, if the Procession takes place and there is only one Mass in the church, the Mass of the Rogations is said with a commemoration of the office of the day, unless this office were a double of the First Class; in which case the Mass of the feast is said with a commemoration of the Rogation Mass (Tit. I, 4).

(b) Masses of the Rogations (without the Procession) are permitted only on Rogation Monday, if a double of the First or the Second Class does not occur; and also on Rogation Tuesday if the office is *de ea*. On *all* the Litany Days, however, commemoration of the Rogations is made in all Low Masses² which are not of the Dead, and in all chanted Masses that are not *de Rogationibus* (Tit. I, 3).

4. ORDINATION MASSES.

On Ember Saturdays and on the Saturday of the fourth week of Lent the ferial Mass is always said when Ordinations take place, and in it, if there is no other chanted Mass that day in the church, commemoration is made even of an occurring double of the First Class (Tit. I, 5).

5. IMPEDED SUNDAY MASSES.

When the Sunday Mass is impeded by a more important feast (e. g., the First Sunday after Pentecost, perpetually impeded by the Feast of the Blessed Trinity), it must be resumed during the subsequent week on the first day which is free according to the following order:³

- (a) ferial having no proper Mass;
- (b) feast of simple rite;
- (c) S. Maria in Sabbato;
- (d) octave day of simple rite;
- (e) day within a common octave;
- (f) day within an octave which has been conceded as privileged for a particular church;
- (g) day within a privileged octave of the whole Church, provided it is question of the Sunday within a privileged octave of this kind, and there occurs no vigil.

² Noteworthy change.

³ Thus, if during the week there is not a day corresponding to (a), then a day corresponding to (b) must be sought for, and so on, if necessary, till the list is exhausted.

On these days, excepting the one in (a), Mass (whether low or high) *may* be said either of the Sunday with a commemoration of the office of the day, or of the office of the day with a Commemoration of the Sunday,⁴ but any other Commemorations to be made must not be omitted in both Masses (Tit. I, 6).

These Masses are said to be reposed *quoad* "*Missam*", and although a commemoration of them is made at Mass as above, they are not commemorated in the office (Tit. V, 1).

Although the Credo is said on Sundays—whether also anticipated or, *quoad*, "*Officium*", reposed—and on the vigil of the Epiphany (even when these offices are only commemorated), in the resumed Masses of Sundays which are reposed *quoad* "*Missam*" the Credo is never said unless it be question of Sunday Masses occurring within privileged octaves of the whole Church, when those Sunday Masses are to be resumed *within* their respective octaves (Tit. VII, 3).

II. PRIVATE VOTIVE MASSES.

1. A Votive Mass, generally speaking, is one which does not correspond to the office recited, a Mass which is said *extra ordinem Officii*. They are of three kinds: Private, Solemn and Privileged.

Private Votive Masses, *sine cantu*, are forbidden—

- (a) on offices of double rite;
- (b) on Sundays (also those anticipated or, *quoad* "*Officium*", reposed);
- (c) during privileged octaves;
- (d) on Ember days;
- (e) on ferials from the 17 to the 23 December (days of Antiphons O) inclusive;⁵
- (f) during Lent (i. e., from Ash Wednesday to the Wednesday of Holy Week incl.);
- (g) on Rogation Monday;
- (h) on vigils;
- (i) on octave days of simple rite,⁶ even when these are only commemorated *in the Office*);

⁴ The Gospel of the Sunday in this case is not said at the end of Mass.

⁵ This is a noteworthy change.

⁶ This is a noteworthy change.

- (j) on days when the impeded Mass of the preceding Sunday is to be first resumed;
- (k) on Rogation Tuesday in churches having only one Mass, *if* the Procession takes place (Tit. II, n. 11).

Private Votive Low Masses are therefore permitted (for a reasonable cause) on (Cf. Tit. II, 1) :

- (a) all semidouble feasts, provided commemoration be not made of a vigil (even in the office only), or of an octave day of simple rite (even in the office only) ;
- (b) days within common octaves, provided commemoration of an octave day of simple rite has not been made;
- (c) the Friday after the octave of the Ascension;
- (d) a feast of simple rite;
- (e) ferias of advent up to 16 December, excepting Ember days;
- (f) S. Maria in Sabbato;
- (g) the common ferias of the year and of Paschal time, excepting Rogation Tuesday in churches having only one Mass, *if* the Procession takes place.

2. In these Masses, *positis ponendis*, the common orations must be said if no other commemorations occur, but the commemoration of the office of the day always comes first as second oration, unless there is to be said before it another, inseparable from the office of the day (e. g., commemoration of St. Paul in the Mass of St. Peter); as third oration of these Masses, the first common oration is said, unless there be another commemoration (Tit. VI, 1).

A.—THE NUPTIAL MASS.

3. The Nuptial Mass ⁷ (with its proper Blessing) is permitted every day, even during the closed seasons (Cf. Can. 1108), if the Ordinary of the place for a just cause permits the Nuptial Blessing (Cf. Decree S. R. C., 14 June, 1918).

But the Nuptial Mass is not allowed (Tit. II, 2)

- (a) on Sundays and holidays of obligation (including the *suppressed* ones) ;
- (b) on doubles of First or Second Class;

⁷ This Mass, although it is more a privileged than a private votive Mass, is regarded as being of simple rite; whereas other privileged votive Masses are of double rite.

- (c) on privileged octaves of the First and the Second Order;
- (d) on privileged ferials and vigils;
- (e) on All Souls' Day (the Blessing is also forbidden);
- (f) on the Minor Litany Days in churches having only one Mass, if the Procession takes place (Tit. II, 11).

4. In these cases the "Oratio pro Sponsis" is added *sub unica conclusione* with the oration of the Mass celebrated,⁸ and the Blessing (found in the *Missa pro Sponsis*) is also given. This Blessing, however, may never be given outside of Mass, which must at least have the *Commemoratio pro Sponsis*; neither is it given if the parties are not present, or if one of them has already received it (although the custom of giving the Blessing to the woman—if she has not already received it—may be continued).

If the Marriage was contracted during a closed season, and if the Ordinary did not permit the Nuptial Blessing, both the Mass and its proper Blessing are deferred to the first time they may take place outside the closed seasons (Tit. II, 2).

B.—PRIVATE CHANTED VOTIVE MASS.

5. A Votive Mass *in cantu* (even though not "pro re gravi et publica simul causa") is permitted (Tit. II, 10) on all days free from:

- (a) an office of double rite;
- (b) any Sunday (even anticipated or, *quoad "Officium"*, reposed);
- (c) privileged ferials, vigils, or octaves;
- (d) a Minor Litany Day in churches having only one Mass, if the Procession takes place.

6. The common orations should be made in this Mass, in which, however, commemoration of the office of the day always comes first as second oration (unless, indeed, there is to be put before it an oration inseparable from the oration of the day, e. g., the Oration of St. Paul in the Mass of St. Peter), and as third oration the first common oration is said unless there be another special commemoration (Tit. VI, 1).

⁸ Noteworthy change.

III. SOLEMN AND PRIVILEGED VOTIVE MASSES.

A.—SOLEMN VOTIVE MASSES.

7. A solemn votive Mass *in chant*, attended by an extraordinary concourse of people, for a grave and at the same time public reason, with the permission or at the command of the Ordinary, is nevertheless forbidden (Tit. II, 3) :

- (a) on Major Sundays of the First Class;
- (b) on the vigils of Christmas and Pentecost;
- (c) on privileged ferials;
- (d) on doubles of the First Class;
- (e) on All Souls' Day;
- (f) { in churches having only { (a) on 2 February, if the
one Mass (Tit. II, 11) : { candles are blessed;
(β) on all Litany Days if the
Procession takes place;
- (g) on days when there occurs an office or commemoration, a vigil or day within the octave (even though it be a simple octave), of the very same mystery⁹ of our Lord or of the same saint (as that of whom the solemn votive Mass was to be sung). In these cases, then, the Mass of the office or commemoration, vigil or octave is sung in place of the Votive Mass, adding all the occurring commemorations which the solemn votive Mass itself would not exclude.

8. On other days when the solemn votive Mass is forbidden, but when its commemoration is allowed, this commemoration is then added, *sub unica conclusione*, to the chanted Mass of the day, and other commemorations are made only in so far as they become the solemn votive Mass which has been impeded (Tit. II, 3).

9. In a solemn votive Mass commemoration¹⁰ is made only of—

- (a) a double of Second Class;
- (b) any Sunday (even anticipated or, *quoad "Officium"*, reposed);

⁹ Example: "Commemorationem SSmi Sacramenti, ob identitatem Mysterii, solummodo omittendam esse in Festis Passionis, Crucis, SSmi Redemptoris, SSmi Cordis Jesu, et Pretiosissimi Sanguinis." S. R. C., Decree n. 3924 ad 4.

¹⁰ As may be seen, many changes are here made regarding Offices to be commemorated.

- (c) a major ferial;
- (d) any Rogation Day (cf. Tit. I, 3);
- (e) a privileged vigil or octave.

As often, however, as the solemn votive Mass is impeded, in the Mass of the current day (even when chanted) commemoration may be made of it under one conclusion with the first oration, unless any of the following offices occur (Tit. V, 3):

- (a) All Souls' Day;
- (b) feast of our Lord which is a primary double of First Class in the whole Church (excepting, however, the Monday and Tuesday of Easter and Pentecost weeks).

Moreover, the commemoration in question may not be made in a Mass which is of the self-same mystery of our Lord or of the same saint.

10. In solemn votive Masses the Gloria is said, provided they be not celebrated in violet vestments (Tit. VII, 1); the Credo is also said (Tit. VII, 3); the festive chant is used (Tit. X, 2); the common orations are omitted (Tit. VI, 1).

B.—PRIVILEGED VOTIVE MASSES.

11. On the anniversaries of the election or transfer, and consecration of a bishop, commemoration of the anniversary¹¹ is made in all churches and at all Masses (except Masses for the Dead), when the votive Mass of the anniversary itself has not been sung, and provided commemoration of the votive Mass is allowed according to what has been said above in no. 9. The commemoration, when allowed, is always said in the last place, after the orations prescribed by the Rubrics (Tit. II, 5).

12. On the anniversaries of the election and coronation of the Pope, the *Oratio pro Papa* is said in all Masses according to the rules just referred to (Tit. II, 4).

On the anniversaries given in no. 11 the votive Mass found in the Missal may never be said *modo privato*, i. e. "non-conventualiter" (Tit. II, 4 and 5).

If the Pope's or the Bishop's anniversaries are perpetually impeded (in the whole Church or in the entire diocese respectively) by

¹¹ This commemoration is taken from Mass "In Anniversario Electionis, Translationis, et Consecrationis Episcopi", found in the *Missae Votivae ad Diversa* at the end of the Missal.

- (a) a double of the First Class, or
- (b) Christmas Eve, or
- (c) All Souls' Day,

they are permanently transferred to the first following day (in the respective Calendars) free from a double of the First Class. The same is done with the bishop's anniversaries, should any of them perpetually occur with one of the Pope's anniversaries (Tit. II, 6).

13. On the very day of the dedication of a church, although its *office* be impeded by a more important one, the Mass of the dedication is celebrated as a solemn votive Mass, and in it, *sub unica conclusione* with the first oration, is made commemoration of the titular of the church. This Mass, however, is forbidden on—

- (a) feasts of our Lord that are primary Doubles of the First Class in the whole Church;
- (b) Palm Sunday;

but on these days the commemoration of the dedication and titular are added to the Mass of the day (Tit. II, 7).

In this Mass a commemoration is also made of—

- (a) doubles of the First and the Second Class;
- (b) any Sunday;
- (c) a major ferial;
- (d) any Rogation Day;
- (e) any privileged vigil or octave.

As often, however, as any Mass of this kind is impeded, in the Mass of the current day commemoration may be made of it (under one conclusion with the first oration), unless there occurs All Souls' Day, or unless the office or commemoration is said of the very same mystery of our Lord or of the same saint (Tit. V, 3).

As in other solemn votive Masses, the Credo is said; the common orations are omitted; the festive chant is used, and the *Gloria* is said.

14. In the same way the Mass of the dedication is said on the very day of the consecration of an altar, and commemoration is made of the mystery or saint in whose honor the altar is dedicated. If, however, a day occurs which excludes solemn

votive Masses, the Mass of the day is said with a commemoration of the dedication and titular (Tit. II, 8) as above.

15. At the blessing of a cornerstone and at the solemn benediction of any church the Mass of the mystery or saint (in whose honor the stone is laid or the church blessed) is celebrated, but if a day excluding solemn votive Masses occurs, then commemoration of the titular is added in the Mass of the day.

IV. LIST OF MAJOR OFFICES.

Frequent reference is made in the rubrics to privileged or major offices. Hence a list of them is here given.

MAJOR SUNDAYS.

Major Sundays are divided into two classes:

- | | | |
|---|---|--|
| (1) Sundays of the First Class: ¹² | { | (a) First Sunday of Advent,
(b) First Sunday of Lent,
(c) Second Sunday of Lent,
(d) Third Sunday of Lent,
(e) Fourth Sunday of Lent,
(f) Passion Sunday,
(g) Palm Sunday,
(h) Easter Sunday,
(i) Low Sunday,
(j) Pentecost Sunday, |
|---|---|--|

which, in occurrence, be it accidental or not, are preferred to any feasts whatsoever.

- | | | |
|----------------------------------|---|--|
| (2) Sundays of the Second Class: | { | (a) Second Sunday of Advent,
(b) Third Sunday of Advent,
(c) Fourth Sunday of Advent,
(d) Septuagesima Sunday,
(e) Sexagesima Sunday,
(f) Quinquagesima Sunday, |
|----------------------------------|---|--|

which, in accidental occurrence, are preferred to all feasts except doubles of the First Class.

Major Sundays are also called *Privileged Sundays*, just as Minor Sundays are referred to as *Common Sundays*.

¹² By a Sunday of *First Class* is not to be understood a Sunday which is a double of the First Class.

Those of the First Order are, in occurrence, preferred to any feast whatsoever.

Those of the Second Order are, on days during the octave, preferred to all feasts excepting doubles of the First Class; but on the octave day they are also preferred to doubles of the First Class not celebrated as such in the whole Church.

Those of the Third Order are, in occurrence, preferred only to the same feasts as those to which common octaves are preferred.

Common octaves are those attached to other doubles of the First Class. These octaves are preferred, on days within the octave, only to offices of simple rite; and, on the octave day, to all doubles that are not of the First or the Second Class.

Simple octaves are those attached to doubles of the Second Class. These octaves, on the octave day (as they have no "days within the octave"), are preferred to feasts of simple rite and to the office of S. Maria in Sabbato.

All feasts of our Lord celebrated in the whole Church as doubles of the First Class are *Primary*, with the exception of the Feast of the Sacred Heart (on the Friday after the Octave of Corpus Christi), which is *Secondary*.

V. LIST OF SUPPRESSED FEASTS.

Feriae II et III post Dominicam Resurrectionis D. N. I. C., et Pentecostes;

Dies Inventionis S. Crucis;

Dies Purificationis B. Mariae Virginis;

Dies Annuntiationis B. Mariae Virginis;

Dies Nativitatis B. Mariae Virginis;

Dies Dedicationis S. Michaëlis Archangeli;

Dies Nativitatis S. Ioannis Baptistae;

Dies Ss. Apostolorum: Andreae, Iacobi, Ioannis, Thomae, Philippi et Iacobi, Bartholomaei, Matthaei, Simonis et Iudae, Mathiae;

Dies S. Stephani Protomartyris;

Dies Ss. Innocentium;

Dies S. Laurentii Martyris;

Dies S. Silvestri Papae;

Dies S. Annae, matris B. M. V.;

Dies S. Patroni Regni;
Dies S. Patroni loci.

COLOR OF THE VESTMENTS.

Any Mass always retains its own color except the Masses of All Souls' Day when celebrated during the Exposition of the Blessed Sacrament, in which case they are said in Violet; also excepted is the Mass of the Sunday within the octave of Corpus Christi, in which white is used, unless commemoration of the octave be omitted (Tit. X, 1).

THE CHANT OF THE MASS.

In any Mass, that chant is used which becomes its rite. In solemn and similar votive Masses, however, the *festive* chant is used; in all other votive Masses the *ferial* chant is adhered to (Tit. X, 2).

CEREMONIES.

The new Missal has not interfered to any extent with the Ceremonies of the Mass. There is, however, one change in connexion with altars where the Blessed Sacrament is not kept. Formerly, when leaving an altar of this kind after saying Mass, the celebrant was directed by the Rubrics (*Ritus celebrandi*, Tit. XII, n. 6) to bow his head ("caput inclinat"); in future, however, a profound bow of the *body* is to be made, as the wording of the Rubric is: "se profunde inclinat".

RECENT REVISIONS OF OFFICIAL LITURGICAL BOOKS.

The decrees of approbation for the various revised editions are as follows:

1. Martyrology: 23 April, 1913.
2. Ritual: 11 June, 1913.
3. Breviary: 25 March, 1914.
4. Memoriale Rituum: 14 January, 1920.
5. Missal: 25 July, 1920.

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ARMS OF OUR BLESSED LADY.*

Feasts.

OF the five Feasts of the Universal Church here selected one only is a mystery of Faith: the others commemorate events in the history of the Church with which Our Lady is concerned. The scheme of form and color hitherto employed is no longer available for these latter, wherein both color and design follow the historical setting. This gives the arms quite a different character, although it is difficult to define that character in words.

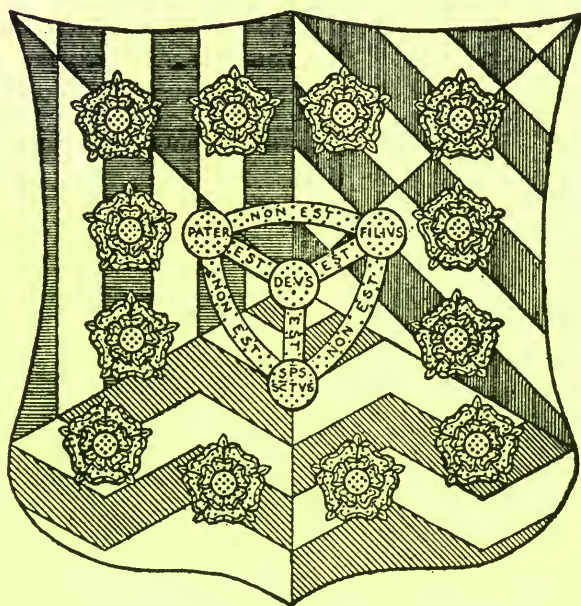
- I. *Conceptionis Immaculatae*. Per pale and chevron, paly of six argent and azure per bend counter-colored, bendy of the first and gules per bend sinister counter-colored, barry dancetty vert and of the first per pale counter-colored, a Holy Trinity symbol, or, within an orle of twelve roses, of the last.

The purpose of this arms is to display Our Blessed Lady's unique relation to the three Divine Persons, and secondly to consider her as *hortus conclusus*, *fons signatus*. The well known symbol of the Blessed Trinity of which many monumental examples exist may be described as composed of three symmetrically placed Personal cantons and one central canton of the Unity, all joined together by bars, these being sometimes given the heraldic names "an orle and pall".¹⁰ Each canton lies upon one of the three main divisions of the field: and each such division is intended to refer to Our Lady's relation to the Divine Person. It will be seen that under the canton of the Father lies the device of the Perpetual Virginity; from the Virgin Daughter of the Father, as *Sancta Dei Genitrix*, the Son, begotten of the Father by eternal generation, is born in time. This symbolism, referring to the two generations of the Word, is not affected essentially by the parting line which traverses the field and divides it into reciprocally colored parts: each main division of the shield is so parted, and the three lines

* See June number, 1921.

¹⁰ Husenbeth, *Emblems*, third edition.

may be considered as radiating from the canton of the Unity, an arrangement intended to signify the Unity of God reflected in His works. In the second division, for the relation Mother of the Son I have considered Mary's privilege of being allowed a share in His office of Redemption: and have given her, as *Co-redemptrix mundi*, a field of the Passion, viz. the bendy field of the Scourging at the Pillar, its gold being changed to



I. CONCEPTIONIS IMMACULATAE.

silver to avoid confusion with the charges. If the reader will look at the Blessed Trinity symbol, it will be seen to be a perfectly symmetrical figure; nevertheless the first impression produced is that the third canton springs from the other two i. e. it conveys the idea of the double Procession. Again, the third canton is lowest and appears to descend, suggesting the Holy Ghost as the term. It is true that this symbolism is accidental, yet it seems legitimate to make use of it, since the symbol must always be placed in this way. For this reason, under the third canton I have depicted the field of Palestine as the place of Our Lady's earthly origin and as expressing her equality with us

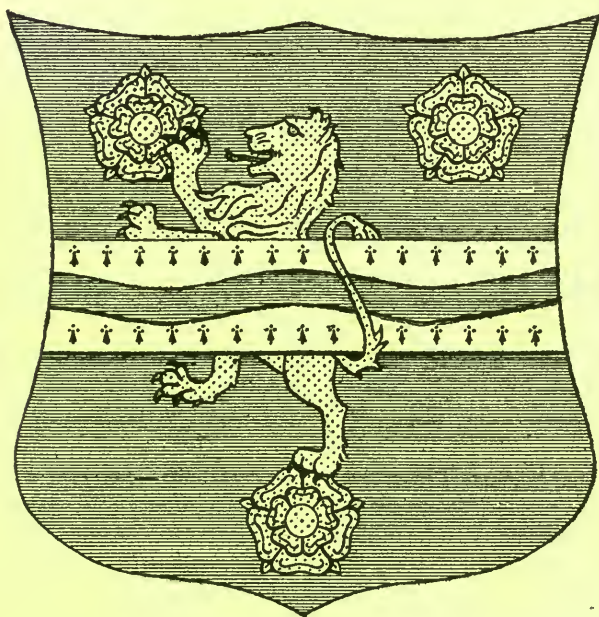
by nature: from which, by the operation of the Holy Ghost, she is raised to her highest dignity, that of Mother of God. This operation is spoken of by the Church as descending and overshadowing, two ideas suggested by the position of the third canton and its relation to the field on which it lies. This third privilege of Our Blessed Lady, Spouse of the Holy Ghost, is suggested in the arms of the Annunciation which contains a chevron between three gold roses, two and one, i. e. in Trinitarian position: here the chevron (shown merely by its line of direction) lies between the three gold roundels of the symbol itself. It is most probable that the "ordinaries" have been derived by simplification from what may be called primitive designs, i. e. areas divided by right lines into regularly disposed patches of color. Historically, such designs are found amongst ancient peoples: they appear in early European heraldry; and later charges called ordinaries occur having an obvious relation to them. Three such designs may be seen in this case, with an indication of a fourth in the parting of the whole "per chevron". Our Lady's gold roses are here disposed all round the shield to symbolize the *hortus conclusus*, since such an arrangement suggests an enclosure: incidentally the roses fall equally on each division illustrating the words of St. Jerome, *fons itaque signatus sigillo totius Trinitatis*.¹¹ The number twelve is prophetic of the Coronation, the mystery with which the Immaculate Conception is often linked in sacred art.

- II. *In Apparitione B. M. V.* Azure, a lion rampant his left foot on a rose and holding another in the dexter paw, with third in sinister chief, all or, over all on a fess, entravaillé with the tail, ermine, a barrulet wavy, of the first.

This is related to the arms of France modern by the substitution of three gold roses for the three gold lilies, i. e. the Immaculate Conception appears on the field of modern France. For the use of the Mastai lion of Pius IX standing on some-

¹¹ Brev. Rom., 8 December.

thing different from his original globe and holding another object in the paw I am indebted to Mr. la Rose, who adopts it in the arms of North Carolina: here, by placing the lion between two similar things I have referred to the definition of the dogma. The lower rose may be considered as the Apostolical tradition on which the Pope rests, and in which is contained the doctrine defined: or again the Pope may be said to rest on that which he defines, since this itself is the tradition of the Church. Pius IX's connexion with the shrine of Lourdes itself is symbolized by the animal's tail being wrapped around the

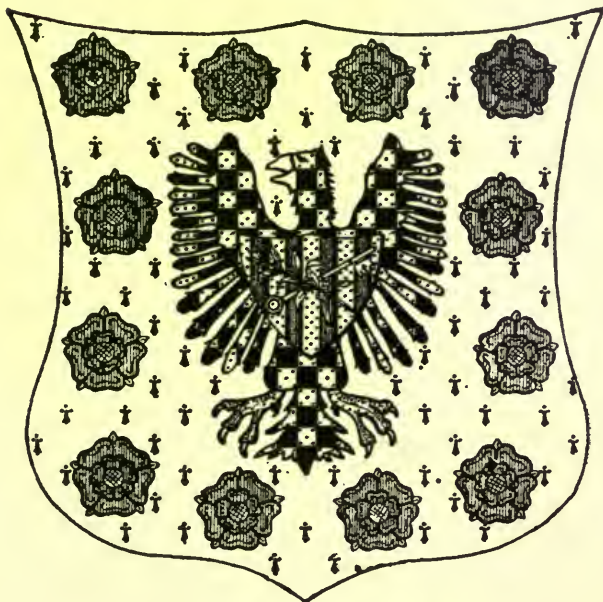


II. IN APPARITIONE B. M. V.

fess: it is a common heraldic device to impose ordinaries upon natural objects, but the additional curious trick of interlacing is very rare. The mere imposition or surmounting alone would scarcely convey the idea in question. The primary purpose of the fess is to afford a background for the wavy band which stands for the miraculous spring: the combination gives Our Lady's colors, and since she appeared in a white dress and blue sash I have used ermine instead of plain silver, a suitable differ-

ence to indicate a robe. The small band therefore may serve in addition for the sash: a symbolism which has certainly been attached to the horizontal ordinary. Camden, in his *Remains*, cites a curious story of Leopold V, Marquess of Austria, "who bare formerly six Larks Or in Azure, when his Coat Armour at the siege of Acres in the Holy Land was all dyed in blood, save his belt, he took for his Arms, Gueles, a white belt, or a Fess Argent (which is the same) in memory thereof". Unfortunately for his credibility he prefaces this with another tale which is obviously apocryphal.

III. *B. M. V. de Mercede.* Ermine, an eagle displayed, checky or and sable, within an orle of twelve roses, gules, and charged on the breast with an inescutcheon of Arragon thereon a key in bend sinister argent and an olive branch in bend, proper.



III. B. M. V. DE MERCEDE.

Of the two Popes, Honorius III and Gregory IX, connected

with the institution of the Mercedarian Order, I have chosen the latter for the sake of his curious and quaintly colored eagle. The family of Conti bear this device as a sole charge, upon a red field, and to obtain a background for the roses I have displaced this by ermine, in this case for the Dominican habit of the principal founder of the Order. The title of the Feast and the object of the Order suggest the red roses of charity, and its Spanish origin demands some reference to the Immaculate Conception, obtained by their number and disposition. On the eagle is the shield of Arragon, with two emblems, commemorating Our Lady's apparance to St. Peter Nolasco, St. Raymund of Pennafort, and James, King of Arragon.¹² The gold field with its four stripes is used as the badge of the Order and worn as a shield suspended round the neck. The olive branch and key are emblems of Sts. Peter and Raymund; as the latter was at one time Papal Penitentiary, I have placed his key in the position of the corresponding Papal symbol.

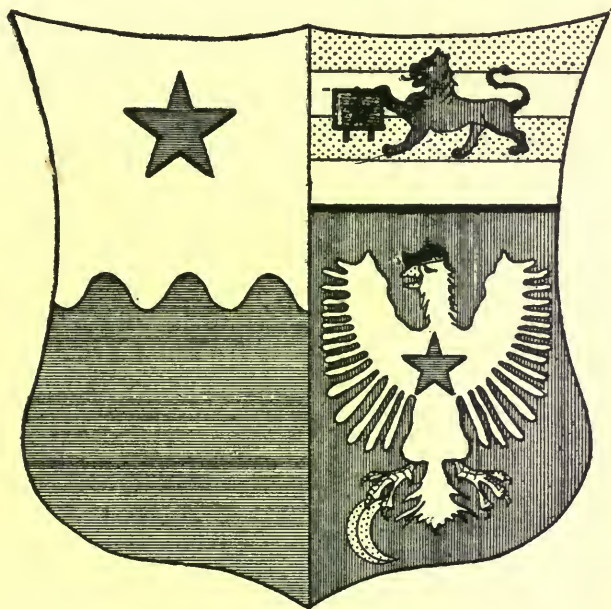
IV. *SSmi Nominis Mariae*. Party per fess wavy argent and azure, in chief a mullet of the second, and impaling:—gules, an eagle displayed argent armed and crowned or, the dexter claw resting on a decrescent of the last, and charged on the breast with a mullet azure, on a chief barry of four of the third and second, a lion passant of the first holding a book, open, proper, thereon another mullet, of the fourth.

In order to obtain a symbolic expression for *Stella Maris* I have made use of the fact that in heraldry the preposition "of" means "of the same color as". In this case blue is the second color mentioned, and occupies the base of the shield, its wavy outline being the usual convention for water. A blue star, therefore, becomes equivalent to "star of the sea". Thus by color it is distinguished from the *Stella Matutina* of the

¹² Ibid., 24 September.

Visitation, but it also differs in position, being represented in the zenith instead of rising. In the Visitation we see Our Blessed Lady unknown to the world, here the heavenly Advocate of all Christians, and "whose splendor", as St. Bernard says, "illuminates the whole earth".¹³

The more complex sinister impalement refers to the raising of the siege of Vienna by John Sobieski of Poland, 1683. This victory, obtained "sub Virginis Mariæ praesidio" against the



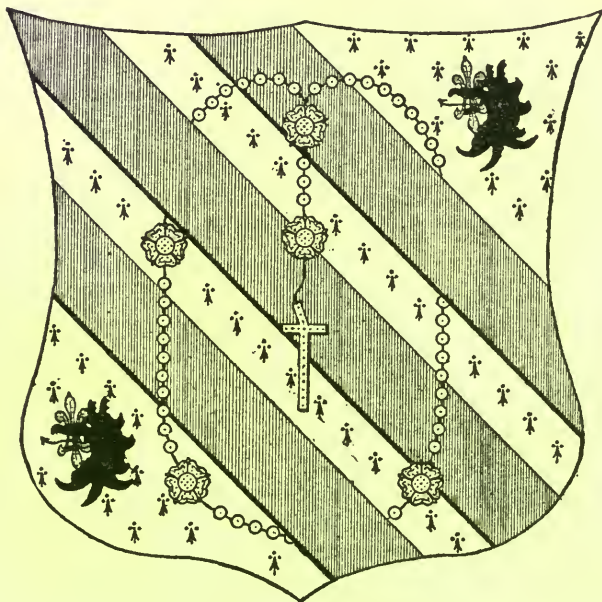
IV. SANCTISSIMI NOMINIS MARIAE.

superior numbers of the Turkish forces, is represented by placing the sign of the Holy Name upon the crowned eagle of Poland: curiously enough the country has for its motto *Habent sua sidera reges*. The red field is common to both Poland and Turkey, the waning moon of the latter is shown trodden beneath the eagle's foot. In honor of the victory Innocent XI extended the feast to the Universal Church.¹⁴ His red passant lion (doubtless the *bellua insatiabilis* of St. Malachi) is placed

¹³ Ibid., 12 September.

¹⁴ Ibid., 12 September.

upon a field derived from his arms: the general arrangement is barwise and his colors happen to be Papal, hence the present design of four bars gold and silver. The lion displays the open Breviary charged with *Stella Maris*.



V. SANCTISSIMI ROSARII.

V. *SSmi Rosarii*. Ermine, a Paternoster having the upper limb of the crucifix bent to dexter, gold, and interfretted with three bendlets gules, all between two dragons' heads erased sable, jessant-de-lys, or.

For St. Pius V instituting the feast of the most Holy Rosary in commemoration of the victory of Lepanto I have entwined the Rosary with his three red bendlets with the same idea as in the case of the Mastai lion. The Pope's field is gold, for the connexion of the Rosary with St. Dominic, as well as his own membership in the Order, I have changed this to ermine as in the case of Our Lady of Ranson. On the general principal that it is inadvisable to depict the Sacred Humanity in arms, a plain cross has been introduced: the crucifix of Don John of

Austria, now venerated in the Cathedral Church of Barcelona, shows the Sacred Figure with both Head and Body twisted to the right, to escape (so runs the tradition) a cannon ball from one of the Turkish guns. For simplicity of drawing and description I have displaced the upper limb of the cross only. The dragons' heads, erased, i. e. torn off roughly in contradistinction to "couped", cut off cleanly, and thrust through the mouth with fleur-de-lys, stand for Mary destroying heresy. Whilst the dragon as an emblem for this needs no apology, the use of the fleur-de-lys demands some explanation. This flower appears in heraldry piercing a leopard's head, and the fact that no other animal is so treated admits of no immediate explanation. It is just possible that it is a sign of contempt, if Mr. Lower's opinion,¹⁵ I know not on what authority, be true, that in past ages the leopard was considered to be a hybrid; but since his head occurs alone, it is difficult to reconcile the opinion with the honor in which arms were held. It is, perhaps, equally or more probable that the device is nothing but a quaint conceit of some old-time heraldic artist which has been handed down owing to the hereditary nature of arms: the present adaptation purports to be no more, and is made use of here as a fairly obvious means of expressing the truth under consideration.

THOMAS P. BALDWIN.

London, England.

LATIN PRIESTS MINISTERING TO RUTHENIAN CATHOLICS.

IN order to understand better the immediate relation of priests of the Latin Rite to Ruthenian Catholics, it will help the reader who is not familiar with the subject, if we survey briefly the situation of Catholics observing the Oriental Rite in the midst of Latin Catholic communities in America. The two great sections of the Catholic Church, known as the Greek and the Latin, although one in faith and in obedience to the Sovereign Pontiff at Rome, differ in their external mode of worship. This difference arises from the native genius and racial temperament of the peoples comprised under the division. Both the Old Testament religion, and the Christian Church built upon it, began their reforms midway between the Eastern

¹⁵ *Curiosities of Heraldry.*

and the Western group of races. The message of the new-born Saviour at Bethlehem was communicated to the Shepherds by angelic song; and to the Magi by a heavenly star. The symbolic language in which each speaks, and the manner of the worship which each renders to the same Saviour in the arms of His holy Mother, differ; and as God accommodated Himself at Bethlehem to His creatures, endowed with intelligent freedom in their development of mind and heart, so does the Church adapt herself in her government of His children, to whom she interprets the message of the Gospel for all time. In her music she uses a scale alike adapted to the ear that listens in semitones, and to that which answers to diatonic intervals of sound. Similarly in color scheme she speaks the symbolic language of the Oriental and the Aryan respectively, following the maternal instinct of accommodation, that she may attract her children of different race and temperament. Thus it happens that she recognizes and sanctions with legislative care two distinct liturgies for the nations of the East and the West.

Until the period of American emigration the liturgies had their separate provinces of worship, in harmony with racial and national life. The Pope directed the administration of both, and the priest in the Western Church was reminded of his communion in faith with the Eastern Church by the *Kyrie* invocation at the very outset of the daily Sacrifice.

Not until about forty years ago, when the nations of the near East awoke to the opportunities of the New World, did the ever swelling stream of emigration from Austro-Hungary and Russia turn to the United States. The Slavs from the slopes of the Carpathian mountains who came first, soon found a congenial climate in the northern and northeastern countries of America. Their fathers had labored as miners and farmers under a serfdom which had nominally ceased for them but a short time before.¹ They found welcome in this new land, for they were patient, laborious, thrifty. To-day we have more than a half-million of these men, unspoiled by the refined vices of modern civilized life, ignorant of race suicide, and instinctively religious because reverent. They are spread over all the States of the Union, and in Manitoba, Alberta, Saskatchewan of the Canadian Provinces.

¹ In 1848 it was abolished for Austro-Hungary, and some ten years later for Russia.

These immigrants from Galicia, Bukowina, Hungary, including Slovaks and Croate-Slovenians, speak in tongues quite different from those with which modern culture has made Americans familiar, such as the Teutonic and Romance languages. In these latter the Catholic readily recognizes his brother in the faith, whatever be his nationality, whereas the Slavic races differ not only in language but also in the form of worship which many of us held to be the hallmark of orthodoxy. This difference has for a time caused a mistrust of the stranger from the East, such as education alone can remove, on the part of Latin Catholics, not excepting the clergy. The result has been in some ways disastrous to the faith of these good immigrants, for it allowed an opening to proselyting factions among Russian schismatics and to sectarian fanatics to allure the stranger who vainly sought in this new land a brother in the faith whom he might trust, a priest who would not deceive or mislead him. In rare cases they had indeed their own priests; but it was only after much misunderstanding and hardship that the religious organization of these immigrants was effected by the direction of the Holy See.

The order of worship observed by these Eastern immigrants is the Greek Rite. As in the Latin Church there are slight variations in the form of the Mass, as for example in the Church of Milan (Ambrosian Rite) or in the religious orders (Dominican, Capuchin, etc.), so there are differences in the Greek Church observed among the Rumanians, Syrians, etc. For the moment we are concerned only with the Ruthenian Catholics who follow the Oriental Rite and who are represented in very large numbers throughout the Catholic communities and dioceses of the country. The Holy See has provided separate Ruthenian episcopal authority; and there is a proportionate number of priests of Oriental Rite ministering to the needs of Ruthenian Catholics, especially in the large cities of our Eastern States, where they have beautiful churches and schools. The clergy in charge of the Ruthenian parishes represent a body of well educated men, many of whom speak not only Ruthenian, Slovak, Hungarian, but also German and English. They are celibate largely in the United States and the foreign missions generally, though permitted marriage under ecclesiastical restrictions in their native countries.

The Ruthenian clergy, though following the Greek Rite, are subject in disciplinary as well as in doctrinal matters to the Sovereign Pontiff at Rome, who bears the title of Supreme Patriarch of the East. They are to be distinguished from the Russian schismatic bodies known as "Orthodox" Catholics. The language of the liturgy used by the Ruthenian clergy is not the Greek, nor the present Ruthenian, but the ancient Slavonic language in use during the ninth century. At that time SS. Cyril and Methodius came to them as missionaries and introduced Christianity into their country by obtaining permission from the Holy See (John VIII) to adopt the vernacular in public worship. They had found that it helped to make the people understand Christian doctrine better, by following their daily worship, seeing that there were but few means of instruction as found in more civilized countries.

The liturgical language of the Ruthenian Catholics is therefore an ancient Slavonic dialect written in letters adapted partly from the Greek alphabet and containing forty-three characters (these forty-three having been reduced to-day to thirty-five). This was the written language invented for educational purposes, and constituting the beginnings of Ruthenian (and Slavonic) literature. It is called *Staroslavianski* and in it are printed the missal (*Sluzhebnik*), the ritual (*Trebnik*), and the Breviary or Hour Books (*Chasoslov*).

The Ruthenian ceremonial also differs from the Roman observance. The altar in the highly decorated churches of the Ruthenians is placed on an elevated platform, separated by a gallery from the main body of the church. On this gallery are mounted statues of the principal saints honored in the church, and hence it is known as *Ikonostasis*. The vestments, in form and color, also differ from those used in the Latin Church. Ruthenian Catholics use a peculiar Cross, and in signing themselves with this symbol of the Christian faith the faithful touch the right shoulder before the left, contrary to the custom of the Latin Church. Such are in general the characteristics which mark the Ruthenian Catholics found in the United States, Canada, and to a limited extent in Australia.

To understand fully the individual genius of the different groups of Ruthenian Catholics of Greek Rite, it is necessary to remember the national affiliations which, owing to political antecedents, introduce certain divisions among the people of

the same race. The main body of Ruthenians are Ukraintzi, and in some parts the names of their settlements indicate this fact. Their aspirations are toward an absolute independence from Russian domination (Pan-Slavist), whose adherents are known as Moskal; and also from the Hungarian and Slovak parties, known as Ugro-Russki.

Whilst Ruthenian Catholics have their own hierarchical and pastoral administration, they are found scattered among Latin Catholics, either isolated or in settlements, and frequently outside the reach of their own clergy. The new Canon Law provides for their spiritual needs in odd and extreme cases. Catholics of any rite may receive sacramental aid in cases of necessity from a priest of another rite. The new synodal statutes of the different dioceses will make this no doubt plain for the guidance of the local clergy. But the case is difficult where entire congregations are without their own priests, and where the old missionary conditions still actually obtain, though the aim may be fully toward pastoral and parochial methods of administration. There are districts in our Western and Northwestern dioceses where a nominally resident parish priest, in attending four, five and often more out-missions, meets groups of Ruthenian Catholics who have managed to build a little church; or who gather under the direction of some zealous and instructed lay Catholic for regular Christian worship. But they have no priest to say Mass for them, for baptism, confession, and Holy Communion. Is a priest of the Latin Rite who, visiting his missions, finds these children of the Church devout, eager for Mass and the Sacraments, and ready to make sacrifices, to pass them by without breaking to them the Bread of Life? What, if, despite their good will, having no priest of their own to minister to them, they should find it hard to worship in an unfamiliar form or to understand that the Latin priest can lawfully dispense to their craving souls what they hold dear? If we Latin priests remember the needs of our fathers, the earlier immigrants, and the difficulty we ourselves had in understanding that difference of Rite does not mean difference of faith, we should be glad to help here. A zealous bishop has found a way and the Church approves with motherly readiness, as the following document, which carries its own interpretation, will tell.

DIOCESE OF BISMARCK.

BISMARCK, N. D., 10 AUGUST, 1921.

To the Editor, The Ecclesiastical Review.

The following Roman document, though given for a particular district, may be of interest in all places where there are Catholics of Oriental Rites scattered among congregations of the Latin Rite.

ROME, 30 MAY, 1921.

S. CONGREGATIO PRO ECCLESIA ORIENTALI.

Illustrious and Right Reverend Lord,

I have referred to His Holiness the state of abandonment in which are found the Catholics of the Ruthenian Rite of the two missions Wilton and Ukraina-Gorham in your diocese, and the Holy Father, according to your request, permits that the Reverend Father Theodore Roessler, of the Latin Rite, and one of your clergy, may follow the Ruthenian Rite whenever it is expedient to exercise his sacred ministry among the Ruthenians of these missions. To preserve the principle of authority and the established regulations of the Holy See, the Rev. Fr. Roessler must receive jurisdiction over these faithful Ruthenians from the Ruthenian Administrator, under whose jurisdiction all Catholics of the said Rite residing in the United States have been placed; and to this effect I have written to the Apostolic Delegate in the United States.

As to the Ruthenians who are scattered among the Catholics of the Latin Rite and are deprived of the ministry of their own priests, they may, under such conditions, without any difficulty attach themselves in everything to the Latin Rite; and consequently the Latin priest in these places may assist at their marriages and exercise among them all other parochial functions.

Finally, Catholics born in America of Ruthenian parents who do not know the Ruthenian Rite or Ruthenian language, but who speak English and are considered American citizens, may receive their definite transfer to the Latin Rite; but, in order that the Church laws mentioned above be observed, every individual case shall be referred by your Lordship to this Sacred Congregation, and shall have attached to the request for the transfer the consent of the Ruthenian Ordinary of the United States.

I recommend you with my whole heart to the providence of God.

Your Lordship's most devoted servant,

(Signed) NICOLA CARDINAL MARINI, Secretary.
ISAIAS PAPADOPOULOS, Assessor.

Illmo e Revmo Signore
Monsignor Vincenzo Wehrle,
Vescovo di Bismarck, N. Dakota.



Analecta.

SAORA CONGREGATIO CONSISTORIALIS.

DE PONTIFICIO COLLEGIO SACERDOTUM PRO ITALIS AD EXTERNA
EMIGRANTIBUS.

NOTIFICATIO.

Sacerdotum Collegium, quod *Motu proprio* diei 13 martii 1914 Pius X instituit, SSmus D. N. Benedictus XV, instauratis magna cum munificentia aedibus "Via della Scrofa, n. 70", hisce diebus aperuit ad instituendos italos sacerdotes qui se dare intendunt ministerio spiritualis adistentiae Italis ad externas regiones emigrantibus praestandae.

Praecipuae Collegii leges hae sunt:

1. Collegii finis est ut praeparet iuniores sacerdotes, ad Italos in peregrinas regiones migrantes honeste et religiose excolendos et iuvandos. In Collegio itaque non recipiuntur nisi sacerdotes qui animi mentisque virtutibus, aetate, prospera valetudine, aliisque dotibus huic fini assequendo sint pares.

2. Supremus Collegii Praeses erit Praelatus pro Italis ad externa emigrantibus.

Tres sacerdotes singulatim electi, unus ab Emo Cardinali a Secretis S. C. Consistorialis, alter ab Emo Cardinali Urbis Vicario, tertius a Praelato pro Italis ad externa emigrantibus, eodem munere fungentur ac Deputati pro Seminariis.

3. Praelatus, supremus Collegii moderator, cum approbatione Cardinalis S. C. Consistorialis Secretarii et Emi Urbis Vicarii, sacerdotem eliget, qui Rectoris Collegii munere fungatur: eiusque erit Collegium ipsum moderari prout iuris et officii est Rectorum Seminariorum.

4. Acceptatio uniuscuiusque sacerdotis pertinebit ad Praelatum pro Italis ad externa emigrantibus, qui, ante omnia, notitias de vita et moribus praesertim ab Ordinario eiusdem sacerdotis quaerat; et eos tantum in Collegio recipiat, qui conditionibus praediti sint in art. 1 recensitis.

5. Sacerdotes qui in Collegio recipi cupiunt petitionem scriptam Praelato pro Italis ad externa emigrantibus exhibere debent, qua indicentur uniuscuiusque patria, dioecesis, aetas, curriculum studiorum, munia quibus quisque in dioecesi functus sit aliaque requisita.

6. Statim ac aliquis sacerdos ingressus fuerit, Rector certiore faciet Emum Cardinalem Urbis Vicarium.

7. Significare poterunt alumni regionem, ubi malint munere fungi pro emigrantibus. Morem tamen gerent moderatoribus, qui aliter, iustis de causis, statuendum censuerint.

8. Ordinaria mansio in Collegio erit unius anni, a medio octobri ad mensem iulium anni insequentis. Quod temporis spatium iustis de causis in singulis casibus poterit prorogari.

9. Alumni quarto quoque mense periculum studiorum facient intus domique, quo suum in disciplinis progressum ostendant, et si quis deficiens inveniatur, poterit ad propriam dioecesim remitti.

10. Alumni qui, quavis de causa, existimabuntur non idonei ad munus emigrantes adiuvandi, poterunt a Praelato supremo Collegii moderatore dimitti, iique dimissi Romae consistere prohibentur, sed in dioecesim suam redire debebunt.

11. Disciplinae institutionis et studii erunt:

(a) linguae exterae: anglica, hispanica, lusitana, teutonica, iuxta regiones ad quas potissimum alumnus destinatur;

(b) iurisprudentia civilis, mores et consuetudines locorum iuxta idem criterium;

(c) disciplina apologetica et pastoralis;

(d) sacra liturgia et cantus ecclesiasticus;

(e) elementa habendi et reddendi rationes;

(f) elementa hygienis et medicinae.

12. Sacerdotes, Collegii alumni, dum in Urbe manent, subiecti erunt Emo Cardinali Vicario; et, quoad interiorem disciplinam, Praelato et Rectori.

13. Exacto tirocinio, mittentur ad externas regiones ad Italos emigratos aliosque, si opus sit, iuvandos, initis prius tractationibus inter locorum Ordinarios et Praelatum Collegii Praesidem, et cum debito Sacrae Congregationis Consistorialis rescripto.

14. Missio decem annos regulariter perdurabit: eaque per durante sacerdotes, tum quoad disciplinam ecclesiasticam et morum correctionem, tum quoad animarum curam, subiecti erunt Ordinario loci ad tramitem communis iuris. Quotannis tamen de se et de suis rebus docebunt Praelatum pro Italis ad externa emigrantibus.

15. Sacerdotes, sive dum in Collegio in Urbe manent, sive dum in missione in externa regione versantur, Ordinarium suum in Italia non amittunt; nisi forte per incardinationem, servatis de iure servandis, exterarum dioecesi cooptentur.

16. Expletis decem missionis annis, sacerdotes redire poterunt ad suam dioecesim in Italia; aut, obtentis a Sacra Congregatione Consistoriali opportunis facultatibus, ubi degunt permanere. Eos vero redeuntes Ordinarii non recipiant uti alienos, sed uti proprios ac benemeritos, qui in exteris locis fidem et pietatem in italica gente servare studuerunt, quique idcirco saltem indirecte, sed interdum etiam directe, suae originis dioecesi profuerunt. Itaque iusta ratio de iisdem habenda erit quoties de muneribus et officiis seu beneficiis conferendis agetur.

Praelatus pro Italis ad externa emigrantibus constitutus est R. P. D. *Michaël Cerrati*, Episcopus tit. Lyddensis.

Collegium aliquot iam numerat alumnos, quamvis nonnisi paucos ante menses aedes instrui potuerint. Qui itaque Ordinarii, utriusque praesertim Americae, ope indigeant aliquot sacerdotum in bonum Italorum apud se commorantium, eos postulare poterunt sive a Sacra Congregatione Consistoriali, sive directe ab ipso Praelato huic Collegio praeposito.

Datum Romae, ex aedibus Sacrae Congregationis Consistorialis, die 26 maii 1921.

✠ C. CARD. DE LAI, Episc. Sabinen., *Secretarius*.

L. * S.

Aloisius Sincero, *Adessor*.

SACRA CONGREGATIO RITUUM.

DUBIUM CIRCA MISSAM VOTIVAM SACRATISSIMI CORDIS IESU PRIMA FERIA VI MENSIS.

Sacrorum Rituum Congregationi propositum est dubium: "An feria sexta post Octavam Ascensionis, si iuxta Rubricas fiat Officium et Missa de ea, et simul occurrat prima feria sexta mensis, celebrari valeat una Missa Sacratissimi Cordis Iesu, tamquam votiva sollemnis, iis in ecclesiis in quibus mane peraguntur devota exercitia in honorem eiusdem Sacratissimi Cordis Iesu?".

Et Sacra eadem Rituum Congregatio, audito specialis Commissionis suffragio, re sedulo perpensa, ita rescribendum censuit:

"Attentis Rubricis Missalis nuper editi tit. II, n. 3, atque Decretis S. R. C. 4084 Vallisvidonis diei 29 novembris 1901 et 4093 Romana diei 26 martii 1902 ad 3, Missa in casu erit dicenda de feria sexta post Octavam Ascensionis, quae aequiparatur Festo Christi Domini, cum iisdem tamen privilegiis Missae votivae sollemnis, cum cantu vel lectae, de Sacratissimo Corde Iesu, pro re gravi, iuxta declarationem seu Decretum S. R. C. 4271 Baionen. diei 8 iunii 1911, ad II". Atque ita rescripsit ac declaravit.

Die 8 iulii 1921.

✠ A. CARD. VICO, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

L. * S.

Alexander Verde, *Secretarius*.

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

14 February: Monsignor James Joseph Redmond, of the Archdiocese of Liverpool, named Private Chamberlain supernumerary of the Pope.

22 June: Edward Benedict F. Charlton, Vice Admiral of the British Navy, named Commander of the Order of St. Gregory the Great, military class.

28 June: The Right Rev. Felix Couturier, Titular Bishop of Myriophytos, named Bishop of Alexandria, Ontario (Canada).

2 July: John McCormack, of the Archdiocese of New York, named Commander of the Order of St. Gregory the Great, civil class.

8 July: Alfonse Renaud, Pontifical Zouave, of the Archdiocese of Montreal, named Knight of the Order of St. Gregory the Great, military class.

9 July: Monsignor Henry I. Grosch, of the Diocese of Nottingham, named Protonotary Apostolic *ad instar participantium*.

13 July: Monsignor Michael Hourigan and Monsignor Michael Maher, of the Archdiocese of Adelaide, named Domestic Prelates of the Pope.

Studies and Conferences.

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALEOTA.

The Roman documents for the month are:

SACRED CONSISTORIAL CONGREGATION issues a notification relating to the Pontifical College of Priests for Italian emigrants. (This document is treated on page 416 of the present number.)

SACRED CONGREGATION OF RITES solves a difficulty about the Votive Mass of the Most Sacred Heart on the first Friday of the month, after the Octave of the Ascension.

ROMAN CURIA announces officially some recent pontifical appointments.

DOCTRINAL AND PRACTICAL PREACHING.

To the Editor, THE ECCLESIASTICAL REVIEW.

An intelligent layman who for several years had enjoyed the ministrations of a faithful and talented pastor, was heard to make the following comments on his pastor's ability as a preacher: "I am much pleased with him as a man and as a preacher, and I have really but one fault to find with his preaching; and that is, that he does not preach doctrine enough; he gives us grand practical sermons, but he fails as a doctrinal preacher." From the hearer's standpoint possibly, the criticism is a just one; but as this is a matter of vital importance to both preachers and laymen a cordial consideration of the subject is worthy of the attention of all who preach and all who listen. Especially at the present time, when the most venerable doctrines of Christianity are being attacked and are undergoing a most searching criticism, and the foundations of religious belief are showing signs of weakening among the Protestant sects, is this a subject of no small importance. For upon the clear apprehension of the relation which Christian

doctrines hold to practical life depend the good results that are to follow sermons on dogmatic truths.

Is the distinction so often made between doctrinal and practical preaching a legitimate one? Are doctrine and practice so clearly distinguished from each other, that sermons can properly be divided into these two classes? It is unquestionably true that a pulpit discourse may be purely doctrinal, or it may be purely practical, in its matter and manner. It may, on the one hand, treat only of the great truths of religion without reference to their application to human conduct and needs; or, on the other hand, it may discuss human duties and obligations without reference to the foundation principles upon which they rest. While the matter contained in a sermon may entitle it to come under one or the other of these two heads, the common classification is doubtless erroneous if not positively unjust.

Evidently much of the confusion on this subject grows out of a misunderstanding of the terms employed. A definition of the word "doctrine" will assist us much toward a correct judgment in the matter. The Greek word rendered "doctrine" in the English version of the New Testament is the original form of our word "didactic", signifying either the fact or the method of instruction. The word "doctrine" as applied to the work of preaching can mean nothing less than this: instruction in moral and religious truth. A scientific lecturer would set forth the principles of science; his doctrine would pertain to that phase of truth which it is his province to teach. So it would be with any teacher, in any particular branch of knowledge; whatever has to do with that particular branch of truth is a part of its doctrines. The office of a preacher in all ages has been that of a teacher in morals and religion. This important sphere of God's truth is his legitimate realm; whatever he conceives to belong to his department of truth, it is his right and duty to teach; whatever has any bearing on man's moral and religious needs is a part of the doctrines he is to proclaim and enforce according to his ability.

Expository preaching and the explanation of certain texts of Scripture are often regarded as strictly doctrinal. Sometimes also the statement of certain theological tenets is classified under this head. But such preaching can hardly claim the title of distinctively doctrinal preaching. To be sure, it

has the didactic form, and treats of questions and principles that have to do with religious doctrines; but to claim for such discourses the right to an exclusive use of this term is unjust. To set aside the sermon which deals wholly with human duties and relations as not being in any sense doctrinal is equally unfair; for no sermon worthy of the name can be wholly destitute of either the doctrinal or the practical element. Both must enter to a greater or less extent into every effective sermon. To verify this statement, let us turn our attention to that Greatest of all Preachers as authority in this matter. The strongest doctrinal sermon ever preached is well known as the "Sermon on the Mount". It is overflowing with the essence of Christian truth and doctrine. The Great Teacher here lays the foundation of that system of religion He is to proclaim; and not only does He lay the foundation, but He builds up a grand superstructure, which, for symmetry, solidity, and beauty, has never been equalled in all the philosophies of the ages.

While it is intensely doctrinal, full of instruction upon which the great truths of Christianity are based, it is recognized the world over as the most practical of discourses. It is the very embodiment of all that pertains to human duty and obligation and the motives that underlie all correct conduct. It is the great model of a sermon, combining both the doctrinal and the practical in perfect union. It teaches the principle and the duty arising from it, in the same sentence. It directs man's attention to the loving Father, whose care extends even to the smallest atom in His universe, and at the same time it points man to his duty growing out of his relation to such a great and good Being.

What we find true touching the nature of this first sermon to His disciples, we find also true in all His subsequent preaching and teaching. The doctrine and the practice were always harmoniously blended. In fact, the great object of His teaching was to quicken men by His word and spirit that they would forsake sin and put on the mantle of virtue; in a word, He came to save men from sin. In doing this He used the means which His Father had given Him. He taught men the doctrines of His religion; He revealed to them the beauty and glory of this "New Dispensation"; and by means of parable

and appropriate figures, He spoke unto men as they had never been spoken to before. The people were astonished at His doctrine, for He taught as one having authority.

Jesus did not stop with the simple utterance of the truth; He exemplified its power by making a practical application of it to the lives of men. He so aptly blended the word taught and the act performed, that all His doctrines become quick and powerful instruments in eradicating the moral leprosy of men, even as His miraculous power operated in removing the leprosy of their bodies. Every word of His is freighted with spiritual power. Each thought has a significance which impresses itself upon the mind of the listener. He enlightens their intellects and quickens their hearts with the same breath. He touches the tenderest and holiest feelings by His wonderful power. Although He did not thaw out the frozen blood in the veins of the Jewish Church, and cause the old body of religion to shake off its stupor and put on new life; yet He so stirred and aroused her by His searching words, that she saw the danger she was in unless His voice was stopped. They determined to be rid of Him and their pursuit of Him ceased not till they had ended His life on earth. They stifled His human voice, but they could not quench the spirit of those doctrines which He had already uttered; yea, the very agitation and convulsion which their supposed victory produced was the means of destroying the Jewish polity, and at the same time it scattered the seeds of Christian truth to every quarter of the globe.

We have read that Christ's "word was with power". Can we not readily understand such language, when we see how well adapted was His word to the passing needs of humanity? It is because His doctrine is so intensely practical in its nature that it moves the world to-day as no philosophy has ever done. How His simple words stir men to action; quickening into consecrating sacrifice the selfish worldling, and filling with spiritual animation the bodies and hearts of men dead in sin. His words did not fall lifeless, without power or meaning to those who listened; but they came like a refreshing shower upon the parched and thirsty earth, each word laden with a quickening influence that called into life some dormant power of the soul.

Christ's words have the same deep, life-giving power to-day, as they stand upon the recorded page, that they had when they were first uttered. Those doctrines are just as real, and as much needed by human hearts now as they were when He taught them. The principles laid down by the Great Teacher and by those who followed Him as apostles have been and will continue to be the fundamental doctrines of the Catholic Church. Whatever Christ taught, whether concerning God, man, duty, or destiny, is the "doctrine" for the Catholic preachers of to-day. The simple fact is that the end and object of all that deserves the name of preaching is to lead men up to a higher life, stimulate them into active goodness, fill them with a sense of their own needs and direct them to the unfailing source from which they must be supplied, namely the Church that He has left here upon earth. No doctrine should be presented wholly for the purpose of satisfying intellectual inquiry, and preparing men for a mere defence of theological dogmas. Statements of belief must be argued and defended, but as a means and not as an end. Any religious doctrine that cannot in some way be made applicable to the needs of human hearts and lives is not worth the uttering. No sermon is truly doctrinal that is not at the same time practical; for doctrine without corresponding practice is like "faith without good works;" it is dead and useless.

It is indeed an excellent thing to be able always to give a reason for the "faith that is within us," to know why we believe as we do, and then be able to make it known to others. But there is something far more pleasing in the sight of heaven; and that is to be able to put our doctrines and principles into our daily conduct, make them speak with an authority and power which no verbal utterances can command. Men may call upon us to defend our doctrines wholly by argument, by force of logic, and the critical use of theological and Scriptural language; but God calls upon us to defend it with our lives, by our walk and conversation among men. However skillfully we may wield the weapons of argument and reason, He accepts our testimony only as we incorporate our doctrines into our practice; only as He sees us transformed by His spirit into faithful and obedient children.

The distinction therefore which is often sharply drawn between the doctrinal and the practical in religious instruction is frequently without foundation. No public or private presentation of Catholic doctrine can be made without some reference to the use man is to make of such facts and principles. They all lead up to a practical application, else they are dead doctrines. On the other hand, teaching or preaching can be truly practical only as it is founded on sound Catholic doctrines. All right living must proceed from right thinking and right feeling; it has its root in these. A preaching of doctrines without reference to human conduct, or as to the way man is to appropriate them, is but shaking off dry leaves from a withered tree; they fall lifeless and without effect. A preaching of so-called practical sermons without mention of the doctrines underlying all correct living is worse still. It is a mere jangle of meaningless phrases, if there be no recognition of those principles which the Wisest of all moral teachers has given to the world.

FELIX KELLY.

METHODS OF SAYING THE ROSARY.

Qu. Some time ago the REVIEW discussed the question of how to recite the Rosary, and the writer seemed to favor the method in use among the German people, that is of adding the mystery to the Holy Name in the Hail Mary. Later on a decree from Rome seemed to confine this method to Germany, or wherever it is in vogue. Now I have a congregation which, though originally composed mostly of German families, is at present entirely English. I mean that we use the English language exclusively in the church and school. The Sisters who came here first were also German or of German descent. One of them who is here still tells me that old Father Wenninger, the famous Jesuit missionary, taught the people to say the Rosary in the German fashion and they have kept it up ever since. When I came here I found it so and did not interfere, as I thought it was a good way and many of the older customs here in use are most edifying; for example, the people will salute the priest in the street by saying, "Praise to Jesus and Mary", to which I am expected to answer, "For ever. Amen". What I want to know is, must I change this custom, or does it come within the terms of the decree which you published? Could a German-American pastor who is sent to form a new parish of mixed nationality introduce the method, not only be-

cause he himself has been accustomed to use it, but a number of his new congregation also have learnt it in school, and because he thinks it fosters the right kind of devotion in reciting the Rosary?

Resp. There is no doubt that the custom above referred to may be continued since it is a *consuetudo legalis*, i. e. one that has the sanction of the authority which could make it a universal law. The S. Congregation does not limit the recognized existence of the custom to any nationality, nor does it characterize the mode as an interruption of indulgenced prayer. The limitation is disciplinary, to preserve uniformity, and precautionary to prevent excess in deviation. As to the question of introducing it in a newly founded parish, it would seem necessary that the majority of the congregation had the custom, since canon law in the matter of "*consuetudo*" demands that it be "*uniformis*" i. e. "*a maiore parte populi observata*." The subject is treated further in the article on The Priest's Rosary as a Pastoral Bond in the present issue of the REVIEW.

MARYKNOLL MISSION LETTERS. XXVII.

AMERICAN CATHOLIC MISSION,
YEUNGKONG, CHINA.

Dear Maryknollers:

Here we are at the close of our second year in China and many of you have been asking how we find life. It may be that our "first fervor" has not yet evaporated, although I think the opening months of last year saw the transition stage. But what puzzles me not a little is that life over here continues, to put it tamely, very happy, and seemingly more so as we adjust ourselves to the Chinese viewpoint. Even the older missionaries among our French confrères reflect a contentment that the philosophy of old age sometimes lacks.

Perhaps one of the causes of happiness here is the grace our saintly predecessors win for us. If Ireland's hills and nooks are blest because her countless saints have hallowed them, China, or at least our little section in the south, can lay claim to holy ground in a surprising measure.

I was struck, in counting them up, by the number of saints who have walked our streets here. New York has its Katherine Tegewitha and Philadelphia its Bishop Neumann, and, besides,

you have the early Jesuit missionaries; but those were scattered throughout the country and many of them never tried our modern city streets and belong, almost all, to an America they would not recognize to-day.

Our saints in China walked the same streets we do, and saw the same sights, for, thanks to China's sluggishness, but little has been changed in the past century. We are apt to think of Hongkong, Macao, and Canton, as commercial seaports of China, not as sacred spots on God's earth; yet in these three cities at least ten of God's martyrs walked. Doubtless there have been other saints who visited these ports, but an hour's search through the few books here assures us of these ten.

Even in this one instance we have a striking proof of the Catholicity of the Church, for among these martyrs are Spaniards, French, and Chinese; and if, as is probable, the steamer that brought to Tientsin the Sisters of Charity who were victims of the Boxer uprising stopped at Hongkong, we can add an Irish sister to the number. As for Congregations, our martyrs were Dominicans, Lazarists, and seculars of the Paris Foreign Missions.

The first of these, not counting St. Francis Xavier, who never reached Canton, is Blessed Matthew Liciniano, a Spanish Dominican. On his way from Manila to Tongking he spent three months at Canton in the summer of 1731. He tells us of this journey in a letter from his prison: "Leaving Manila in February with the religious, it took us a month to reach Batavia, where, not finding any boat setting sail for Tongking, we had to embark for Canton on a Dutch vessel, which at the end of forty days deposited us in that city at the gate of our Hospice of St. Paul V."

This Dutch boat, by the way, was captained by an Irish Catholic named *Jobi*, who refused to take passage money and made the saint sit at his own table. On landing at Canton the Dominican went to the house of the Franciscans to don Chinese clothes. At that time in Canton there were seven chapels, one served by the Portuguese Jesuits, another by the French Jesuits, two others by the Franciscans, two by the Paris Foreign Missions, and one by the Augustinians. During the persecution of the year following, in 1752, these chapels were confiscated by the Government and sold.

The next to visit us was also a Dominican, Blessed Hyacinth Castagneda. He spent four months at Macao in 1766, where he began his study of Chinese. He later went overland to Fokien and took up mission work for three years in this territory, where five of his confrères had been martyred but fifteen years before. Doubtless these five, who have lately been beatified, also spent some time in Macao. Fr. Hyacinth was not to gain martyrdom till some four years later in Tongking.

The following century gave us a visitor in Blessed Clet, C.M., who was martyred in 1820. Blessed Gabriel Perboyre, of the same Society, during the four months he spent at Macao in 1835, records how happy he was to find there priests who remembered his saintly confrère. He pays this tribute to the missionaries at Macao: "If the holy practices of St. Lazare should be lost in France, they could still be found living in full force in China." He mentions in one of his letters: "In all China there are scarcely eighty native and only forty European priests, three-fourths of whom have come here within the last ten years."

Hongkong was the home of Blessed Théophane Vénard for fifteen months in 1852-3. With him for a time was Fr. Chapdelaine, who within three years was martyred in Kwangsi. It is a pleasant thought that together these two tramped the streets of a modern city. Though Hongkong, then, with its population of fifty thousand, was only one-tenth as large as now, still its character as a shipping center was made, and, despite its modern improvements of water works and trolley cars, it essentially retains its old plan because of the contour of the island and the predominating number of Chinese inhabitants. Fr. Chapdelaine, Vénard describes as "a capital companion and the jolliest of us all"—a description which fits either of them well.

Vénard spent his long stay here teaching in the new seminary erected the year before in the suburbs of Hongkong. The seminary was soon after transferred to Canton City, and Canton became a centre of modern missionary effort.

The next martyr to grace this city cannot be called a visitor, for he was born in Canton in 1842—Vincent Ou. His life is a record of dangers met calmly and gladly for Christ. He came of a family of confessors whose chief occupation seemed to

consist in concealing missionaries or acting as their guides. Vincent Ou was in the seminary at Macao when Blessed Perboyre, like every newly arrived missionary, paid a visit there. Perboyre remarks: "Our young Chinese give us the greatest hopes for the missions. They speak Latin far better than the greater part of students in European seminaries. They have only one month's holiday, which they pass in book-binding; later on they will print Chinese books."

Fr. Ou was destined to spend his days away from tropical Canton, in the harsh climate of Mongolia. Later at Tientsin he met martyrdom with the ten Sisters of Charity and with his fellow Lazarist, Fr. Chevrier.

Fr. Chevrier was a saint after our own heart. One of the few events we know of his childhood was a good whipping which his father gave him while his mother held him. It was for playing truant from school and seems to have cured him. At eighteen he was a clerk in a dry-goods store, then a soldier for two years before he entered the seminary; so his life ought to appeal to any who have been "over there". He was ordained at thirty-five, but was not sent to the missions till he was thirty-eight years old. He landed at Hongkong on 22 December, 1859, and spent a month seeing the city while awaiting a boat for Shanghai. Ten years of pioneer work in Mongolia and Tientsin, that showed him in the ordinary duties of a missionary, preceded his violent death. After giving absolution to each other, Fr. Chevrier and Fr. Ou fell together under the sabres of the fanatic crowd.

The most recent of the martyrs to visit Canton was Just de Bretenières. He stepped ashore at Hongkong on 28 August, 1864, and, like Fr. Meyer in our own case, being the strongest, took charge of the boxes and trunks.

The next day he came to Canton on an American ship. Though the city has changed for the better since 1864, with wide streets and skyscrapers, some of the church property still remains as he saw it. The girls' orphanage is still used; the boys' orphanage has become Sacred Heart College; the present cemetery ground was already bought and a little chapel erected, and even the cornerstone of the beautiful cathedral had been laid a few months previously. The seminary where Vénard had taught had not yet been removed from Hongkong.

De Bretenières calls Hongkong, "a veritable Babylon. There are people here of all religions. Oh! the happiness of being a Christian!"

There is comfort in realizing the presence of so many of God's saints who have consecrated the streets we walk upon, and our annual trips to Canton or Hongkong on business may be easily turned to pilgrimages by this thought. It is a quieting influence in an otherwise bewildering shopping expedition, and, like the feast days in old Europe that are made to coincide with marketing and fairs, it adds its spiritual touch that calls to recollection in the distractions of city life.

FRANCIS X. FORD.

PROOF OF THE EXISTENCE OF GOD.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the article entitled "The Priest and the Scientist" in the September number of the REVIEW, page 267, your priest, presumably expounding the doctrine of the Church on the proofs for the existence of God, says: "For this great truth of God's existence is the offspring of our moral nature. Reason may work round it, and attempt to justify it, but it can never found it. . . . The real proof is that which appeals to your moral sense."

Would you please be so kind as to show how this statement can be reconciled with the dogmatic statement of the Church in the Vatican Council, Sess. 111, in Const. Dogm. de Fide Cath., c. 11, de Revel.: "Eadem S. Mater Ecclesia tenet et docet Deum, rerum omnium principium et finem, naturali humanæ *rationis* lumine e rebus creatis certo cognosci posse. . . ."

Resp. The Council says: "naturali rationis lumine certo cognosci posse." It does not say "probari" or "demonstrari", because the knowledge of God's existence is certainly not the result of mathematical reasoning, but based upon the perceptions, chiefly of our moral nature, which become the subject of our reasoning faculty. They are thus distinguished from mere intuition, as ontologists would regard it; and it is against this view chiefly that the Vatican definition is directed.

Inasmuch as the argument in the passage under criticism is addressed to a free-thinking unbeliever, one should hardly expect to find in it the precise terminology and formal syllogistic reasoning of the Schools.

PONTIFICAL COLLEGE FOR PRIESTS TO AID ITALIAN EMIGRANTS.

The Pontifical College planned by Pius X in 1914 has been equipped for the reception of young priests who are willing to devote themselves to the ministry of Italian emigrants in different parts of the world.

Candidates desiring to enter the Seminary must present credentials from their Ordinary as to proper age, talent, and aptitude, health, previous studies, and position in the sacred ministry.

The course of studies covers one year, or in particular cases more, and embraces modern languages (English, Spanish, Portuguese, German) according to the country for which the candidate has applied or is destined. Besides these studies, apologetics, pastoral theology, liturgy (ecclesiastical chant), bookkeeping, and the elements of hygiene and medicine are to be learnt.

The student engages for a period of ten years, after which he may, if he wishes, return to his original diocese; or else have himself incardinated in the diocese of his adoption. Meanwhile he is under the jurisdiction of the local Ordinary of the mission in which he labors for the Italian emigrants. His services abroad are to be taken into account, in questions of promotion, if after the term of ten years he returns to his own bishop (with whom he retains his title as diocesan).

Foreign bishops, especially those of the United States and South America, are requested to present their application for priests from this college whom they desire to place among the Italian immigrants, to the President of the College, the Right Rev. Michael Cerrati (Tit. Bishop of Lydda), Via della Scrofa, n. 70, Rome, Italy; or, if they prefer, directly to the S. Congregation of Consistory, under whose authority the Seminary is placed.

CHAPLAINS OF NUNS AND THE ORDO.

Qu. The religious for whom I say Mass make simple, yet perpetual, vows. But they have a separate ordo, although they only recite the Little Office of B. V. M. On certain days, such as patrons, they would like to have the Mass according to their directory. Am I at liberty to apply the decree in favor of religious communi-

ties if they do not say the office and are not "moniales" in the sense of making solemn vows? I speak of course of days when my own ordo would not permit a votive Mass.

Resp. Among the religious who are styled "moniales", there are those who from the beginning of their institute observed solemn vows, but who, with the approval of the Holy See, substituted simple vows under changed conditions of activity. Such are, for example, the Ursulines who in France are cloistered, whereas in the United States they are semi-cloistered to accommodate their service in parish schools. Such communities may be privileged to recite the Office of the Blessed Virgin, while having a directory proper to their institute. Liturgists interpret the canon as permitting priests to follow the local directory in such cases. (See Gatterer, S.J., *Ann. liturg.*, 178.)

FREE TO MARRY.

Before a priest can assist at any Catholic marriage, with both or only one of the parties to the marriage a Catholic, he must establish that there is no impediment disqualifying the parties from marrying. There are strict laws in the Code of Canon Law obliging both priest and people to secure evidence of freedom of obstacle before marriage. Special care is urged in a recent instruction by the Sacred Congregation on Discipline of the Sacraments (published in the *ECCL. REVIEW* for September, pp. 289-291). There are repeated complaints by Ordinaries in distant lands lodged with the Roman Congregation of neglect in ascertaining the freedom of immigrants who present themselves for marriage.

The Congregation insists therefore that the rulings of the new Code in the matter be strictly observed. The pretext of preventing concubinage or public scandal is no excuse for admitting the faithful to marry in the Church, unless those rulings are conscientiously followed (Canon 1020 and 1097, § 1 n. 1); especially must the baptismal certificate of the contracting parties be at hand, according to Canon 1021. In practice then it would be well to advise those who leave their home to provide themselves with their baptismal and confirmation records.

The Congregation likewise demands that notification of marriage of parties be sent by the priest who assisted at the marriage to the parish priest of the parish where their baptism is recorded. In virtue of Canon 1103, § 3 the instruction exacts the names of parties to the marriage, age, place, and date; names of their parents and of witnesses, name of priest, and seal of parish; accurate address of parish, diocese, place of baptism of the couple, and all other information necessary for the safe transmission of the marriage record. The connexion between this and the first requisite is apparent. And to make the evidence of freedom to marry from the parish priest of the parties, as well as the notification of actual marriage to the parish priest of their place of baptism safer still, the Congregation requires that the documents be sent through the chancery of the Ordinary in whose jurisdiction the marriage took place. The possibility of an invalid marriage *propter ligamen* would certainly be thus greatly reduced. In addition, the Congregation would have parish priests note that some of these marriages of immigrant workmen, who move from place to place, having no fixed domicile, are "*vagorum matrimonia*," at which they cannot assist without permission from the Ordinary in whose diocese the marriage is to take place, according to Canon 1032.

Even if they are not immigrants of that class, the doubt of an impediment is hardly removed, and the parish priest should consequently not assist at their marriage without having consulted with his Ordinary, as prescribed by Canon 1031, § 1, n. 3. He should act in accordance with Canon 1023, § 2, if the party had lived for six months after puberty in any locality. In any case, except in necessity, particularly in danger of death of either party to the marriage, he should never assist without taking counsel with his Ordinary.

If in spite of precautions taken, as prescribed under number I, the parish priest to whom the notification of the marriage is sent for entry in the baptismal record, should discover that either party to the marriage is actually bound by previous marriage, he should immediately inform the priest who assisted at the second attempted marriage, through the chancery of his Ordinary.

The Congregation is so serious about these rulings that it begs all Ordinaries to enforce them with all rigor of the law. While all this emphasizes discipline, at bottom it is a question of the doctrine of the indissolubility of matrimony.

The obligation is not only on the clergy, but the laity as well. The people should be instructed and accustomed to furnish the evidence. It may take some time, but action on the part of the parish priest is urgent and immediate. No one can fail to see that the heaven must gradually permeate the masses. The public will be much benefited. The sanctity of marriage, stability of the home, and the welfare of the children will be greatly promoted. Above all, the teaching of the Church and her discipline will be vindicated amidst the prevailing loose notion of marriage ties.

The reader of the instruction of the Roman Congregation might observe that it deals with immigrants of the working classes. But it is also an application of general canon law which will serve to emphasize that law in all the precautions to be taken in every marriage case. Answers and instructions of the Roman Congregations generally are applications of common law to particular cases. Like courts of appeal they settle doubts or enforce the law. The discipline of marriage in the Church requires strict observance lest the law of the Church in the matter be foiled. It governs both priest and layman.

JOSEPH SELINGER.

Jefferson City, Missouri.

DIOCESAN OBEDIENCE.

Qu. A priest who has been laboring for twenty-six years in the diocese is anxious to retire from missionary work and devote himself to study and reflexion in private. He asks no support from diocesan funds, as he has a competence and a home of his own. The bishop says he cannot spare him at present, as he has no one to fill his place. In a discussion between them the bishop maintained that a pastor has no right to resign as long as he is capable of doing service on the mission under the Ordinary's direction. Is this absolute canon law? May not a priest who was ordained "*sub titulo missionis*" have his title changed to that of patrimony? Could he not leave the diocese and take up his residence in another diocese whose bishop would have no objection to letting him live in private? An early answer will be appreciated.

Resp. A secular priest ordained "sub titulo missionis" is pledged by solemn promise to serve under the direction of his Ordinary "in perpetuum", that is to say, so long as, and to the extent to which, he is capable. From this obligation the Ordinary may of course release him; but unless he does so, the priest remains bound to service within the diocese, even if that service entails more than ordinary hardship (*grave incommodum*), whenever there is need of his ministry for the care of souls. This is the only interpretation that canon law admits in view of the obligation deliberately assumed at the time of ordination to the missionary priesthood. Authoritative decisions in the above sense are on record in the acts of the S. Congregation (Cf. S.C.C., 7 August, 1910, A.A.S. II (1910), p. 911).

A change of "titulus missionis" into that of "patrimonii," although the former is made *in perpetuum*, is conceivable. It would however involve the demand of satisfactory proof that the patrimony on which the claim is based is not derived from the revenues of the Church or missionary benefice. "Patrimonium" in the canonical sense signifies inheritance or some secular source of revenue. There is such a thing as "quasi-patrimonium", which may be accumulated by a priest through economizing in his pastoral charge or by gifts to him from other sources than the Church. In either case he must obtain his release or change of title from the ecclesiastical authority of which the Ordinary is the first link.

THE OBLIGATION OF A SICK-CALL.

Qu. I have a young assistant who appears to have learnt his theology in a modern school which limits priestly duty to what is of obligation *sub gravi*. He is capable and companionable, but exhibits no taste for serious study or extra zeal for religion beyond the parochial routine. For the latter lack I blame the seminary authorities, who have evidently left him with the notion that he knows enough and more than the old pastors who studied philosophy only one year. To-day he told me that during my absence a messenger had come asking that the priest attend an urgent sick-call at a house which is outside the parish boundaries. "What did you do?" I asked. "Why I told him that the place was not in this parish; to go to St. N.'s church." By accident I learnt a few days after that the neigh-

boring priest knew nothing of the case, from which I concluded that the messenger had not gone there. I took my young friend to task, and found that the call had been by a district telegraph boy who, when told to go to St. N.'s parish, had answered that he was told to come here, implying that he was not disposed to accept any further message from others. On my pointing out to the assistant that he should either have telephoned to the priest's house or else gone on the sick-call, as it was urgent and delay might be fatal, he astonished me by saying that he did not think that he had any such duty. For answer I advised a re-reading of his theology, which he seemed disinclined to do. However he gets the REVIEW. Hence I send the case to you, as there may be others like him to whom an answer in your pages would prove enlightening.

Resp. The obligation "*sedulo aegrotos, praesertim morti proximos, adjuvare, eos sollicite sacramentis reficere, eorumque animas Deo commendare*" attaches to the priestly office under all circumstances, and is only limited in its exercise by the order in which the pastoral responsibility is placed. The motive, *ex iustitia* or *ex caritate*, does not alter the fact of the obligation. If the priest appealed to knows, or has reason to fear that the dying person cannot be reached by his own pastor, he is bound *sub gravi* to attend to him, that is to give him such personal assistance as is required for his eternal salvation. This obligation binds the priest even at the risk of his own life, much more at the expense of health or comfort, when there is no other means of securing the aid essential for the dying patient's salvation. "The Good Shepherd gives his life for his sheep" is a conviction that priests take with them as a rule from the seminary. This is demonstrated every day and everywhere by the unostentatious heroism with which members of the Catholic clergy are found assisting those distressed by accident and in danger of death. Of hirelings we rarely hear; and it would be a sad thing to think that the traditional spirit of spontaneous self-sacrifice on the part of the Catholic priesthood diminishes in the atmosphere of modern parish service with block limits, so as to make of the pastoral charity which gives us the title of "Father" an obligatory function performed by paid servants in "holy orders". *Peccat graviter, qui sine necessitate administrationem extremae unctionis procrastinat cum periculo ne sine eo infirmus decedat* is the common teaching of moral theologians.

NON-CHRISTIAN NAMES AT BAPTISM.

Qu. What is a priest to do when persons bring a child to be baptized with such a name as "Roosevelt" or other secular forms indicating the desire to connect the child with some person or other whom the parents admire, but who are by no means always saints, much less canonized by the Church?

Resp. Suggest an additional name of a sainted hero whom the parents or godparents are likely to accept. The modern fashion of naming children after the style of secular nobility, which in olden times had to be acquired by acts of valor, is within men's rights in a free country where names are not imposed by government or slave owners. But they cannot interfere with the privilege of Catholic ceremonial by which a child received into the Catholic Church is ordinarily required to take its credentials from some saintly model approved by her canons of valor. One way of preventing argument or alteration in the matter is to instruct the people, and especially the children of the parish, from the altar that certain grand significations are attached to their baptismal names. These often contain a beautiful meaning, or suggest the model of a saintly life, procuring the intercession of a holy patron, a favorite with God. Besides this we have the divine inspiration giving names to chosen men and women in the Old Testament, in order to attest some special virtue as their guerdon.

ESSENTIAL FORM OF THE CONSECRATION OF A CHURCH.

Qu. The July REVIEW gave a case of a priest lawfully using a Mass Canon translated by himself. I remember an instance where the bishop who came to dedicate a church had by some accident lost or forgotten his *Pontificale*. As the congregation had gathered for the occasion and everything was prepared, the bishop thought it best to perform the service, using an ordinary ritual and adapting the ceremonial and prayers as far as he could from memory. Only a visiting priest who acted as master of ceremonies knew of the difference. Would a church or chapel under such circumstances be really dedicated or consecrated, since the prescribed form was not observed?

CAEREMONIARIUS SUBSTITUTUS.

Resp. No. Although the edifice receives a blessing in such a case, it is not the blessing or consecration to which the title in

the liturgical sense is attached, and which depends on the use of the prescribed terms of the Ritual or Pontifical. The intention and form employed by the bishop, though equivalent in sense and purpose, do not suffice to create a definite title in liturgical or ecclesiastical law. The formula prescribed is essential to the validity in the same way as the title-deeds of certain rights to property demand a fixed form under pain of invalidity. Canon law is clear on this point: "In sacramentalibus conficiendis accurate servantur ritus ab Ecclesia probati. Consecrationes ac benedictiones sive constitutivae sive invocativae invalidae sunt, si adhibita non fuerit formula ab Ecclesia praescripta." (Canon 1148, § 1, § 2.)

SPECIES ONANISMI PROHIBITA.

Qu. Invaluit mos, diebus nostris, cum feminis, imponendi supra os seu aperturam uteri permanentem quemdam aureum annulum causa occludendi uterum et ita impediendi foetus conceptionem. Quum copula fiat modo naturali et semen non disperdatur quemadmodum fit in onanismo, conscientia remorsus minime habetur et proinde a peccato saltem gravi immunes se habent quaedam mulieres in tribunali poenitentiae circa hanc rem se accusantes. Quaeritur: Ad quid teneatur confessarius in casu?

PAROCHUS CHICAGIENSIS.

Resp. Praedicta praxis est species onanismi et actus intrinsice malus, in quantum descensus seminis virilis in uterum mulieris per medium propositum impeditur, ita ut ex semine effuso generatio sequi non possit. Distinguitur enim duplex modus onanismi pro modo quo fiat, scilicet (1) si vir, copula incepta in vase naturali, ante seminationem se retrahit et semen effundit extra vas; (2) si ope instrumenti impediatur quominus semen in vas mulieris perveniat, aut si pervenerit faciat ut ibi enecetur, unde semen nequeat ipsam fecundare. Peccatum est grave, quia conceptio impossibilis aut saltem minus probabilis reddatur, quod est contra finem a Deo per actum maritalem propositum. (Cf. Noldin, De sexto, n. 68, et Arregui, *Summa theol. mor.*, 813-814.)

DAYS FOR CONFERRING SACRED ORDERS.

Qu. According to Canon 1006, the bishop may give Major Orders on any Sunday or preceptive holiday. What do you understand by a holiday of obligation? One that is preceptive for the Universal

Church, or only for certain localities? In certain cases, methinks, a holiday of obligation might be interpreted in the latter sense. *Favores ampliandi et odiosa restringenda*. A bishop can appoint holidays of obligation for his territory *per modum actus*. For grave reasons may he not confer Major Orders upon one of the suppressed feasts? It seems to me that he may. *Lex ecclesiastica non obligat cum gravi incommodo*. To the objection, "Reprobatur consuetudo contra ordinationum tempora . . . praescripta", might we not reply that the ordination in question could happen about once in an episcopal lifetime, and can hardly be considered as a custom?

If episcopal consecration may be given on a feast of the Apostles, it is difficult to understand why Major Orders may not also, for grave reasons, be conferred on a feast of the Apostles, without recurring to Rome for a dispensation. Qui potest plus, potest et minus. Quid tibi videtur?

SCRUPULOSUS.

Resp. The restriction of the Ordination service to certain days is based upon the interest of the faithful in general in the act. The fast of the Quattertenses, of the eve of Passion Sunday and of Holy Saturday are enjoined for this purpose chiefly. When there is a grave reason for choosing some other time, a Sunday or a holiday of obligation is to be elected, so that the people may be present to approve, or if need be to protest against, the proposed ordination. "Hi vero dies festi sunt dies a populo colendi et servandi" (S. C. C. 24 March, 1835; Gasparri, *De Sacr. Ordin.*, I, 52). A sanction in law of the absence of the faithful, unless in exceptional cases, would be equivalent to abrogating or rendering nugatory the words of the ceremonial or ordination itself in which those present are called on, then and there, to bear witness that they have naught against the candidates. Hence the recent canons repeat the injunction of Alexander III to the Bishop of Hereford against introducing a different or contrary custom, or admitting any previous tradition in the matter.

The question whether the bishop may not confer sacred orders on the suppressed feasts had, however, been answered in the affirmative in a decision of the Sacred Congregation of Rites (S. R. C., 12 November, 1831, *in una Marsor.*, Decr. auth., n. 2682). "Ad Quaesitum: si episcopo detur facultas conferendi sacros ordines diebus festivis, potestne illos conferre in diebus Apostolorum ceterisque per Apostolicam Sedem abrogatis? S. C. reposuit: *Affirmative.*" Since, as our corres-

pondent says, "favores sunt ampliandi", we presume that this interpretation is applicable still, and such is the opinion of recent canonists. (Cf. *Commentarium Text. Cod. Juris Can.*, Alb. Blat, O.P., lib. III, pars I, tit. VI, cap. V, n. 3.) Whether among the so-called feasts "de praecepto" is to be included the Festum Patronale or Titulare of the Diocese, if it be celebrated "cum magno populi concursu", is hardly of practical interest to us in view of the common practice to transfer such feasts to the following Sunday or to restrict their celebration to the office and Mass for the clergy.

THE CHANTING OF THE LITURGICAL LITANIES.

Qu. Is it not proper when reciting a litany that the congregation should repeat the first five invocations after the priest has said or intoned them, e. g. *Priest* "Lord have mercy on us."—*Congr.* "Lord have mercy on us." *Pr.* "Christ have mercy on us."—*Congr.* "Christ have mercy on us," etc.?

Resp. The litanies are recited by way of invocation and response. Hence it is quite proper that the people should answer instead of repeating the "Lord have mercy," etc., just as the server at Mass answers the priest. But there is occasionally good reason for repeating the initial invocations in the litany. It is in certain instances done in the liturgical service when the litanies are chanted by choristers and repeated by the people; or in having children sing to keep the attention on the invocation. Both ways are legitimate, so long as there is uniformity.

THE JUICE OF DRIED GRAPES FOR ALTAR WINE.

Qu. In keltering altar wine is it permitted to add a certain quantity of raisins to the grape juice in process of fermentation, say one-half pound to a gallon, for the purpose of sweetening and strengthening the wine?

B. J.

Resp. There is no positive prohibition of the method suggested, and, under the conditions explained below, it might be deemed permissible. The idea of sweetening the wine merely for the sake of making it more agreeable to the taste is discountenanced by the Church as repugnant to the reverence due to the Holy Sacrifice, all the more since the quantity consumed in the celebration of Mass is so limited as to offer little pretext for actual offence to taste or health. Whilst the letter of the

law does not refer to this matter of taste, its spirit is plainly opposed to any tampering, not actually necessary for conservation, with the elements used in Consecration. This appears from the fact that the Holy Office permits the addition of certain quantities of grape alcohol, while it forbids the addition of grape sugar.

The question thus resolves itself: Is the addition of dried grapes (raisins) in a limited quantity an addition of grape brandy (alcohol) or of grape sugar? To become the former, as wine from dried grapes, the raisins would have to be placed in a condition of fermentation before being added to the fermented grape juice of the ripened fruit. In that way the amount of alcoholic content of the addition (which must be limited) can be ascertained. At the same time it is assumed that such addition is necessary to conserve the wine. Any other process of addition must appear doubtful in view of the actual legislation. To make this conclusion more clear we give here the summary of enactments on the subject.

1. The wine used for the celebration of Mass must be the natural and unspoiled fermented juice of the ripe grape.

2. The fermented juice of dried grapes (raisins) is, so long as it retains the color and taste of true wine, permitted in cases of necessity, inasmuch as it presents valid matter for consecration (S. O., 22 July, 1706, and 7 May, 1879).

3. For the conservation of wine which is weak in alcoholic content, and thus liable to turn or corrupt quickly, it is allowable to boil the wine while in process of fermentation (S. O., 30 July, 1890; 5 August, 1896; 26 May, 1901).

4. Wine may similarly be conserved by strengthening it with an admixture of grape alcohol or other wines, if the addition be made during the process of fermentation, and the entire alcoholic content do not exceed twelve per cent.

Where the natural alcoholic content is above twelve per cent, wine which is apt to deteriorate in transport or for any other cause may be further fortified by addition, during fermentation, of grape spirit or sweet wine to the extent of seventeen to eighteen per cent.

5. The addition of sugar or of any other alcoholic product except grape spirits or true wine, is forbidden. (S. O., 5 August, 1896). The question is one which should better be referred to the S. Congregation for definite settlement.

Criticisms and Notes.

TRENT. Four Lectures on Practical Aspects of the Council of Trent.
By Frederick Joseph Kinsman. Longmans, Green and Co., New York.
1921. Pp. 119.

Some fifty years ago the translator of Père Nampon's *Étude de la Doctrine dans le Concile de Trent* declared that it was the harmony pervading the doctrines of the Church "from the most elevated dogmas to her simplest practices" that led him to enter her communion. In consequence of that entrance our religious literature was enriched with an excellent translation of Father Nampon's valuable work. The same realization of the rational harmony characteristic of Catholicism brought the former Episcopalian Bishop of Wilmington to the Church, and as a consequence Catholics have from his pen the admirable little volume before us. The book is neither a history of Trent nor, like Fr. Nampon's, a manual of its doctrines, although it gives enough of the historic antecedents and setting of the Council to afford a basis for the superstructured theses which it unfolds. These concern the Protestant Reformation, which the Synod was summoned to confront; the principles which determined its action and therefore its significance; and the general attitude of the Council which is seen to be so suggestive of practical values of present-day application.

In a restricted sense the book gives the philosophy of Trent. Not that it is ambitious of an ultimate or a comprehensive explanation, but that it brings to light underlying and widely illuminating principles which are inadequately realized, though they be latently known by the average Protestant, or even Catholic, reader. For instance, the Reformation is more surely diagnosed when the symptoms which Dr. Kinsman analyzes are attended to, namely "restiveness at spiritual authority, restiveness at the demands of asceticism, restiveness at the supernatural"; in other words, "a tendency to a spirit of anarchy, to the habit of self-indulgence, and to the philosophy of materialism" (p. 58). These may be called the philosophical principles of the Great Revolt, and one who reflects upon them finds no difficulty in recognizing that "the issue of the Reformation agitation is to be seen in the modern uprisings against every form of rule, in so-called Socialism which is sheer individualism, and in so-called democracy which is often nothing but anarchy. These effects were not foreseen nor intended by those responsible for starting the train of events which led to them. They belong to the inevitable struggle whereby the world is having to work out the relations between law and freedom" (p. 59). So too in regard to the assault upon asceti-

cism, the discipline which conflicted with "the Gospel of solid comfort" and the repugnance to the supernatural which has logically and chronologically worked itself out in modern agnosticism—"the natural term of a movement of thought which transfers the centre of things from God to man's interior, and, instead of deriving truth from God's intimations, fabricates a substitute in the individual imagination. It overthrows the authority of revelation for the sake of exalting human guesswork. That in the last resort was the issue raised by the Protestant revolt" (p. 61).

The Counter-Reformation, which emanated from Trent and was carried forward by such leaders as St. Charles and Frederic Borromeo, proceeded, as Dr. Kinsman shows, on five lines: 1. reform of abuses; 2. the propaganda of education; 3. definition of doctrine; 4. substantiation of authority; and 5. the Church principle. These lines are shown to determine the significance of Trent. They explain the practical philosophy of the Tridentine Synod.

Lastly, the attitude of the Fathers of Trent is seen to be fertile in practical application. Their loyalty, their unflinching witness to the definiteness of the Christian faith in the face of vagaries and vagueness, suggests that not by minimizing or apologizing for our Catholic faith, but by intelligent understanding and sincere profession of it, may we hope to spread its light and power. Trent, however, though inflexibly loyal to the Faith, was discriminating in dealing with those in error, making it clear that its aim was conversion not condemnation. It set an example, moreover, of comprehensive combination of all elements in the Church itself. In this, as Dr. Kinsman finds, there is a kinship with American ideals. "If 'the American idea' stands for one thing more than another, it is for blending, or combination, for all the processes of 'the melting-pot'. Our national problem has been the amalgamation of heterogeneous racial elements, the evolution of national unity out of masses having widely different antecedents. We have had to deal with diversities at close quarters, and have always been aiming at unities. Out of manifold experience, we have learned much of the science and art of unification. The national political problem has its analogue in the national religious problem; and the latter is merely local illustration of the ubiquitous problem of the Catholic Church. America affords special opportunities for laboratory practice in the Church's ways of bringing together those who, though of many sorts, are fundamentally one in faith and aims" (p. 115). Again, "the Church, which is One in all the world, ought to present a spectacle of peculiar unity in itself in a land where its sons, derived from many races, possess not only the one faith, but have also the one citizenship. The unity of the Church in this nation ought to

afford a striking exhibition of the unity of the Church in all time and in all the world" (p. 117).

These few extracts may suffice to show that, while the author's purpose has been to indicate the significance of Trent in the historic progress of Catholicism, he has not omitted to point out that its aim and spirit are as living to-day in the twentieth as they were in the sixteenth century.

HUMAN DESTINY AND THE NEW PSYCHOLOGY. By J. Godfrey Raupert, K.S.G., formerly Member of the British Society for Psychical Research. Philadelphia, Peter Reilly. 1921. Pp. 138.

Mr. Raupert will most likely be known to many readers of the REVIEW, either personally or through his various books on Spiritism, books which stand easily at the head of Catholic authorities on the subject. The note of personal experience which lends weight to those treatises extends likewise to the work before us. "The New Psychology" is an elastic term, and one could wish to have found some delimitation of it in the present case. Its absence, however, is to be explained by the fact that there is question here of no technical or elaborate treatise. Mr. Raupert's aim is simply to suggest—that is, "to show to what an extent modern research when rightly interpreted, confirms the teaching of the Catholic Church respecting the Last Things". In this connexion the "New Psychology" may mean "the science of the subconscious", the term "science" being taken with an equally elastic connotation.

While recognizing that "the Old Psychology" was and is quite aware of the dark things lurking in the cellar under every man's conscious living-rooms, it must be admitted that with newer methods and lights "the psychical researchers" have been able to grope about more successfully in those subterranean vaults, which the Scholastic, using another figure, called the *thesaurus specierum impressarum*, a sort of safe-deposit receptacle wherein we hide what we get while forgetting what we got. It cannot indeed be claimed that, even with the new incandescent and search lights, the darkness wherein those underground chambers are enshrouded has been dispelled. Nevertheless certain facts have been brought forth which happily reconfirm the venerable truths of philosophy and faith respecting man's nature and destiny. These facts prove not the duality or other plurality, but the unity of the *ego*. They furnish fresh experimental evidence of the truth that, whatever has once been written upon the tablets of at least reflective consciousness (of the infant's consciousness we are not so sure, since we have no means of exploring the golden wisdom shining through the baby's eye), is never

annihilated. Somewhere, or rather somehow, it lies beneath the surface; palimpsest-like it is written over with the manifoldly recurrent scripts. So we infer, because by adequate suggestion it can be revived and revoked. Recent experiments with hypnotic states demonstrates this to a certainty. And while one may not go so far as to assert with Mr. Raupert that in the hands of an experienced hypnotist "the entire past history and life of an individual passively submitting himself to the process may be disclosed", certain it is that at least *very much* thereof can be brought to light, however reluctant and normally obdurate to such disclosure the individual in question may be. That this retention and reviviscence of conscious impressions possesses an intimate bearing upon the Church's teaching regarding the Last Judgment, Purgatory, Heaven, and Hell, is to the reflecting mind obvious. Mr. Raupert brings all this out explicitly and in a manner that will convince and no doubt profit the reader.

Another aspect of the subconscious self to which recent experimentation has given greater vividness is the fact that for weal or woe we are incessantly weaving a character for ourselves out of our deeds and associations, our moral or sinful conduct, our omissions as well as commissions, our readings, our meditative or heedless habits of thought, our self-delusions, our shirking of obligations, and all those many forms of self-indulgence whereby we shape our deeper selves, in opposition so often to the divine image which the Creator intended us to fill out and complete. The influence of these hidden distortions (which experimental analysis reveals as our own creations) upon our destiny is likewise made clear in the pages before us. The book therefore, while of distinctively apologetic value inasmuch as it confirms the Church's doctrine on the Last Things, emits a spiritual influence no less potent through the reflexion which it directs to the ways and means whereby we shape the hidden, which is after all also our permanent character, the abiding self.

In the interest of a future edition we might notice, aside from occasional lapses of the types, a few points that admit of improvement. Whether or not the subconscious region of the mind is the more spiritual, it is hardly true to say that "it may be assumed to be a channel by which the divine inspirations reach the soul" (p. 23). Perhaps there is here a trace of the late Mr. Meyers' theory of the subconscious, in which theory the submerged self appears to be a mode of the all-pervading Spirit, God. God's inspirations, however, appeal to the *conscious* not the subconscious intellect and will. Lastly, it is not quite accurate to say that man's ills have "a spiritual and not a natural cause", and therefore "the remedy must be a spiritual and not a natural one". The primal fall was of course the source of sin and death and all our woes. It was the *spiritual* fountain-

head, but thereafter *natural* causes were deflected in part from their naturally beneficent effects and became the natural causes of human ills; and the remedy thenceforth continues to be not only spiritual but likewise natural, material—the Author of nature conjoining the latter with the former remedial agencies.

In view of the exaggerated claims of psycho-analysis and its present vogue in unscientific circles, it is good to have this book on the subliminal self from one who has the twofold advantage of first-hand spiritistic experience and the habit of Catholic thought.

THE SUMMA THEOLOGICA OF ST. THOMAS AQUINAS. Second Part of the Second Part, QQ. OXLI-OLXX. Literally translated by Fathers of the English Dominican Province. New York, Benziger Brothers. 1921. Pp. 315.

The present, the latest volume of the English translation of the *Summa*, comprises the questions, thirty in all, relating to the cardinal virtue of temperance and the vices opposite thereto. Probably there is no portion of the immortal work in which the Angelic Doctor's profound insight into the workings of the soul is more manifest than that which is entitled "the Second of the Second". The portions anteceding and succeeding this intermediate field are, of course, deeply philosophical, but it is in the *Secunda Secundae* that Aquinas gets into closest touch with the most intimate springs of human life. This is especially the case with the questions relating to temperance, for it is this virtue that has to control sensuality, the appetitional consequent of sensibility, which is the essential property flowing from the generic, the bodily, the lower half of man's nature, whereon the higher half depends for its food and stimulus to action.

The ordinary mind knows the virtue of temperance almost exclusively in its relation to food and drink and lust. St. Thomas studies its subtle influence upon every deordinate tendency and movement of man's composite being. And so it is in these questions that he lays bare the hidden morbidity of anger and pride and all the secret sores which modesty alone can heal. Modesty with Aquinas is "a potential part", an extension of the fundamental or general virtue of temperance to the various kinds of "movements" that require "moderation"; for instance, moderation of "curiosity" in respect to the quest of knowledge; moderation of bodily movement, and of outward apparel. The two articles under the latter question develop ethical truths that are becoming more and more disregarded. Now and again one hears of an attempt to revive those truths in action. But the result seems to be hopeless and some even think that it does more harm than good. Under modesty in bodily movements St.

Thomas treats of games and play. His teaching on these points is, of course, itself moderate and, we might say, genial. That the Angelic Doctor, who sang as well as taught, must have possessed a sense of humor, we may take for granted. At the same time it is a delightful surprise to find the great poet-teacher laying down in all sobriety the grounds for the moral obligation of being merry. Toward the end of the treatise on Temperance he puts the question (168), "Whether there is a sin in lack of mirth?" One might surmise that the question was provoked by the presence of certain grouchy brethren in the recreation hall, had it not been suggested by Aristotle, who in his *Ethics* puts down the lack of mirth as a vice. As very few (unfortunately) even read the *Secunda Secundae*, it may draw some to consult the text if we here give St. Thomas's vindication of the ethical duty of mirthfulness. "In human affairs", he says, "whatever is against reason is a sin. Now it is against reason for a man to be burdensome to others, by offering no pleasure to others, and by hindering their enjoyment. Wherefore Seneca says (*De Quat. Virt.*, cap. *De Continentia*): *Let your conduct be guided by wisdom so that no one will think you rude, or despise you as a cad.* Now a man who is without mirth, not only is lacking in playful speech, but is also burdensome to others, since he is deaf to the moderate mirth of others. Consequently they are vicious, and are said to be boorish or rude, as the Philosopher states (*Ethic.* iv, 8)" (p. 302). But note how his never-failing sense of moderation asserts itself, as the careful teacher proceeds to adjust the counterpoise in favor of the balance due to virtue—in *medio virtus*. "Since, however", he continues, "mirth is useful for the sake of the rest and pleasure it affords; and since, in human life, pleasure and rest are not in quest for their own sake, but for the sake of operation, as stated in *Ethics*, x, 6, it follows that *lack of mirth is less sinful than excess thereof*. Hence the Philosopher says (*Ethic.* ix, 10): *We should make few friends for the sake of pleasure, since but little sweetness suffices to season life, just as a little salt suffices for our meat*" (p. 302).

The quotation may also serve to exemplify the style and spirit of the translation, which, as we have had occasion previously to note, is done in remarkably clear and idiomatic English. And it might not be amiss to add for the benefit of many who, because they have dipped more or less into the original, think that they "have no use" for a translation, that they would probably get more practical value from this English version than they would absorb were they not only to dip but swim in the Latin *Summa*. This may not be flattering to a priest's mastery of his professional tongue. It is none the less true. Those who are accustomed to *think* in the language of Aquinas are

probably in the minority. You derive comparatively little practical, forceful knowledge through a language that is not the purveyor of the imagery to your habit of thought. The cerebral process of transferring the words from a foreign medium to your own is not only a waste of time and energy, it is a bedimming, a beclouding of the thought itself. So that the translators of the *Summa* have done a service not merely for the laity who are unable to read the original, but for all who are not masters of the habit of Latin *thinking*. The latter might well use the translation as a meditation and a spiritual reading book as well as a thesaurus of sermon material.

ST. THOMAS'S POLITICAL DOCTRINE AND DEMOCRACY. By the Rev. Edward F. Murphy, M.A., Society of St. Joseph for Colored Missions. Dissertation submitted to the Faculty of Philosophy of the Catholic University of America in partial fulfilment of the requirements for the Doctorate of Philosophy. Washington, D. C., 1921. Pp. 321.

More than once attention has been called in these pages to the timely and permanent character of the dissertations prepared by the candidates for academic honors at the Catholic University, Washington. While one may not be ready to endorse all the theses defended, nor all the opinions proposed in every one of these publications, nevertheless on the whole the dissertations are valuable contributions to the literature of the subject whereof they treat. They reflect credit as well on the teaching body of the institution under whose direction the theses are written as on the authors of the treatises themselves. This is emphatically the case with the dissertation at hand.

No subject of a more vital and timely interest could have been selected than the true principles of Democracy, and no source of those principles purer or surer could be chosen than the writings of St. Thomas. The first part of this statement will not be questioned in days when the whole world claims to be trying to make itself safe for the Democracy that has not as yet become universal. The second part will be recognized as true by students already familiar with the mind of Aquinas on society and the State, and by those who will familiarize themselves with the teachings abundantly compiled, developed, and illustrated in the above dissertation. It is by seeing these doctrines thus aggregated and unfolded that the reader comes to realize the breadth and the depth of the political wisdom of Aquinas, wherein the reflexion and experience of the ancients, Greek and Latin, are summed up and suffused with the light reflected from the sources of revelation.

In order to show that these political teachings have no less validity, both in their constructive aspects and in their critical force, for estimating modern and recent theories of government, the author continually places them in this correlative position. To prove this he divides his treatise into eight chapters with the respective headings: 1. Origin and Nature of Society and the State; 2. Power (Authority); 3. The People; 4. The Rulers; 5. The Forms of Governments; 6. Purpose of the State; 7. Thomistic and American Rights and Liberties; 8. Civil Menaces and Problems. These titles, it will be seen, cover a wide field of political and social interest, and a cursory survey of the contents suffices to show that they are not mere summaries or generalities, *a priori* or vague platitudes. They are replete with the historical discussion of political questions, with the concrete issues that perplex the minds of rulers and peoples to-day, but which reach no solution because men have lost the knowledge or the appreciation of the principles laid down by the Angelic Doctor, and developed and applied by his subsequent followers.

Two admirable features call for special praise, the analytic table so full and luminous as to render the absence of an index almost unnoticeable, and the valuable bibliography. The latter, though omitting such weighty authorities as Ausonius, Cathrein, and Tapparelli (a French compendium of the classical *Saggio* alone is mentioned), Castellein, to say nothing of Wolsey, Gittell, Bosanquet, and others, in favor of many much inferior writers, will be found helpful to the average student.

There is an unfortunately long list of typographical errors. However, most, though not all, have been listed.

There has grown up of late a custom among academicians of quoting authors like Smith and Jones without their Christian names or conventional titles. The practice seems to assign a certain weight to relatively unknown individuals. Dr. Murphy has in some cases followed the vogue of the aloof fraternity. It is, of course, not always easy to decide when to drop Mr. or Dr. or Professor, Thomas or Herbert; but we submit that, while many readers may be able to allocate Kant, Carlyle, perhaps Figgis, and even Ellwood, the majority will not be able to place Macksey or Rahilly or Crahey, Carey (père ou fils?), and others. The matter, of course, belongs to the domain of disputable tastes, but those who like to hold on to the *norma et usus loquendi* dislike to meet with a comparatively obscure individual introduced as though he were known to everybody, and whom not to know excludes one from the inner circle of the "high-browed".

LE NATURALISME DEVANT LA SCIENCE. Par Antonin Eymieu.
5th edition, Paris, Librairie Academique, Perrin et Cie, Libraires-
Editeurs, 1921. Pp. 376.

Mention was made in the September number of the REVIEW of Père Eymieu's notable work *Le Gouvernement de Soi-même*, a work still in course of completion. The book at hand is the fifth edition of a much earlier publication, which first saw the light a decade ago. It is introduced here at this late date because it is logically complementary to or, from another point of view, anticipatory of a volume previously reviewed in these pages (*La Part des Croyants dans le progrès de la Sciences au XIX siècle*).

Naturalism is a vague and a not easily definable term. Setting aside the varying nuances, it is here taken to indicate a system of philosophy, a summary of teachings, which claims to find in "nature" alone an interpretation of the universe that is diametrically contrary to Catholicism. It does not deny (in this it is agnostic) a supernatural being; but it finds no scientific necessity for such a being, since the world is a closed system containing in itself the source and the explanation of its existence, its systematized order, its purpose. Explicit naturalism was perhaps more prevalent in the "terrible eighties" than it has been since, though it is still very widespread and is likely to continue and indeed to become again the chief adversary, speculative and practical, of Catholicism, which is Theism plus the Christian revelation. The chief support upon which naturalism relies is of course the physical "sciences"—the latter term including more unproved and unprovable assertions of the pseudo-philosophers such as Haeckel, and the troop of sciolists, than can be justified by experience or logic.

Père Eymieu examines in the light of genuine science the tenets of naturalism relative to the origin and nature of man, of instinct and life; the nature and origin of the universe, man's destiny; morality, individual and social. There are many books, especially in French and other foreign tongues, covering the same ground as this. In English we have also a number of similar works, especially those of Dr. Dwight, St. George Mivart, Professor Windle, Fr. Gerard, the translation of Mgr. Guibert's *Les Origines*, and others. Nevertheless, the many fertile ideas, the luminous illustrations, the keen merciless logic, the comprehensive syntheses, the grasp both of philosophy and of the physical sciences, that stand out as characteristic of the present treatment make the book a welcome addition to the list. A priest who may be called upon to lecture, especially before a mixed audience, upon one or other of the topics indicated, will find the book in many ways informative and suggestive, the more so that

the substance still retains the lecture form in which it was originally delivered to the intellectual élite of Marseilles.

**THE LABOR PROBLEM AND THE SOCIAL CATHOLIC MOVEMENT
IN FRANCE.** A Study in the History of Social Politics. By Parker
Thomas Moon, Instructor in History in Columbia University. New
York, The Macmillan Company. 1921. Pp. xvi—473.

This book stands by itself in its field. It is unique and a pioneer. It has long been needed and wanted. It should receive the warm welcome which it richly deserves. Anarchism, Communism, Socialism, Syndicalism, Sovietism—all the unsound and insane schemes of reform have had their story told and retold in every tongue. Social Catholicism, the only sound and sane, practical and adequate method of reconstructing the industrial, social, and political orders has found no historian. And yet, as Mr. Moon remarks, the Social Catholic movement is a force comparable in magnitude and in power to international Socialism or to Syndicalism or to the coöperative movement. Even before the war it was represented by tens of millions; a host of journals, reviews, year-books, economic treatises, manuals, and millions of tracts were preaching its doctrines; it had apologists in the universities and representatives in the legislature of many European and several American states; its propaganda was growing by leaps and bounds. It had already taken its place as second or third among the great international movements for social reform. Since the war, thanks to authoritative indorsements by papal encyclicals and thanks to the energetic efforts of its patrons in the hierarchy, it has multiplied its adherents and redoubled and intensified its efforts so that it is becoming more and more not only what it was heretofore, a Christian crusade for the liberation of the toiling masses, but a potent ally of Catholic Christianity itself. Powerfully effective outwardly, it is equally perfective inwardly.

It is the history of this great movement that is told in the present volume. The narrative is confined to France; but since the movement was in no slight degree influenced by kindred organized activities in countries adjacent to France, a chapter is devoted to Social Catholicism in Germany, Belgium, England, and elsewhere. One likes to hope that the hand that has proved its skill in the present work will take up and weave into an equally perfect history these several auxiliary sketches. The story of the Social Catholic movement in Germany, in Switzerland, and elsewhere, would no doubt be as instructive and inspiring as is the present account of its progress in France.

The work is specifically historical. It is not an apology; a champion, *un livre de propagande*. With abundant documentary evidence in hand the author follows the Catholic Social Movement from its early gropings out of the darkness that succeeded to the French and the Industrial Revolutions, more than a century ago; along its progressive march through conflict with the manifold varieties of Collectivism and Liberalism; aided by a deepening consciousness of its own ideals and endeavors; and by the sustaining and stimulating help of the great Papal Encyclicals. Its aim and programs are viewed as they gradually grow into distinctiveness, and its zeal and energy become intensified by the various lesser currents that swept with it for a while and then diverged to follow at times partly parallel, at times opposite, directions; such, for instance, as the *Action Française*, the *Sillon*, the Young Republic, and so on. Wherein it differs from these parallel and partly contrary movements, as well as the lines of diversification from the various more or less hostile forms of Socialism, Syndicalism, Sovietism, is manifested in adequate detail.

The history is therefore instructive because it surveys the Catholic Social Movement in its concrete and progressive relations with many other movements tending toward the one ideal of social reformation, but from which it widely differs both as to the constitutive elements of that ideal and as to the means and methods of attainment. If it be asked in what those constitutive factors consist, one gathers from the author that they lie under three headings: 1. in social legislation; 2. labor organizations; 3. conservation of individual rights. Under the first, Social Catholicism presents a comprehensive and even a radical program, which includes social insurance, restriction of hours, minimum wages, etc. The second includes (a) guild organizations of industry, trade, agriculture, and professions; to be created and promoted by the State; (b) inter-organization and reconciliation of capital and labor; (c) functional representation; (d) guild organization likewise to be the medium of administration of social legislation and social insurance. The third wants private property and economic liberty to be maintained in so far as compatible with moral law and social welfare. It will thus be seen at a glance that, while Social Catholicism seeks definite industrial reformation, it does not ignore nor make subservient thereto the moral life and destiny of the individual. On the contrary, the latter must be normative to the former.

It would carry us beyond all available limits, to indicate even in a general way the points on which the movement differs from its more or less kindred or opposite programs, especially as those differences result largely from the varying emphasis laid by this or that pro-

gram on one or the other of the features just mentioned. Moreover, enough has been said to indicate the character and value of the book. Though not ambitious enough to originate the phrase that "no library can be complete without this book", the reviewer really desires to impress upon his readers the conviction that, if they want to know what Catholics have been and are doing in France, they will find no better source of information than just this volume. Such knowledge, however, though worth while in itself, falls short of its pragmatic value if it does not contribute to the better organization of Social Catholicism in our own midst. The industrial problems meeting us are substantially identical with those which our brethren in France are confronting so courageously. At the same time we have difficulties peculiarly our own. They concern not least the strangers within our gates. A well-organized industrial and social movement on Catholic lines akin to that which the present volume describes would undoubtedly be a help toward solving these and other problems.

ALTAR FLOWERS FROM NEAR AND FAR: Stories, Anecdotes and Incidents, with Pious Reflections for Clergy and Laity. By A Priest of St. Bede Abbey, Peru, Ill. Published by St. Bede Abbey, Peru, Ill. 1921. Pp. 328.

Assuredly there is no dearth of sermon books. Each year is discovering for us a richer field of assistance for the preacher. Sermons in full are most welcome to the busy priest whose round of parish activities has gradually sapped away the period which had been planned for elaboration of the Sunday theme. In the final determination, however, a printed discourse retains almost its original garb when presented verbally by another. One's own thoughts are either obscured or else do not seem to blend with the completely developed treatise of the sermon book. On the other hand, a mere plan or outline frequently proves inadequate. A happy mean is required. This is found appropriately in books of illustrations and similar works, which, while not altering the substance of the sermon itself, may enhance it by a colorful tone, an interesting experience, or a well-rounded moral reflexion; in short, anything that will aid a dogmatic truth or moral resolution to imbed itself more firmly in the minds of our auditors. Of such a character is the book titled above. It reveals itself a veritable conservatory of flowers—experiences and recollections—which may readily arrange themselves with the more hardy growths of dogmatic belief into pleasing bouquets, gladly to be received and preserved by those seeking instruction.

The book is divided into two parts: *Altar Flowers in Species*—comprised under thirty-two headings and “especially trained to do honor to the Most Blessed Sacrament of the Altar”; and *Altar Flowers in Genus*—thirty-six in number, “gathered more at random and selected of a darker hue in order to set off and give variety to the offering”. The incidents related are timely and well adapted for popular usage. Needless to say, they are not to be utilized without judicious discrimination. Some which the author has culled from other gardens appear slightly distended, while the application of others seem to draw unduly on the imagination. Were the book intended primarily to be a collection of sermon illustrations, an index of subjects pertinent thereto, together with cross references to the illustrations, would have been desirable. Since, however, these features are entirely lacking, it may be presumed that the author has intended his work primarily as pleasing, instructive reading. As such it will be thoroughly enjoyed and appreciated, seeing that the various narrations, both as to matter and extent, happily adjust themselves to the briefer moments when one desires to gather garlands of spiritual as well as wholesomely entertaining literature.

Literary Chat.

To the outsider the Catholic Church is the most perfectly organized body on earth. And as regards the profession of faith and communion of worship the judgment is true. As regards our organization for social activity it is also true, but not with the perfection we could wish. Much has still to be done in this direction. It is one of the encouraging signs of the times that there is everywhere stirring the spirit of getting-together for works of beneficence and educational progress. One of the latest indications of this tendency emanates from the State Office of the Young Men's Section of the C. A. of Illinois (Effingham, Ill.).

The section just mentioned has opened a State Office for the purpose of supplying information concerning activities that have been successfully conducted in parishes and to scatter this information to all the affiliated societies throughout the State. To effect this a program is issued

monthly. The first number (July) is devoted to planning—i. e. means and methods of parish organization. The August issue concerns vocations, offering an explanation thereof and suggestions of what and how the parish properly enlightened and organized can do toward furthering vocations. September provides a very full outline of parish recreations. Instead of each parish social recreation committee spending hours planning for parties and socials, they can use the summary of a successfully tried year's program of such entertainments, thus saving themselves much worry, trouble and expense, and yet be certain of successful “doings”.

October is to deal with the Library, and the successive numbers with the following topics: Character-building, Athletics, Church Support, the Press, Boys' and Girls' Clubs, Health Building, Dramatics, Volunteer Parish Work. It will thus be seen that the measures of parish activity have been

provided for. The programs are issued in typewriting and can be had for a relatively small sum from the State Office. The idea is certainly excellent. Obviously it calls for self-sacrifice on the part of the managers and promoters, and enlightened zeal and active interest on the side of the rectors of the parishes. Granted all this, the movement is bound to accomplish untold good. No doubt, if the idea be taken up and fostered by the seminaries, as it well might be, its success would be greatly assured.

When a man of singularly intellectual gifts and attainments sits down on his eighty-fifth birthday to give the world an account of his religious convictions and experiences, the story cannot but be worth attending to. Mr. Lyman Abbott is, as we all know, one of America's distinguished men of letters. He was ordained to the Congregationalist ministry in 1860. He succeeded Henry Ward Beecher as rector of Plymouth Church, Brooklyn, in 1888. Resigning from the pulpit in 1899, his activities have since been centered on literary work, chiefly in connexion with the *Outlook*. In his recent volume, *What Christianity Means to Me* (New York, The Macmillan Co.), he tells the story of his religious life, a life spent in singularly happy, esthetic, intellectual, social, and spiritual environment. The narrative breathes sincerity.

As the manifestation of an earnest, honest, God-loving soul, it may soothe and probably lull to sleep the non-Catholic mind. To the Catholic it cannot but be disappointing. That so many-sided and widely-cultured a man as Mr. Abbott could spend a long life over his Bible and get so little out of it is as strange as it is sad.

And yet it was inevitable. Like all protestants against historic Christianity—the heir of God's promise of infallibility in its divinely-given mission—Mr. Abbott selects from the Bible what pleases his frame of mind, his temperament, his views of what he thinks ought to be there, and interprets the selections accordingly. Thus, for instance, he recognizes that Christ came to give life, "to develop life, enlarge its sphere, increase its activ-

ities, ennoble its character" (p. 66). Christ's religion, therefore, "is not a restraint, a hindrance, a prohibition on life". Christ issued no commands. "He gave no rules for the regulation of conduct" (p. 69). No wonder Mr. Abbott finds it extraordinary that the law of taboo has so predominated in the teaching of the Church, despite the teaching of the Master. Behold some of the ways in which the Church, as he sees it, is at variance with her Founder: "The Church has prohibited dancing; Christ never refers to dancing except with implied approval. The Church has urged fasting and discouraged feasting; Christ did not fast (!) and never declined an invitation to a festivity. The Church has frowned upon fiction; Christ was a past-master in the art of story-telling. The Church has prohibited thinking (!) ; Christ habitually provoked men to think, sometimes by calling on the questioner to answer his own question: 'Who thinkest thou was neighbor unto him that fell among the thieves?'—sometimes by putting questions to his congregation and inviting their answer: 'What think ye of Christ: Whose Son is he?'"

It is hard to be patient with what one cannot help calling drivell. That the venerable litterateur and accomplished editor of the *Outlook* could have given it expression almost surpasses belief. Having read it, however, one wonders less at a statement like the following: "The New Testament never affirms that Jesus Christ is God"! (p. 116). Neither does the emeritus rector of Plymouth Church make such an affirmation in this the final testament of his faith. "God is *in* Christ. Jesus Christ is the supreme manifestation history affords of what God is and what we may become" (p. 118). Only he is not God. This is what Christ means for the distinguished representative of Protestant Christianity.

The articles by the Rev. Richard Downey on H. G. Wells's *Outline of History* which appeared in *The Month* for August, September, and October, 1920, can now be had in a separate revised reprint (pp. 57, Benziger

Brothers, N. Y.). The critique of Mr. Wells's extraordinary compilation is impersonal, objective, calm, keen, and based on facts and cogent reasoning. Dr Downey gives the author due credit for literary craftsmanship, apt presentation of material, selective judgment, and the courage demanded for so gigantic an undertaking. These qualities, however, make it all the more regrettable that Mr. Wells has allowed his preconceived philosophical and religious notions to enter so largely into what purports to be a record of fact—with the result that the *Outline* is in many places badly warped (p. 1). The brochure (*Some Errors of H. G. Wells, A Catholic's Criticism of the 'Outline of History'*) will serve as an antidote or prophylactic for those whose mental health may have been endangered by Mr. Wells's insidious poison. It may also answer as a substitute which the busy man and the impecunious will appreciate.

The first number of the *Series of Catholic Historical Brochures* issued by the Central Society (St. Louis, Mo.) contains a sketch of the life of Blessed Peter Canisius. The name of the author, Fr. Francis S. Betten, S.J., may be taken as guarantee of the content and form of this edifying, instructive, and interesting biography of "Germany's second Apostle".

Maryknoll at Ten is the title of a neatly printed and pictured brochure (pp. 31) in which the history of the American Seminary for Foreign Missions is summed up by Father William Kress, a priest at Maryknoll. The humble beginnings of this crusade of the cross into Oriental heathendom which took its rise at Hawthorne, New York, and shortly afterward passed on to Ossining, where the base of supplies is now located on the Knoll dedicated to Mary, have expanded beyond limits to which the fondest hopes of its founders could hardly have reached. The seedling planted by the two founders, the late Father Price and the present superior, Father Walsh, has grown to cover a band of seven missionaries already at work in China; a Sisterhood and a Brotherhood, and two

large communities of collegians and seminarians preparing for the foreign missions. The preparatory college at Clark Summit, Pennsylvania, adapted for 160 youths, and the seminary at Ossining, with accommodations for some 300 students, are in course of completion; the college is in part occupied. On the Pacific Coast beginnings have been laid for another preparatory institution, and the signs are encouraging for other colleges elsewhere throughout the country. Needless to say, all this and much more could have been accomplished only at the cost of great sacrifice and devotedness. The story of courage and labor is well told, not without the touch of genial humor, which is one of the assets of the American missionary. The spread of the booklet will go far to foster the high ideal for which it was written.

Apropos of the foregoing item, mention may be made of the *Catholic Mission Literature*, the catalogue whereof has recently appeared in a fourth revised edition. The list of books and periodicals pertaining to the subject has been considerably enlarged. The catalogue is more than a book-list. The items are annotated, the consultor being thus guided to the character and purport of the works mentioned (The Mission Press, Techny, Illinois).

Students both of the History of Philosophy and of Epistemology will find not a little light thrown upon their respective fields by a rather recent historico-critical dissertation on the Cartesian method of doubt—*De Dubio Methodico Cartesii* (Friburgi, Helv., ex typis Consociationis S. Pauli, 1919). In Latin that is at once luminous and elegant the author, Father P. Lumbreras, O.P., indicates Descartes' historical position and investigates the trend, characteristics scope and range of the famous method. The criticism is calmly philosophical, incisive, but just and impersonal. As an adjunct to the summary critiques of Descartes found in text books, this ampler discussion will prove serviceable, the more so because of the cognate literature to which it refers.

The same writer has contributed to the Spanish Quarterly issued in Madrid by the Dominicans, *La Ciencia Tomista*, a paper entitled "Fray Tomas Campanella y la Duda Metodica del Renacimiento", wherein the Cartesian method is set in comparison with that which was proposed by the learned, though somewhat erratic, philosopher, Father Campanella.

Descartes' doubt was real; it was positive; it was universal, save that he excepted, even though at the sacrifice of logic, the truths of faith and morality. Campanella's doubt was hypothetical, negative, partial. He differed, therefore, radically from Descartes. Father Lumbreras's article supplements the Latin dissertation mentioned above and also discusses the sceptical tendency prevalent generally at the Renaissance.

Although the brochure, *Manifestations diaboliques contemporaines* written by Count Emmanuel de Rougé and issued recently by Pierre Téqui of Paris, is declared by the author to stand simply as a preface to more extended essays on modern Satanism, it possesses a quite independent interest of its own. The writer in a measure apologizes for entering on a field that more properly belongs to the clergy. He finds justification, however, in the fact that the already overburdened priest may welcome help from the laity, and that the latter have a duty to aid in the propagation of the truths of faith which are being lost or insidiously explained away by modern so-called science—those truths namely which concern the reality of Satan and his actual interference in human affairs.

Count Emmanuel declares himself to be a disciple of the eminent authorities on those subjects, Dr. Charles Hélot, Mgr. Meric, and Comte de Méville. Like his masters, he is cautious and critical in assigning the mysterious phenomena to their due causes. On the other hand, when the evidence points to diabolism he is not slow to give the devil his due.

In connexion with Spiritism he mentions a case (the evidence for

which seems to be unimpeachable) wherein Satan is forced to belie himself. A circle of non-commissioned officers in a certain French garrison were given to spiritistic practices. On one occasion, after a variety of questions had been answered by the spirits, the subject of religion was brought up, and the following proposed by the sitters: Is the Christian religion good? Answer, *No*. Is it divine? *No*. Which, then, is the true religion—the spiritist? *Yes*.

A young sergeant, a fervent and intelligent Catholic who had previously refused to have anything to do with the séances, was induced to attend the one at which the above answers were given. Perturbed at first, he summoned up courage to question the spirits himself. Permission being given to do so, the following dialogue ensued: "In the name of God, I summon you to tell us the truth. Is the Christian religion good?" "*Yes*." "Is Jesus Christ, my Master, God?" "*Yes*." "Is spiritism a false religion?" "*Yes*." "You have been mocking these young men and are trying to deceive them?" "*Yes*." "You are therefore Satan?" "*Yes*." "In the name of God, I command you to stop it." And drawing forth a crucifix from his bosom he placed it on the table and the latter ceased to emit the rappings. The outcome of this event was the conversion of the young soldiers to the practice of their faith.

The incredulous and the sceptic are apt to smile at this dramatic *mise en scène*. All the same, the facts are vouched for by reliable witnesses.

The pamphlet from which the story is here quoted contains a number of serious truths and terrifying evidences for the recent growth of Satanism, especially in France. It touches upon many cases of possession and Satanic apparitions. The author warns his readers that his studies have nothing in common with the elucubrations of a Dr. Bataille, a Diana Vaughan, or a Leo Taxil.

That thoroughly Catholic, efficient and progressive organization *The*

Catholic Social Guild issues amongst its other up-to-date publications a monthly periodical, *The Christian Democrat*. An excellent little review (16 pp.) of economic conditions and problems, which are discussed in the light of sound ethical principles. It ought to have a wide circulation—which it probably has not—in this country, as we have nothing like it of our own. It would stimulate in our parishes the formation and effective activity of Catholic Study Clubs, associations which are progressing greatly in England and of which the *Christian Democrat* is the official organ.

The August issue of the *Christian Democrat* contains as its leader a "Letter to a Capitalist" which, while very severe on the addressee and perhaps insufficiently discriminating, inveighs against certain evils for which individual capitalists and indeed the capitalist class as such are responsible. Profiteering is one of these evils whereof the writer mentions some typical examples — examples, however, which are not confined to English capitalism.

The writer finds the financial state of his country almost desperate. The country, as he sees it, is on the verge of a downfall, indeed already fallen. "Destitution reigns in tens of thousands of British homes and every week the misery and hopelessness grows. The government, under pressure of financial necessity—obligations which it is doubtful it can meet—has scrapped the poor standard of housing and education and wages which it had promised. It is even now able to redeem pressing debts only by fresh borrowings at higher interest rates." The writer adds: "Such is the condition to which our great country is fallen, and it must fall still further, perhaps even lower than the starvation levels of Central Europe, unless we reverse our present direction of consumption in excess of production, imports in excess of exports, and debts in excess of means of repayment. We can only recover ourselves if all classes work coöperatively and unselfishly for a common end" (p. 5). We have emphasized the latter condi-

tion, as upon it primarily reconstruction not only in England, but the world over, must depend. Experience and Christian ethics as well as Christian faith prove this beyond question. Will economic agents — capital and labor — will statesmen and politicians ever adopt it as a working policy? The prospect is not hopeful. Anyhow, efforts such as the Catholic Social Guild and the *Christian Democrat* are putting forth cannot be fruitless.

From Madras, India, comes a compact paper volume (pp. 252) bearing the title *The Hand of Xavier in the Pearl Fishery Coast*. It contains "a summary of St. Francis Xavier's marvelous works, letters, and his A. B. C. for missionaries in S. India"—compiled by an Indian missionary, Father Fernandes (Madras), himself a native of the Pearl Fishery Coast. The village of Manapad, where the compiler was born, had been the headquarters of St. Francis from which many of the letters were dated. All of them relate to South India. The collection, while designed as a tribute of veneration and love from the writer to the Apostle of his homeland, is at the same time a means of revealing the wretched poverty of the Pearl Fishery Coast and consequently of enlisting the charity of the outside world in its regard. The book is meant, therefore, to inform and edify its readers while appealing to their hearts for assistance.

The Story of Lourdes, by Rose Lynch, (Herder Book Co., St. Louis) repeats an oft-told tale. It is none the less welcome. For it retells the wonder-tale with fresh incidents, recent and past, and with the always variant note of personal experience. Fragments of the pre-Apparition history of Lourdes, not usually found in English books on the subject—though they are apt to be in the French—appear in the first chapter. The story of Bernadette and the Apparitions is faithfully and graphically recounted. The wonders wrought by Our Lady of the Grotto are given a vivid setting, and the whole narrative is happily, not obtrusively, brightened with the unique joy that fills the heart,

especially the Celtic heart, of one who, like the writer, has lived for some time at Lourdes. The pages, moreover, are illumined by excellent illustrations. Among the many books describing the favored Pyrenean shrine, this the latest deserves a place of distinction. It makes a most acceptable gift token.

Reading for the Workers, an undelivered lecture by B. F. Page, S.J. (Benziger Brothers), in a pamphlet of three score clearly typed pages, is one of those helps for clergy and laity which one runs no risk of overpraising. We complain, and justly, that our people do not read. This is not the place to discuss the why. The fact

must be admittel. The remedy? The little brochure will help to supply, not apply, it. In short paragraphs and pointed sentences Father Page tells the plain man why he should read, what to read and what not to read. Moreover, he gives lists that are practical; and the works indicated are easily attainable (easiest by those who have ready access to the publications of the Catholic Truth Society and the *Irish Messenger*). *Reading for Workers* should be widely spread. Particularly should it be placed in the hands of men's societies as a text upon which the director will make it an agreeable duty to comment (Benziger Brothers, New York).

Books Received.

SCRIPTURAL.

ST. PAUL'S EPISTLES TO THE CHURCHES. The New Testament, Vol. III. (*The Westminster Version of the Sacred Scriptures*. General Editors: The Rev. Cuthbert Lattey, S.J., Professor of Holy Scripture, St. Beuno's College, St. Asaph, and the Rev. Joseph Keating, S.J., Editor of *The Month*.) Longmans, Green & Co., London, New York, Bombay, Calcutta, and Madras. 1921. Pp. lxiv—258. Price, \$2.50 net.

THE APOCALYPSE OF ST. JOHN. By the Rev. E. Sylvester Berry. First edition. John W. Winterich, Columbus, Ohio. 1921. Pp. 229. Price, \$1.50 net.

DER STROPHISCHE AUFBAU DES GESAMTTXTES DER VIER EVANGELIEN. Eine erste Mitteilung von P. W. Schmidt, S.V.D. Administration de l' "Anthropos", St. Gabriel, Modling, pres Vienne, Autrich. S. vi—43. Prix, 9 fr.

DER PREDIGER (ECCLESIASTES). Ubersetzt, eingeleitet und erklart von E. Dimmler. M. Gladbach: Volksvereins-Verlag. 1921. S. 74. Preis, gebunden, 7 M. 20.

ISAIAH. Ubersetzt, eingeleitet und erklart von E. Dimmler. M. Gladbach: Volksvereins-Verlag GmbH. 1921. S. 318. Preis, gebunden, 7 M. 20.

DIE KLEINEN PROPHETEN. Ubersetzt, eingeleitet und erklart von E. Dimmler. M. Gladbach: Volksvereins-Verlag GmbH. 1921. S. 331. Preis, gebunden, 7 M. 20.

THEOLOGICAL AND DEVOTIONAL.

THE WORD OF GOD. A Series of Short Meditations on the Sunday Gospels published in Rome by "The Society of Saint Jerome for the Diffusion of the Gospel". By Monsignor Francis Borgongini-Duca, Secretary of the Sacred Penitentiary Tribunal, Professor of Dogmatic Theology in the Propaganda University, Spiritual Director of the Vatican Seminary. Translation by the Rev. Francis J. Spellman. The Macmillan Co., New York. 1921. Pp. 211. Price, \$2.00.

DUX SPIRITUALIS. Auctore V. P. Ludovico de Ponte, S.J. Interprete P. Melchior Trevisio, S.J. Tractatus Primus: De familiari modo cum Deo

agendi in Oratione deque in ea inspirationibus. Pp. xxxii—520. Tractatus Secundus et Tertius: De Sacra Lectione et Meditatione—De Perfecta Contemplatione et Unitione cum Deo. Pp. 654. Tractatus Quartus: De Mortificatione excellentioribusque Operibus quae vel sunt Fructus Vitae Contemplativae vel ad eam disponunt. Pp. 552. (*Bibliotheca Ascetica*, XI, XII et XIII. Edita a Francisco Brehm, Sacerdote.) Sumptibus et Typis Friderici Pustet, Ratisbonae, Romae, Coloniae, Vindobonae, Neo Eboraci et Cincinnati. MCMXXI. Price, per volume: cloth, \$1.00; leather, \$1.50.

THE PARADISE OF THE SOUL. A Treatise on the Virtues suitable for use in Mental Prayer. By the Blessed Albert the Great, O.P. Edited by Fr. Raymond Devas, O.P. P. J. Kenedy & Sons, New York; Burns, Oates & Washbourne, London. 1921. Pp. 202. Price, \$1.25; \$1.35 *postpaid*.

L'ORDRE MONASTIQUE DES ORIGINES AU XII^e SIÈCLE. Par D. Ursmer Belière, de l'Abbaye de Maredsous. Deuxième édition revue et complétée. (*Col-lection "Pax"*.) I: Les origines.—II: L'apostolat monastique.—III: L'œuvre civilisatrice.—IV—V: Cluny. VI: Cîteaux. P. Lethielleux ou Desclée & Cie., Paris. 1921. Pp. 277. Prix, 6 fr. 50.

DE CASTITATE ET DE VITIIS CONTRARIIS. Tractatus Doctrinalis et Moralis. Arthurus Vermeersch, e S.I., Doctor iuris, iuris canonici et scientiarum politicarum, Theologiae Moralis Professor in Pontificia Universitate Gregoriana. Editio altera, auctior et emendatior. Università Gregoriana, Romae; Charles Beyaert, Brugis. 1921. Pp. xii—420. Venit 20 lib. in Italia, 20 fr. extra Italiam.

THE DOMINICAN LAY BROTHER. By the Very Rev. V. F. O'Daniel, O.P., S.T.M. Bureau of the Holy Name, New York. 1921. Pp. 174.

THE FIERY SOLILOQUY WITH GOD of the Reverend Master Gerlac Petersen, of Deventer, Canon Regular. Benziger Brothers, New York, Cincinnati, Chicago. 1921. Pp. xx—146. Price, \$1.25 *net*

A CROWN OF TRIBULATION. Being Meditations on the Seven Sorrows of Our Blessed Lady Mary. By Elizabeth Parker. P. J. Kenedy & Sons, New York. 1921. Pp. 68. Price, \$1.00; \$1.10 *postpaid*.

A MOTHER'S LETTERS. A Book for Young Women. By Father Alexander, O.F.M., author of *The Catholic Home*, *The Way of Youth*, *A Spiritual Retreat*, etc. With a Preface by the Archbishop of Liverpool. P. J. Kenedy & Sons, New York. 1921. Pp. 112. Price, \$1.00; \$1.10 *postpaid*.

A GIFT FROM JESUS. The Spirit and Grace of Christian Childhood. Translated and adapted from *L'Enfance Chrétienne* (M. Jean Blanlo) by a Sister of Notre Dame. Benziger Brothers, New York, Cincinnati, Chicago. 1921. Pp. 186. Price, \$0.80 *net*.

A WEEK-END RETREAT. By Charles Plater, S.J. Sands & Co., London and Edinburgh; B. Herder Book Co., St. Louis. 1921. Pp. 60. Price, \$0.75 *net*.

THE BLESSED SACRAMENT GUILD BOOK. For the use of the Archconfraternity and Guild of the Blessed Sacrament. With a Preface by His Eminence Francis Cardinal Bourne, Archbishop of Westminster. P. J. Kenedy & Sons, New York. 1921. Pp. xiii—130. Price, \$0.65; \$0.70 *postpaid*.

COMMENT J'AI TUÉ MON ENFANT. Par Pierre l'Ermite. Illustrations de Ludovic Gignoux. Maison de la Bonne Presse, Paris. 1921. Pp. 117. Prix, 3 fr. 45 *franco*.

DIVINE FAITH. By Cardinal Manning. The Catholic Truth Society of Canada, Inc., Vancouver, Regina, Winnipeg, Toronto and Montreal. Pp. 16.

AD MAJOREM DEI GLORIAM. An Appeal to the Catholic Laity in Canada to Join in the Propagation of the Faith. The Catholic Truth Society of Canada, Inc., Toronto, Vancouver, Regina, Winnipeg and Montreal. Pp. 16.

PHILOSOPHICAL.

INSTITUTIONES THEOLOGIAE NATURALIS, ad usum Scholarum accommodatae. Auctore Gulielmo J. Brosnan, S.J., Theologiae Naturalis Professore in Collegio Maximo SS. Cordis Jesu Woodstockii in Marylandia. Typographia Loyolaea, Chicago. 1921. Pp. x—396. Price, \$3.50; \$3.70 *postpaid*.

APOLOGETICA quam in usum Auditorum suorum concinnavit Joannes T. Langan, S.J., Apologeticae in Collegio Maximo Woodstockiensi Professor. Typographia Loyolaea, Chicago. 1921. Pp. xii—434. Price, \$3.50; \$3.75 *postpaid*.

REBUILDING A LOST FAITH. By an American Agnostic. P. J. Kenedy & Sons, New York. 1921. Pp. vii—222. Price, \$3.25; \$3.35 *postpaid*.

LES PATRONAGES CATHOLIQUES. Par Paul Feron-Vrau. Maison de la Bonne Presse, Paris. 1921. Pp. 128. Prix, 2 fr. 30 *franco*.

ST. THOMAS'S POLITICAL DOCTRINE AND DEMOCRACY. By the Rev. Edward F. Murphy, M.A., Society of St. Joseph for Colored Missions. Dissertation submitted to the Faculty of Philosophy of the Catholic University of America in partial fulfilment of the requirements for the Doctorate in Philosophy. Catholic University of America, Washington, D. C. 1921. Pp. xiv—297.

ARCHEOLOGY SERIES. By Prof. Orazio Marucchi and E. Sylvester Berry. Vol. I: The Roman Catacombs. Pp. xv—219. Vol. II: Faith of the Early Christians. Pp. vi—176. Vol. III: The First Popes. Pp. v—223. Vol. IV: The Early Martyrs. Pp. vi—219. Vol. V: The Ancient Christian Basilicas. Pp. vi—164. (*Catholic Library*.) Catholic Book Co., Wheeling, W. Va. 1921.

LITURGICAL.

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THE ECCLESIASTICAL REVIEW

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THE APOSTOLIC DELEGATION AT WASHINGTON.

THE recent action of the Holy See in resuming or inaugurating diplomatic relations between the Vatican and some of the governments in Europe and South America, by the appointment of agents and representatives, has renewed the interest of the general public in the United States in the position of the Apostolic Delegation at Washington. It should be clearly understood that the Apostolic Delegation to the United States, whilst it serves the spiritual interests of American citizens who recognize the Sovereign Pontiff at Rome as their chief in religious matters, has in no sense a political character or purpose. The following brief history of the origin, development, and functions of the Delegation may consequently be of interest to the readers of THE ECCLESIASTICAL REVIEW.

Unity is one of the four great distinguishing marks of the Church of Christ. As the characteristic of truth, unity must naturally stamp the kingdom of God on earth. This distinctive unity in the Church has ever been maintained by the communion of all the Churches with the successor of St. Peter, whom our Lord set up to confirm the faith of His brethren. As early as the second century, St. Irenæus wrote that every Church must conform with the Roman Church because of the superior principedom of the latter. This bond of unity exists, not only in the ordinary government of the Church by bishops in communion with the Holy See, but also by specially designated representatives appointed by the Pope to guard the integrity of faith, and the observance of discipline in various parts of the world. In the days of the Byzantine Empire, there was the Apocrisiarius or papal envoy, at the imperial

court of Constantinople, whose duty it was to maintain the balance between the Papacy and the Empire. At least as early as the year 347 we meet with the Apostolic Vicars, Papal representatives appointed to watch over faith and discipline in the provinces. The Apostolic Vicars gave place in time to the *legati nati*, the legates-born of the Holy See. To certain dioceses, in addition to the ordinary episcopal jurisdiction, were attached the powers of papal legates, so that the rulers of these dioceses were styled *legati nati*, i. e. Apostolic legates by right of birth or office. Thus in medieval England the Archbishops of Canterbury and of York were *ex officio* legates of the Holy See. In the fourteenth and fifteenth centuries, the *legati nati* were superseded by *legati missi*, official representatives of the Holy See specially sent to the countries to which they were to be accredited and deriving their power directly from the Pope's delegation and not by right of inheritance, because of the see which they occupied. Of this class are all present-day representatives of the Supreme Pontiff.

Passing over legates "a latere" of the Holy See who are always cardinals entrusted with a special and important though temporary mission to a country, the permanent legates of the Holy See are divided into three great classes; nuncios, internuncios, and Apostolic delegates. A nuncio is a permanent representative of papal authority vested with both political and ecclesiastical powers, accredited to the court of a sovereign or assigned to a definite territory with the duty of safeguarding the religious and diplomatic interests of the Holy See. The present nunciatures are the following: Argentina, Austria, Bavaria, Belgium, Brazil, Chile, Colombia, Czechoslovakia, France, Germany, Hungary, Paraguay, Peru, Poland, Portugal, Rumania, Serbia (Jugo-Slavia), Spain, Switzerland and Venezuela.

An internuncio is a papal diplomatic agent accredited to a government of less importance, to a court to which a minister of the second class is usually sent. The Holy See is represented by internuncios in Bolivia, Costa Rica, Nicaragua and Honduras, Equador, Hayti, Holland, Luxemburg, San Domingo, and San Salvador.

An Apostolic delegate is not strictly speaking a member of the diplomatic corps of the Holy See, as his office is ecclesias-

tical and not political. He is sent usually to a country which has no representative at the Papal Court and he is accredited to the episcopate of the country not to the government. The following are the Apostolic delegations dependent upon the Consistorial Congregation: Canada and Newfoundland, Cuba and Porto Rico, the Philippines, Mexico,¹ and the United States. Besides these there are the following Apostolic delegations under the control of the Congregation of Propaganda: Albania, Australia, Constantinople, Egypt and Arabia, Greece, the East Indies, Japan, Mesopotamia, Kurdistan and Armenia Minor, Persia, and Syria. The Apostolic Delegation to the United States was under the government of Propaganda until the issuing of the Constitution *Sapienti consilio*, 4 November, 1908, when this country passed from the jurisdiction of that missionary congregation to the common law of the Church and its delegation became an office under the Secretariate of State and the Consistorial Congregation.

In the middle of the last century a move was made for the establishment of diplomatic relations between the United States and the Holy See with the mission of Monsignor (later Cardinal) Bedini. Minister Cass, the representative of the United States in the Papal States, had assured the Holy See of the favorable reception of a nuncio in Washington. Accordingly Monsignor Cajetan Bedini, the Titular Archbishop of Thebes, was sent as nuncio to Brazil, with a special complimentary mission to the President of the United States. Monsignor Bedini arrived in New York, 30 June, 1853, and proceeded at once to Washington, where he was received by President Franklin Pierce. The enemies of Catholicity immediately began to make difficulties. Calumnies concerning the nuncio and his mission were so circulated that the anti-Catholic feeling, still smouldering since the Know-Nothing demonstration of the decade before, was easily fanned into flame. Hostile outbreaks against Monsignor Bedini occurred in several parts of the country where the distinguished ecclesiastic was traveling. A plot was formed to assassinate him, and was frustrated only by the warning of a friendly Italian, who was killed by the con-

¹ Administered by the Delegate to the United States from June, 1915, until July, 1921.

spirators for his action. While in America, the nuncio solemnly dedicated St. John's Cathedral in Milwaukee, and in New York he consecrated together the newly appointed Bishops of Brooklyn, Newark, and Burlington. Recalled to Rome, Monsignor Bedini sailed for England in March, 1854, boarding his vessel from a revenue cutter. His mission to Brazil was given up, but, despite his treatment in the United States, in his official report to Cardinal Antonelli, the Papal Secretary of State, he recommended the establishment of a nunciature in Washington.

The Apostolic Delegation to the United States was established 21 January, 1893. Monsignor Satolli, the first delegate, had been Papal Ablegate to the United States on the occasion of the centenary of the American hierarchy and the opening of the Catholic University of Washington in 1889. An ablegate, it should be said, is a representative of the Holy See on a mission which is temporary in character. Monsignor Satolli came again to America in 1892 to be the representative of the Holy Father at the World's Columbian Exposition and as Papal ablegate to the Bishops of the United States with faculties to settle certain controversies. Out of this grew the determination to establish a permanent Apostolic Delegation at Washington with Monsignor Satolli as Delegate. Accordingly, under date of 14 January, 1893, the following cablegram signed by Monsignor Dennis O'Connell was sent from Rome to Monsignor Satolli. "The Apostolic Delegation is permanently established in the United States and you are confirmed as the first delegate."

Francesco Satolli was born 21 July, 1839, at Marsciano, near Perugia. He made his ecclesiastical studies at the diocesan Seminary of Perugia and was ordained priest in 1862. After receiving his Doctor's degree, at the "Sapienza" in Rome, he became (1864) a professor in the Seminary of his native diocese. Later he was made parish priest in his home town of Marsciano. In 1872 he retired to Monte Cassino to become a Benedictine monk, but was recalled by Leo XIII in 1880 to teach dogmatic theology at Propaganda. Dr. Satolli later filled the same chair in the Roman Seminary of Sant'Apollinare. In 1884, because of his Benedictine affiliations he was made rector of the Greek College, passing thence in 1886 to the

Presidency of the *Accademia dei Nobili Ecclesiastici*. Dr. Satolli was prominent in the propagation of the neo-Scholastic movement for the study of Thomistic theology highly favored by Pope Leo XIII. In 1888 the brilliant professor was consecrated Bishop as titular Archbishop of Lepanto, so that he came to the United States as ablegate the following year with the title of Archbishop.

The following is a translation of the letter addressed to the Bishops of the United States by the Cardinal Prefect of the Sacred Congregation of Propaganda establishing the Apostolic Delegation at Washington.

While the Supreme Pontiff has much cause for grief in the losses to Christianity, especially in Europe, brought about by the audacity and scheming of wicked men, on the other hand it is a great comfort to him that Catholicity in God's design has grown so in this age in other parts of the world. This is especially the happy case in your noble Republic of the United States. For there, where only a century ago but traces of Catholicity were to be found, now we behold, as it were, a new child of the Church come to maturity, flourishing in the number of its members, in its institutions, in its discipline, strong in all ranks of the sacred hierarchy and in an illustrious episcopate.

The Pope, therefore, with high hope, not only most sedulously interests himself in all that regards the good of religion in your country, but he has always striven to give public expression, when occasion presented itself, to this special bent of his mind. Accordingly, when a few years ago a Catholic University at Washington was inaugurated, the Sovereign Pontiff was pleased to send to you a distinguished prelate from Rome to voice to you the congratulations of the Pope on that auspicious occasion. Now on the fourth centenary of the discovery of America, while the memory of that most auspicious event is being celebrated in your land with the felicitations and the coöperation of the whole world, the Pope still most interested in your Republic has sent the same distinguished man to you to bear testimony by his presence of the Pontiff's regard for America.

But the attentions of this most solicitous Pontiff have not stopped here. Since the development of which we have spoken has brought the Church in your country to that point where there seems to be place for those institutions with which the Church is usually provided when it has gained a certain maturity, the Sovereign Pontiff does not wish it to be without the supports which should unite it more intimately to the centre of Apostolic Truth, and so enable it to increase and flourish with new life.

His Holiness, therefore, commands this Sacred Congregation to make known to the Bishops of the United States that he has decided to name as Delegate Apostolic in the United States of North America the Most Reverend Monsignor Francis Satolli, Archbishop of Lepanto, who has already been twice the representative of the Sovereign Pontiff in America.

Accordingly, Most Reverend Bishops, I have no doubt whatever that you will greet with pleasure what the Supreme Pontiff has decided to do for the honor and the welfare of your Church. And while making known to you this most wise decision of the Supreme Pontiff, I give expression to my firm hope that you will accord the distinguished individual whom the Supreme Pastor of the universal Church has appointed as his Delegate, your loyal devotion in all things.

Meanwhile I earnestly pray God to grant you every blessing.

Your Lordship's most devoted servant,

M. CARD. LEDOCHOWSKI, *Prefect*.

AUG. ARCHBISHOP OF LARISSA, *Pro-Secretary*.

Given at Rome from the office of Sacred Congregation of Propaganda Fidei, 21 January, 1893.

The following is a translation of the Papal letter of appointment, signed by Cardinal Serafino Vanutelli, sent to the new delegate.

To our Venerable Brother Francesco Satolli, Titular Archbishop of Lepanto. Leo XIII, Pope.

Venerable Brother, health and Apostolic blessing. The office of Apostolic service which the inscrutable height of Divine wisdom has placed upon our shoulders, all unequal to the task as they are, often reminds us of the solicitude which the Roman Pontiff should exercise with most watchful care in order to procure the good of all the Churches that in all regions, even those distant because of the broad extent of land and sea, those things which are known to regard the extension of divine worship and the salvation of the souls of Christians may be carried on in the sweetness of peace, all sources of discord being uprooted. With this intent we occasionally send to countries ecclesiastical personages who, representing the Apostolic See, there may busily labor with watchful and untiring care to bring about all that concerns the good, the prosperity and the happy estate of the cause of Catholicity. Now since for various reasons the Churches of the United States of North America demand our special care and provisions, we have decided to erect an Apostolic Delega-

tion in the aforesaid United States. Having attentively and carefully considered all the circumstances of the case with our Venerable Brothers, the Cardinals of the Holy Roman Church in charge of the Propagation of the Faith, we have thought well to commit this delegation to you, Venerable Brother, who are so highly commended by your zeal and concern for the increase of faith, by your store of learning, your familiarity with affairs, your prudence, wisdom, and other notable gifts of soul and mind. Wherefore embracing you, Venerable Brother, in our benevolence, we absolve you, solely however for this reason, from all ecclesiastical sentences, censures and punishments incurred in any way or from any cause if you perchance are bound by such, and by our Apostolic authority, in virtue of these present letters, we elect, make and declare you Apostolic Delegate in the United States of North America. To you, therefore, we grant each and all the faculties necessary and expedient for carrying on such a delegation and we command each and all whom it concerns to acknowledge in you, the Apostolic Delegate, the supreme authority of the delegating Pontiff and in all things to show you, Venerable Brother, favor and service and obedience, to receive with reverence, and to carry out with vigor your wholesome admonitions and commands; otherwise with divine sanction we shall ratify and have inviolably carried out to condign satisfaction the sentence which you shall pass upon recalcitrants. All constitutions and Apostolic or other ordinances to the contrary notwithstanding.

Given at Rome at St. Peter's, under the ring of the Fisherman, this twenty-fourth day of January, 1893, the fifteenth year of our Pontificate.

S. CARD. VANUTELLI.

The first residence of the Apostolic Delegate was the Catholic University at Washington. There he lived in Divinity Hall on the second floor, opposite the Rector's apartments. Father Orban, S.S., acted as secretary to Monsignor Satolli until the officials appointed by Rome arrived in this country. These officials came in the persons of Monsignor Donato Sbarretti, who was named Auditor, and the Reverend Hector Papi, who was designated as secretary.

Monsignor Sbarretti had been minutante in the Congregation of the Propaganda. A native of Montefranco in the Archdiocese of Spoleto, Monsignor Sbarretti was 37 years of age at the time of his appointment to the Delegation at Washington. He later became Bishop of Havana and subsequently Apostolic Delegate to Canada and now since 1916 he is Car-

dinal Priest of S. Silvestro in Capite. Father Papi had been bursar (procurator) of the Urban College of the Propaganda in Rome. He is now well-known in America as the Jesuit Father Papi of Woodstock College, Maryland. Monsignor Sbarreti and Father Papi sailed together for America, 25 March, 1893, and arrived in New York on 3 April.

The Auditor of an Apostolic Delegation, it should be explained, is a canonist who gives judgment on the cases in which his advice is asked by the Delegate. Auditor (*uditore*) originally meant a hearer of cases, whose duty it was to take (hear) testimony which he would submit to the Delegate for judicial sentence. The duties of an auditor are thus determined by the regulations of the Secretariate of State: "Both the auditor and the secretary should be entirely subject to their chief; they should carry out all the orders relative to the service of their respective delegations, and should perform all tasks which are confided to them, even when these are not, strictly speaking, included in the special duties of their office. In particular it belongs to the auditor to treat directly with the delegate the affairs committed to him, to study with the aid of the archives such questions as require an accurate and full examination, to give his opinion when it is asked for, to draw up the minutes of the official correspondence, and to take the place of the delegate, within the limits of the instructions which he may receive, in case of the absence or the inability of the latter." Auditors, besides, must compile at the end of each year an accurate report of the state of the Church in their respective countries under the direction of the chief. This report is sent to the Secretariate of State.

The feeling gradually grew in the country that the Delegate should have his own home. Finally Bishop Ryan of Buffalo was made the Treasurer of a movement to collect \$150,000 as a permanent endowment for the Delegation, the interest of which was to support the same, and \$50,000 in addition for the erection of a suitable building as a home for the Delegate. The first part of the proposal was never realized, and the second only to the extent of about \$36,000, which was raised for the purchase of a house. At the meeting of Archbishops of the country in Chicago in September, 1893, Cardinal Gibbons and Archbishop Williams were appointed a committee to provide a suitable home for the Delegation.

The house selected as the residence of the Apostolic Delegate was an historical building, situated at the North West corner of Second and I Sts. (201 I Street). It was Justice Bradley's house and had been built originally for "the little giant of the West" of ante-bellum days, Stephen A. Douglas. The price asked for the house was \$35,000. The building measured 48 x 150 ft. on a lot extending 165 ft. further, and was three stories in height, with a garret. The Delegate moved into his new residence on 16 November, 1893.

Owing to the difficulties of his position here, Monsignor Satolli petitioned the Pope to return him to his chair of dogmatic theology at Propaganda, but his petition only brought forth a commendatory letter from Leo XIII, expressing the Holy Father's entire satisfaction with the able handling of delicate questions by his Delegate to the United States.

The famous Encyclical Letter of Leo XIII on Catholicity in the United States, *Longinqua oceani spatio*, dated 6 January, 1895, and addressed to the Episcopate of this country, contained the following:

When the Council of Baltimore had concluded its labors, the duty still remained of setting, so to speak, a proper and becoming crown upon the work. This we perceived could scarcely be done in a more fitting manner than through the due establishment by the Apostolic See of an America legation. Accordingly, as you are well aware, we have wished first of all to certify that, in our judgment and affection, America occupies the same place and rights as other States, be they ever so mighty and imperial. In addition to this we had in mind to draw more closely the bonds of duty and friendship which connect you and so many thousands of Catholics with the Apostolic See. In fact the mass of the Catholics understood how salutary our action was destined to be; they saw, moreover, that it accorded with the usage and policy of the Apostolic See. For, from the earliest antiquity, it has been the custom of Roman Pontiffs in the exercise of the divinely bestowed gift of the primacy in the administration of the Church, to send forth legates to Christian nations and peoples. . . . How unjust and baseless would be the suspicion, should it anywhere exist, that the powers conferred on the legatees are an obstacle to the authority of the bishops. Sacred to us, more than to any other, are the rights of those "whom the Holy Ghost has placed as bishops to rule the Church of God". That these rights should remain intact in every nation, in every part of the globe, we both desire and

ought to desire, the more so since the dignity of the individual bishop is by nature so interwoven with the dignity of the Roman Pontiff that any measure which benefits the one necessarily protects the other. . . . Therefore, since it is the office and function of an Apostolic legate with whatsoever powers he may be vested to execute the mandates and interpret the will of the Pontiff who sends him, far from his being any detriment to the ordinary power of the bishops he will bring their office greater stability and strength.

In the Consistory of 29 November, 1895, Monsignor Satolli was created Cardinal Priest of S. Maria in Ara Coeli and the Marquis Sacripanti of the Noble Guard brought the red zucchetto to the new prince of the Church. From the date of his elevation to the purple, Cardinal Satolli was known as the pro-Delegate to the United States, since according to ecclesiastical tradition a Cardinal may not hold an office which has been filled by any one of lower rank. The conferring of the red biretta was the occasion of an imposing ceremony in the old Cathedral of Baltimore, 5 January, 1896, Cardinal Gibbons officiating and Archbishop Kain, of St. Louis, delivering the sermon.

The elevation of Cardinal Satolli sent numerous rumors afloat as to his successor in the delegation at Washington. Monsignor (later Cardinal) Lorenzelli, then representing the Holy See at the Hague, and Monsignor Falconio, who came later as our third Delegate, were prominently mentioned. Meanwhile the pro-Delegate's stay was lengthened through the Spring and Summer until finally the Prior General of the Augustinians, Father Sebastian Martinelli, acceding to the wishes of Leo XIII after first declining the honor because of ill health, was appointed Delegate at Washington. The new incumbent was consecrated titular Archbishop of Ephesus on 30 August, 1896, by Cardinal Rampolla at Sant'Agostino and after a stormy voyage arrived in New York early in October. Cardinal Satolli relinquished office on 4 October, and sailed for Rome on the seventeenth of the same month. In Rome the new Cardinal became Prefect of the Congregation of Studies and Arch-Priest of the Lateran Basilica. On 22 June, 1903, he was made Cardinal Bishop of Frascati. His last visit to the United States was during the St. Louis Exposition, 1904. Cardinal Satolli's death occurred in Rome, 18 January, 1910.

Monsignor Sebastian Martinelli, the second Apostolic Delegate to the United States, was born in S. Anna of the Archdiocese of Lucca, 20 August, 1848. He became an Augustinian in 1863 and was ordained priest in 1874. Twice he filled the position of Prior General of the Augustinians and it was during his second term in this office that he was made Delegate to the United States. The year before his appointment he had visited this country. As an Augustinian, Monsignor Martinelli should have retained the black color of his habit in his episcopal robes, but by the special desire of Leo XIII he wore the purple dress that the Apostolic Delegate might not appear to be clothed like those of lower rank than the bishops to whom he was accredited.

When Monsignor Sbarretti, the Auditor of the Delegation from its inception in 1893, became Bishop of Havana, 8 January, 1900, he was succeeded as Auditor in Washington by Monsignor Francesco Marchetti Selvaggiani, the present Nuncio at Vienna.

Father Papi, the first Secretary of the Delegation, entered the Society of Jesus on 10 January, 1895, and was succeeded in office by the Reverend Dr. Frederick Z. Rooker of the Diocese of Albany, who was appointed by Propaganda at the request of Monsignor Satolli. Dr. Rooker remained Secretary until 1903, when he was appointed Bishop of Jaro, Philippine Islands (consecrated 14 June, 1903), where he died in 1907. Doctor Rooker was a man of exceptionally brilliant mind and lovable character. He was impulsive and fearless and disregarding of public opinion, even to the degree of imprudence.

The second Delegate was distinguished by his simplicity and humility and equally by his determination and fearlessness. In Rome as a consultor of the Holy Office he had given an opinion before that Congregation which he held to as a theologian even against Leo XIII, and this no doubt won for him the admiration of that Pontiff and suggested his name for the Delegation at Washington. While here as Delegate, Monsignor Martinelli journeyed on his own initiative to Chicago, to consecrate Bishop Muldoon, in face of a threat of assassination, a threat emanating from a party there with whom the Delegate was unpopular because of a certain decision.

Monsignor Martinelli's term of office as Delegate came to an end when on 15 April, 1901, he was created Cardinal Priest of S. Agostino. Thenceforth he was the pro-Delegate, as his predecessor had been. The red biretta was conferred on the new Prince of the Church in the Baltimore Cathedral, 8 May, 1901—again by Cardinal Gibbons.

In Rome Cardinal Martinelli became Prefect of the Sacred Congregation of Rites and among other offices a member of the Commission for the Codification of Canon Law, the position to which he himself attached more importance even than to the dignity of Apostolic Delegate. He died in Rome on 4 July, 1918.

Monsignor Diomede Falconio, who was appointed to succeed Cardinal Martinelli as Delegate, was a native of Pescocostanzo in the Abruzzi, within the jurisdiction of the Abbey of Monte Cassino. The date of his birth was 20 September, 1842. He became a Franciscan, of the Order of Friars Minor, on 2 September, 1860. Sent to the United States to study at the mother house of his order at Alleghany, New York, the future Delegate was ordained by the late Bishop Timon of Buffalo, 4 January, 1866. He became rector of the Seminary of Alleghany and it is interesting to note that he was then naturalized as a citizen of the United States, in order to obviate legal difficulties in the holding of property. In November, 1871, Father Falconio went to Newfoundland to become rector of the Cathedral, and secretary and chancellor to the bishop. Later he returned to the United States and in 1883 went back to Italy. In 1899 he was made Procurator General of the Franciscans. On 11 July, 1892, he was elevated to the episcopal dignity as Bishop of Lacedonia in the civil province of Avelina. Several years later, 29 February, 1895, Monsignor Falconio was transferred to the archiepiscopal see of Acerenza and Madera in southern Italy. When in August, 1899, Monsignor Falconio was named the first permanent Apostolic Delegate to Canada and Newfoundland he was transferred to the titular archbishopric of Larissa (3 September, 1899). His appointment as Delegate to the United States dates from 30 September, 1905.

Monsignor Falconio, retained the grey habit of his order, as is customary with members of religious orders when raised

to the episcopate, this being the color of the undyed wool of the original Franciscan garb.

At a meeting of the Archbishops of the country, held in Washington in the fall of 1905, it was resolved to build a new home for the Apostolic Delegation, for the carrying out of which plan Cardinal Gibbons, Archbishop Ryan, and Archbishop Farley, were selected as a committee. The cornerstone of the new building was laid in 1906, though Monsignor Falconio did not take possession of the new residence until 12 September, 1907. This, the present home of the Delegation, is an imposing brick building in the French Renaissance style, situated at 1811 Biltmore Street. The house, which has three stories and a high basement, measures 63 ft. front by 90 ft. deep. Pope Pius X on 9 November, 1906, addressed a letter to the Bishops of the United States, expressing his thanks for their generosity in erecting this new home for the delegation.

Monsignor Falconio was recalled to Rome to receive the Cardinal's hat and sailed from New York in November, 1911. In the memorable consistory of 27 November, 1911, he was named Cardinal Priest of Santa Maria in Ara Coeli, Cardinals Farley of New York and O'Connell of Boston being elevated to the sacred purple on the same day. On 25 May, 1914, Cardinal Falconio was promoted to the Cardinalitial See of Velletri. He died 7 February, 1917.

Monsignor Cerretti, the Auditor of the Delegation at Washington, was chargé d'affaires until the appointment of Monsignor John Bonzano, the present Delegate. Monsignor Bonzano was born in Castelletto Scazzoso, near Alexandria, in northern Italy, on 27 September, 1867. He studied in the diocesan Seminary of Vigevano and was ordained priest in 1890. The young priest then went to China, where he was engaged in missionary work until 1896. Returning to Rome to complete his studies, he took the Doctor's degree in theology and in canon law. Afterward he was vicar general of the diocese of Vigevano, being at the same time Canon of the Cathedral and Professor in the Seminary (1899 to 1904). In 1904, Monsignor Bonzano was made rector of the Urban College of the Propaganda, Rome, which office he held at the time of his appointment to the United States. The document

designating him Apostolic Delegate bears the date of 2 February, 1912. The new Delegate was consecrated titular Archbishop of Melitene by Cardinal Merry del Val on 3 March, 1912, in the Basilica of St. Peter's. It is interesting to note that Monsignor Bonzano was the first of our Delegates to be appointed by *biglietto* of the Secretariate of State, his predecessors having been appointed by Propaganda. The new Delegate arrived in Washington on 8 May, 1912.

Monsignor Cerretti, Auditor of the Legation since March, 1906, retained his post until 20 May, 1914, when, being called to Rome, he was appointed Apostolic Delegate to Australia. Although at first designated titular Archbishop of Philippolis, his title was changed to that of Corinth on 10 May, 1914, and he was consecrated by Cardinal Merry del Val in St. Peter's. Monsignor Cerretti remained for over two years in Australia, returning to Rome, in July of 1917, to become Secretary for the Congregation of Extraordinary Ecclesiastical Affairs.

By *biglietto* of the Secretariate of State dated 20 May, 1921, Monsignor Cerretti was appointed to renew diplomatic relations between the Holy See and France as Apostolic Nuncio at Paris.

The Apostolic Delegation to the United States is, as may be seen, purely ecclesiastical in character and has no diplomatic relation to our civil government. To quote the words of Monsignor Cerretti: "The Apostolic Delegate to the United States is practically equivalent to a nunciature of the first class. . . . From the beginning all incumbents of this office have been elevated to the cardinalate. . . . The Apostolic Delegation to the United States has the power to decide appeals by definitive sentence; in other words it is a tribunal of third instance and from its decision there is regularly no appeal to the Holy See. This power, although granted from the beginning, has been recently confirmed by a declaration of the Consistorial Congregation in answer to an inquiry of the Apostolic Delegate at Washington as to whether the original papal grant of authority was to be continued in view of the transfer of the United States from the jurisdiction of Propaganda to the common law of the Church.² The said reply, given 8 May, 1909, establishes once for all that the parties are free to appeal from

² *Sapienti Consilio*, 4 November, 1908.

a sentence of a diocesan or metropolitan curia directly to Rome, or to the Delegation, but an appeal once made to the Delegation the sentence pronounced by the Delegate is to be considered definitive."

The ordinary power of an Apostolic Delegate is to watch carefully over the state of the churches (dioceses) and give a report to the Roman Pontiff of their condition. All other powers of the Delegate are derived though faculties granted to him by the Holy See. (Codex 267, 2°.)

Cases of controversy between priests, religious, laymen, may be appealed to the Delegation after sentence has been pronounced in the diocesan court. This holds both with regard to judicial cases and informal or extra-judicial cases. The Delegate does not hear cases in the first instance, but only on appeal, unless the bishop of the diocese in which the case occurs be involved; for he cannot be judge in his own case. Hence all complaints to the Delegate, made, for instance, by people against pastors, are referred by the Delegation to the Ordinary of the diocese. Matrimonial cases, at least those regarding the validity of the marriage bond, are not considered by the Delegate, but must be referred to Rome, to the tribunal of Rota in cases of appeal from judicial sentences or to the Sacred Congregation of the Sacraments in appeals in extra-judicial cases. The Delegate has ordinary jurisdiction "in spiritualibus" throughout the United States and Alaska. He has all the faculties ordinary and extraordinary conceded by the Holy See to our Bishops, and others besides. He cannot call to orders nor ordain except by permission of the bishop. He possesses the faculty of validating "in radice" marriages which are null and void because of clandestinity, i. e. because of the non-observance of the *Ne temere* requiring the presence of the parish priest and two witnesses for the validity of marriages. The Delegate can dispense Sisters from simple vows when there is any urgent reason and time is lacking for recourse to Rome. He can also dispense from the age limit in our Sisterhoods and allow the reception of candidates who are over thirty years of age. The Apostolic Delegate is not an official interpreter of law. His interpretation is simply that of a private canonist or theologian. Questions of interpretation of decrees, etc. must be referred to Rome to the proper Congregation.

The position of the Delegate is that of one who represents the Holy Father in the exercise of his ordinary and immediate jurisdiction over the entire flock of Christ, sheep and lambs, rulers and people. He is not usurping the jurisdiction of local bishops any more than the supreme jurisdiction of the Pope conflicts with the same. Ordinaries are in possession of the free exercise of their full jurisdiction whether their dioceses are in the territory of an Apostolic Delegation or not. Because of his position the Apostolic Delegate has certain ceremonial rights. Thus he dresses as a bishop in his own diocese, with rochet and mozzetta, or on solemn occasions with cappa magna. He has the right of precedence, e. g. in processions, over all bishops and archbishops who are not cardinals. This right is his, even if he himself perchance is not a bishop.³

Apostolic Delegates can also without permission of the Ordinary of the diocese celebrate pontifically, using the throne and the crozier in all churches, except cathedral churches.⁴ In cathedral churches, although *de jure* they have not the right to occupy the episcopal throne, uniform courtesy demands that it be ceded to them.

The salary of the Apostolic Delegate to the United States is not paid by the episcopate of this country, but by the Holy See. Thirty thousand lire (less than \$6000) a year is provided by the Secretariate of State (formerly in conjunction with Propaganda) as a salary for the Delegate. Out of this sum, however, he must pay the Auditor and the Secretary and support the Delegation, with its servants. Stationery, postage, cablegrams and telegrams, however, are paid for by the Holy See.

The personnel of the Delegation at present consists of His Excellency, Monsignor Bonzano, the Delegate; the Very Rev. Monsignor Aluigi Cossio, of the diocese of Udine, the Auditor; and the Very Rev. Monsignor John Floersch, of the diocese of Nashville, who has been Secretary since 1 October, 1912.

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³ Codex, Can. 269, § 2.

⁴ Codex, Can. 269, § 3.

MASSSES FOR THE DEAD ACCORDING TO THE NEW MISSAL.

IN my last paper ¹ I discussed the changes in the Rubrics of the new Missal which concern Ferials, Vigils, Feasts; Votive Masses, private and solemn; and I gave a list of the Privileged or Major Offices and added some notes on the color of vestments and the chant of the Mass.

This second paper deals with Masses for the Dead. After referring to the prayer for the dead, "*Fidelium*", said in certain Masses that are not "*de Requie*", it discusses Funeral Masses in general, Private Funeral Masses, Anniversary Masses, Masses in Cemetery Chapels, and the *Missa Quotidiana de Requie*, that is to say: when it is chanted, when it is said as a low Mass, and how it is arranged during Lent. In conclusion the article treats of the "*Absolutio super Tumulum*", and adds the text of the new Preface for the Dead as a convenience for those who may be obliged to use the old Missals.

THE ORATION "*FIDELIUM*".

Outside of Advent, Lent, Paschal time, and the month of November the oration *Fidelium* is said in all Masses which are not *de Requie*, on the first day of each month in which the office is of the ferial. When this is done, the oration *Fidelium* is always said as second last of all the orations (including any optional orations that may be said), and none of the other prayers which may be otherwise prescribed are omitted on that account.²

If this first free ferial, however, occurs with an Ember day or any vigil, or if the impeded Mass of the preceding Sunday is to be first resumed, the prayer *Fidelium* is said on the first following day which is similarly free (Tit. III, 2).

Moreover, on each Monday, outside of Lent and Paschal time,³ the prayer *Fidelium* is added, "*paenultimo loco*", in all Masses which are not *de Requie*, provided the office is of the ferial and no vigil occurs, and provided the impeded Mass of the preceding Sunday is not to be first resumed (Tit. III, 3).

FUNERAL MASS.

In a church where the funeral service is being conducted, even if the body is not present for a reasonable cause or has

¹ October number, pp. 373-85.

² Noteworthy change.

³ Advent is not included here.

already been buried, *one* chanted Mass "pro die obitus"⁴ is permitted, which Mass may be a low Mass in the case of the poor.

This Mass is forbidden:

- (1) on primary doubles of first class in the whole Church (excepting the Monday and Tuesday of Easter and Pentecost weeks);
- (2) on the feast of the Titular or Dedication of a church in which the funeral Mass would otherwise be celebrated;
- (3) on the feast of the principal Patron of the place;
- (4) on the feast of either the Titular or the Holy Founder of an Order or Congregation,

provided the solemnity of these feasts be not transferred, as in that case the funeral Mass would be forbidden on the Sunday to which the solemnity is transferred.

If the Mass is thus impeded, it may be said on the first following day which is not similarly⁵ impeded. On All Souls' Day the first Mass (of the three given for that day)⁶ is said as funeral Mass, or, if that Mass has already been solemnly celebrated, the second, or finally, the third Mass may be said, and in those Masses the oration "pro die obitus" is said for the deceased, *sub unica conclusione* (Tit. III, 4).

It should be noticed that the funeral Mass is also forbidden (Tit. III, 12):

- (1) on days when the obligation of the parochial Mass cannot be satisfied through other priests;
- (2) { in churches having only one Mass {
 - (a) on 2 February, *if* the candles are blessed;
 - (b) on Ash Wednesday, *if* the Ashes are blessed;
 - (c) on Palm Sunday, *if* the Palms are blessed;
 - (d) on the Vigil of Pentecost, *if* the Baptismal Font is blessed;
 - (e) on *all* Litany Days, *if* the Procession takes place;

⁴ Noteworthy change, as limits of time are not restricted.

⁵ Important change.

⁶ Important change.

- (3) during the whole time of Exposition of the Blessed Sacrament, except on All Souls' Day.

N. B. In this Mass only one oration is said (Tit. III, 10), except on All Souls' Day.

PRIVATE FUNERAL MASSES.

In any church or public oratory where funeral services are being solemnly carried out, provided the Mass be celebrated for the deceased person, private (low) Requiem Masses "pro die obitus" may be said on that day, but they are forbidden:

- (1) on any Sunday or holiday of obligation (even though suppressed);
- (2) on All Souls' Day;
- (3) on doubles of first or second class ("etiam translatum");
- (4) on any of the privileged ferials, vigils, or octaves;
- (5) when the obligation of the parochial Mass cannot be satisfied through other priests.

Moreover, private Masses of this kind may also be celebrated on any day, *ad libitum*, from the death to the burial of the deceased, in semi-public oratories which take the place of a church or of a public oratory, when these are not to be had; also every day during the same period, in semi-public oratories which do not take the place of a church or public oratory and in the strictly private oratory of the house of the deceased, provided the body is *physically* present in the house (for instance, a private house, convent, etc.), where the oratories themselves are erected and no impeding day occurs (Tit. III, 5).

N. B. Only one oration is said in these Masses (Tit. III, 10).

MASSES ON THIRD, SEVENTH, THIRTIETH AND ANNIVERSARY DAYS.

On the third, seventh, thirtieth and anniversary day⁷ of either the death or burial of a person, also on the most convenient ("opportuniore")⁸ day after receiving word of a

⁷ This anniversary should be reckoned from the fixed date of the month on which the death or burial took place.

⁸ Important change.

death, one chanted or low Mass * for the deceased is permitted in any church, except (Tit. III, 6) :

- (1) on any Sunday or holiday of obligation (though suppressed) ;
- (2) on All Souls' Day ;
- (3) on doubles of first or second class (" etiam translatum ") ;
- (4) on any of the privileged ferials, vigils, or octaves ;⁹
- (5) during the whole time the Blessed Sacrament is exposed ;
- (6) when the obligation of the parochial Mass urges and cannot be satisfied through other priests ;
- (7) in churches having only one Mass on the Minor Litany Days, if the Procession takes place.

When the Mass is thus impeded, it may be anticipated on the nearest day which is not likewise impeded, or, if it may not be thus anticipated, it may be transferred to the first following day which is not impeded as above, provided the Mass be then chanted (Tit. III, 6).

N. B. Only one oration is said in this Mass (Tit. III, 10).

OTHER ANNIVERSARY MASSES.

The same rules as those just given hold good also for the *one* (and only) chanted Mass on anniversaries which is celebrated *ex fundatione*, outside the day of the death, or which is celebrated once yearly for all the deceased members of a society. The same rules are likewise followed for Masses which are celebrated in chant, according to the devotion of the faithful, during the octiduum beginning with All Souls' Day ; these Masses, however, may not be anticipated or transferred outside the octiduum itself (Tit. III, 7).

MASSES IN CEMETERY CHAPELS.

In the church or *principal* public oratory of a cemetery, and even in any cemetery chapel¹⁰ duly erected, the Masses permitted therein may be *de Requie*, except on :

- (1) Sundays or holidays of obligation (though suppressed) ;

* Important change.

⁹ Important change.

¹⁰ Cf. Cann. 1190 and 1194.

- (2) doubles of first or second class (even if they be transferred solemnities) ;
- (3) any of the privileged ferials, vigils, or octaves.

This privilege, however, is not enjoyed by other churches or chapels outside the cemetery, under which (churches or chapels) a body may be buried even at the required ¹¹ distance; nor by churches, public oratories, and chapels of a cemetery in which bodies were formerly buried, but which is actually abandoned for any cause whatsoever, in such a way that bodies are *as a general rule* no longer buried in it; nor by churches which, although they are surrounded by a cemetery, nevertheless have the care of souls attached to them (Tit. III, 8).

MISSA QUOTIDIANA.

When chanted, this Mass is permitted every day except:

- (1) on an office of double rite;
- (2) on Sunday (even when anticipated or, *quoad* "*Officium*" reposed) ;
- (3) on any privileged ferial, vigil, or octave;
- (4) on the Minor Litany Days in churches having only one Mass, if the Procession takes place (Tit. III, 11) ;
- (5) during the whole time the Blessed Sacrament is exposed.

When not chanted, the *Missa quotidiana* is permitted only on:

- (1) a feast of either semidouble or simple rite;
- (2) an office of a day within a common octave;
- (3) Friday after the octave of the Ascension;
- (4) a major ferial of Advent;
- (5) an office of *S. Maria in Sabbato*;
- (6) minor ferials,

provided none of the following Offices also occur:

- (1) a privileged octave;
- (2) an Ember-day;
- (3) Rogation Monday;
- (4) ferials from the 17th to the 23rd of December inclusive (days of Major Antiphons O) ; ¹²
- (5) any vigil;

¹¹ Cf. Can. 1202, § 2.

¹² Noteworthy change.

- (6) an octave day of simple rite; ¹³
- (7) a day on which the impeded Mass of the preceding Sunday is to be first resumed.

During Lent the *Missa quotidiana, sine cantu*, is permitted only on the *first* free day of each week, that is, the first day on which the office is of a semidouble feast or of a non-privileged ferial, according to the calendar of the church in which the Mass is celebrated (Tit. III. 9).

This Mass, moreover, is not permitted on an Ember-day, or when commemoration of a vigil has to be made.

In the *Missa quotidiana* three orations are said. If Mass is said *for the Dead in general*, the orations given for this Mass in the Missal are said; but if the Mass is said *for designated persons*, the first oration said will be for those; ¹⁴ but if this designation is wanting or unknown, the oration *Deus veniae largitor* is used; the second oration is *ad libitum*, and the third is *Fidelium*.

In all "*Missae quotidianae*" *lectae*, however, it is permitted, at will, to add other orations (according to the *Rubr. gener. Missalis*, Tit. V, 4 and IX, 12), provided the *Fidelium* be always said last (Tit. III, 10).

N. B. 1. In all Masses having only one oration, and in the "*Missa quotidiana*" *cantata*, the "*Dies irae*" must be said. In the "*Missa quotidiana*" *lecta* it may be said or omitted at will.

2. The Rubric given after Masses for the Dead in the old Missal is not found in the new Missal. The Rubric permitted the saying of the Epistle and Gospel of one Mass for the Dead as the Epistle and Gospel of any one of the other Masses for the Dead.

ABSOLUTIO SUPER TUMULUM.

The Absolution for the Dead has undergone some noteworthy changes. It practically agrees with the Ritual (Tit. VI, cap. 3, nn. 8 and 9) as far as the "*Pater Noster*," during which the aspersion and incensing take place. The new missal (which gives the Absolution in full after the "*Orationes diversae pro Defunctis*") continues in this way:

¹³ Noteworthy change.

¹⁴ Cf. "*Orationes diversae pro Defunctis*".

- V. Et ne nos inducas in tentationem.
 R. Sed libera nos a malo.
 V. A porta inferi.
 R. Erue, Domine, animam ejus (animas eorum).
 V. Requiescat (requiescant) in pace.
 R. Amen.
 V. Domine, exaudi orationem meam.
 R. Et clamor meus ad te veniat.
 V. Dominus vobiscum.
 R. Et cum spiritu tuo.

Oremus.

Absolute, quaesumus, Domine animam famuli tui N. (famulae tuae N., vel animas famulorum tuorum N. et N.) ab omni vinculo delictorum: ut in resurrectionis gloria inter Sanctos et electos tuos resuscitatus respiret (resuscitata respiret, *vel* resuscitati respirent). Per Christum, Dominum nostrum. R. Amen.

Loco praecedentis Orationis Celebrans dicere potest Orationem, quae dicta est in Missa, vel aliam convenientem.

Si autem sit praesens defuncti cadaver, Celebrans sequentem dicit Orationem:

Oremus.

Deus, cui proprium est misereri semper et parcere, te supplices exoramus pro anima famuli tui N. (famulae tuae N.), quam hodie de hoc saeculo migrare jussisti: ut non tradas eam in manus inimici neque obliviscaris in finem, sed jubeas eam a sanctis Angelis suscipi et ad patriam paradisi perduc; ut, quia in te speravit et credidit, non poenas inferni sustineat, sed gaudia aeterna possideat. Per Christum, Dominum nostrum. R. Amen.

Deinde Celebrans faciens Crucem manu dextera super tumulum, dicit:

- V. Requiem aeternam done ei (eis), Domine.
 R. Et lux perpetua luceat ei (eis).

Et, dicto per Cantores:

- V. Requiescat (requiescant) in pace.
 R. Amen.

Celebrans dicit recto tono

- V. Anima ejus ¹⁵ (Animae eorum) et animae omnium fidelium defunctorum per misericordiam Dei requiescant in pace.
 R. Amen.

¹⁵ "Dicto per Cantores 'Requiescat in pace' et 'Amen', faciens iterum Crucem super tumulum, subjungit Versum *Anima ejus*." Ritus celebrandi Missam, Tit. XIII, n. 4.

Tunc Celebrans inchoat Antiphonam "Si iniquitates", et cum Clero recitans Psalmum "De profundis", praecedente Cruce, redit cum aliis ad Sacristiam. Ibi ab omnibus repetita Antiphona "Si iniquitates", Sacerdos, antequam paramentis exuatur, dicit sequentes Preces:

Kyrie, eleison.

Christe, eleison.

Kyrie, eleison.

Pater Noster secreto usque ad

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

V. A porta inferi.

R. Erue, Domine, animas eorum.

V. Requiescant in pace.

R. Amen.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Fidelium, Deus, omnium Conditor et Redemptor: animabus famulorum famularumque tuarum remissionem cunctorum tribue peccatorum; ut indulgentiam, quam semper optaverunt, piis supplicationibus consequantur: Qui vivis et regnas in saecula saeculorum.
R. Amen.

V. Requiem aeternam dona eis, Domine.

R. Et lux perpetua luceat eis.

V. Requiescant in pace.

R. Amen.

Versus "Anima ejus", Antiphona "Si iniquitates" et Psalmus cum Precibus non dicuntur, si Absolutio facta fuerit pro omnibus Defunctis.

PREFACE FOR THE DEAD.

Vere dignum et justum est, aequum et salutare, nos tibi semper et ubique gratias agere: Domine sancte, Pater omnipotens, aeterne Deus: per Christum, Dominum nostrum. *In quo nobis spes beatae resurrectionis effulsit, ut, quos contristat certa moriendi condicio, eosdem consoletur futurae immortalitatis promissio. Tuis enim fidelibus, Domine, vita mutatur, non tollitur: et, dissoluta terrestribus hujus incolatus domo, aeterna in caelis habitatio comparatur.* Et

ideo cum Angelis et Archangelis, cum Thronis et Dominationibus cumque omni militia caelestis exercitus hymnum gloriae tuae canimus, sine fine dicentes: Sanctus, Sanctus, Sanctus, etc.

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HOW THE MASS HELPS THE DEAD.

THE Council of Trent declares un-Catholic the teaching which denies that "sacrifice must be offered for the living or for the dead, for sins, to escape punishments, in satisfaction, or for other necessities".¹ It also holds that, "according to the Apostolic traditions it is proper to offer the Mass for those who have died in Christ, but have not fully satisfied for their sins";² and that "Purgatory exists, and that the souls detained there can be helped by the prayers of the faithful, and especially by the acceptable sacrifice of the altar".³ Detailed information, however, is not given us by the Council, nor in any explicit pronouncement of the Church since. While there is a fair measure of agreement, there is no unanimity, among theologians, as to many questions arising out of the decisions just quoted. So it may be of interest to give a connected, though summary, account of the more commonly received opinions that are of theoretical interest or practical importance regarding the amelioration effected in the condition of the dead by the Holy Sacrifice.

The points to be touched on may be classified as answers to the following questions: What souls are relieved by the Mass? To what extent are they benefited by it? And what precise effect of it brings about alleviation of suffering in their condition?

In answer to the first question it may be said that, in harmony with the doctrine of the Council of Trent, the Mass helps the souls in Purgatory collectively, or any souls there. The words of the Tridentine Fathers, as cited, require no further assent. But the general teaching of theologians, as well as the sound

¹ Sess. 22, can. 3.

² Ibidem, can. 2.

³ Sess. 25, *de Purg.* Cf. Tridentine Profession of Faith; also can. 809 of the Code, the sense of which I give below.

instinct of our Catholic people, holds out to us an assured hope of a definite and special benefit to the soul or souls for whom Mass may be offered. It is certain that God will not despise a contrite and humble heart, nor dismiss its petition unanswered; and much less of course will our petition fail when supported by the prayer of our Lord Himself in the Mass.

Nor need we be disheartened by any fancied experience of ours to the contrary, for, as Noldin⁴ writes with regard to certain temporal favors that God does not grant: "*Semper tamen vi sacrificii oblatis conceditur aliquod aliud bonum loco ejus quod petitur, si non reperiat obicem.*" So in reference even to a prayer which lacks certain proper conditions, he holds that it is not devoid of all effect, and will at least obtain for the suppliant the grace to improve at another time.⁵ Lehmkühl⁶ says that, though in certain circumstances the priest's intention when he says Mass may not have the immediate support of Christ, still His all-powerful influence will not be wanting, but will be merely diverted to securing other benefits. Other authorities there are who hold that if we pray for anything at all that we deem desirable, we shall obtain the same if it is really good for us; if it is not, we shall not get it, but something better, something really useful instead.⁷

Of course prayer for ourselves, or for others if they be alive, may be deflected from its object—no matter how excellent or necessary—by the obduracy and unresponsiveness to grace of the person on whose behalf it is offered, just as if we sought something that would be a bar to, or would not forward, our eternal interests. In regard to this latter impediment, the question whether the purpose of prayer, in order to be acceptable to God, should be a positive aid to our salvation, or whether it would suffice if it were compatible with it, depends perhaps on whether we are under an obligation to use our every act and every creature of God's that is at our disposal, in order to attain our last end.⁸

⁴ *De Sacramentis*, n. 174.

⁵ *De Præceptis*, n. 144.

⁶ *Theologia Moralis*, II, n. 235 (11th ed.).

⁷ Egger, S.J., *Are Our Prayers Heard?*, p. 50.

⁸ "Non petimus temporalia tamquam principaliter quaesita, sed in ordine ad aliud, eo tenore a Deo petimus ipsa, ut nobis concedantur, secundum quod expediunt ad salutem." *Summa Theologica*, 2^a, 2^ae, qu. 83, a. 6 ad 4.

However this may be, such a hindrance to the efficacy of impetration, whether in the Mass or outside it, is manifestly absent when the souls in Purgatory are intended as the beneficiaries. Similarly, the element of human coöperation with the Divine assistance, often so essential in the providence that regulates the concession of spiritual and temporal favors, has no place in those of which the dead are capable; and, if it had, it would not be wanting. Accordingly, as there is no barrier to the flow of God's mercy which is released for them through the agency of the Mass, it is difficult to understand how Noldin⁹ and others can justify the doubt that the fruits of a Mass are applied by God to the particular soul for which it is offered.

Apparently, according to these theologians, the Mass operates on behalf of the souls in Purgatory somewhat according to the manner in which Saint Augustine¹⁰ and apparently Saint Thomas¹¹ hold that our suffrages are effective for the living. That is to say, it may or may not be applied by God to the soul of the celebrant's choice, or it may be accepted by Him in greater or less measure. This opinion, expressed in theological language, is that the Mass benefits the dead *nulla certa lege neque infallibiliter*.

On the contrary the common opinion, based on the fact that, when Mass is said for a dead person, there is nothing wanting in the matter sought, in the manner of seeking it, or in the utilization of it, is that it becomes immediately efficacious on his behalf. Thus Lehmkuhl says that nothing such as impetration is required in order that the satisfaction of Christ accruing from the Mass may be available for a particular soul. Referring for support to Saint Thomas, Suarez and Bellarmine, he concludes that it helps the dead for whom it is offered "infallibiliter ex opere operato stricte sumpto;"¹² or, as he puts it in untechnical terms elsewhere, "nisi vero specialis ratio obstat, fructus Missae applicatur sane ei pro quo offertur, idque secundum certam et definitam mensuram."¹³

⁹ *De Sacramentis*, n. 180.

¹⁰ In *Joan. tr.* 102, n. 1 (*apud* Billot, *de Sacramentis*, p. 594).

¹¹ *Summa*, 2^a, 2^{ae}, qu. 83, a. 7 ad 2. Although Suarez, *de Religione*, tr. 4, l. 1, C. 27, holds the reverse, supposing the necessary conditions on the part of the person to be present.

¹² *Theologia Moralis*, II, n. 248 and note.

¹³ *Casus*, II, n. 186.

Lest this common view be misunderstood, it is to be noted as perfectly clear from the Church's practice in sanctioning and encouraging foundation Masses, and the offering of Mass for the same person not only on the day of death, but also, for example, on the third, the seventh, and the thirtieth day after it, that it is her official teaching that one Mass may not wholly expiate the punishment to which a soul is liable. How is this to be reconciled with the view that the Mass gives infallibly and, as it were, automatically to the dead for whom it is offered, access to the treasures of Christ's merits and satisfaction? One explanation that may be offered is that there is no certainty that God has not shut off, if I may put it so, some of the reserves of grace and pardon to which this Holy Sacrifice of its own nature would entitle us; and so it may not have an indefinite or inexhaustible degree of efficacy, and may not necessarily cover the extent or degree of punishment which a particular soul has incurred.

This theory of the restricted efficacy of the Mass does not serve at all in the case where Mass is offered in such circumstances that the benefit of a privileged altar goes with it; because the plenary indulgence certain to be gained in this way is of its own nature quite sufficient to make up for the debt due, without any demand being made on the satisfactory fruit of the Mass at all. Accordingly, it must be admitted that our claim on the Divine bounty in the interests of a particular deceased friend, through Masses, indulgences, and our own prayers, is not always accepted by God at its real value. Nevertheless, there is no reason at all for supposing (but every reason to the contrary, as I have tried to show) that it may be quite dishonored, and not avail at all for the bettering of his position.

In the absence of guidance from Scripture or the authoritative teaching of the Church it is not for us to pry into the reasons that may restrain God's hand, always outstretched to dispense His favors lavishly to those who approach, or for whom others approach, the throne of mercy and grace. With all hesitation and reverence, however, we can conjecture that the withholding of the full effect of the suffrages offered for an individual after his death may be a proper punishment for his having been remiss in availing himself of the benefits of

the Mass while he was alive, and when to do so would perhaps have involved some inconvenience or sacrifice. The dead share in the Mass, says Saint Augustine, "qui cum viverent ut haec sibi postea possent prodesse meruerunt."¹⁴

Again, if a person were callous and indifferent to the suffering of the poor souls, especially those who had a special claim on him, it would seem in accordance at least with human standards of justice that the Divine answer to some of the suffrages offered for him should be the easing of their pains, if they were in Purgatory at the time.

In the third place, some souls being bereft of friends, and having had no opportunity of getting Masses or prayers said for them after their decease, would seem to be in need of the exceptional mercy of Almighty God. Are we then to consider that they are exempt from His economy regarding the Church Militant, which makes it necessary that satisfaction be tendered, or at least some petition be made, on behalf of its members before they obtain any remission? It is the opinion of Suarez¹⁵ that, outside the cases of the Mass, and some of the Sacraments and indulgences, no temporal punishment is ever remitted without an equivalent amount of actual satisfaction being presented in lieu of it; on the ground that it would be out of harmony with Divine justice that sins should go unpunished. Other theologians,¹⁶ however, hold that mere prayer as such, and without reference to or in excess of the amount of satisfaction it always involves in the case of mortals, can gain some exemption from the strict law that we must do our part, trivial though the suffering or inconvenience may be, in order to tap for ourselves or others the boundless treasure that our Lord has amassed by His sufferings and death. So we cannot count on purely gratuitous canceling of their punishment at our mere request—and still less in its absence—as a sure means of obtaining relief for the bereaved souls whose sad case, it is to be supposed, has a special claim on the mercy of God.

¹⁴ Apud Billuart, *de Euch. diss.*, VIII, art. III. Cf. Lehmkuhl, *Casus*, II, n. 190.

¹⁵ Apud Lugo, *de Poenitentia*, disp. 24, sect. I, n. 20.

¹⁶ E. g. Lugo, loc. cit.

There is no certainty how far God may vouchsafe to hear their prayers on their own behalf. Lugo confesses that on account of their being in a state of punishment the souls in Purgatory can do little or nothing for themselves. But, having appealed for support to Suarez,¹⁷ he concludes: "Quid . . . mirum si Deus eas aliquando (sibi) exaudiat?"¹⁸

Another conceivable fount of consolation for the souls whose lot is most piteous is the charity and compassion of the Blessed Virgin and the Saints, whose prayers we may well believe are offered particularly for them. But here again, inasmuch as the suffrages of our heavenly patrons are necessarily lacking in the element of sacrifice, and instead of being penal, are a cause of supreme joy to them, it is not clear how far they may have as their appropriate object the forgiveness of temporal punishment. It is true, indeed, that they can and do obtain for their clients more choice and precious blessings than this. And in one of the prayers for the dead found in the Missal this clause occurs: "Virgine intercedente cum omnibus sanctis ad perpetuae beatitudinis consortium," etc. Moreover, the Sabbathine¹⁹ privilege of Our Blessed Lady can be better explained, and her dignity better consulted, by postulating her direct intervention on behalf of the souls of the dead, than if we suppose her to take the somewhat roundabout way of getting grace from God, whereby the living are moved to offer satisfaction for them.

However, unless the efficacy of the intercession of Our Blessed Lady and the Saints for the dead were limited in some way,²⁰ it would, by its fervor, acceptableness, and superabundance, so quickly release them as to interfere with what we perceive, by the dim and uncertain light granted us, to be God's arrangements for the punishment in the other life of sins forgiven.

By the process of exclusion, then, we may suppose with a fair degree of probability, that God consults the interest of the desolate and specially deserving souls, principally by allocating to them a share of the Masses and other sources of satisfaction

¹⁷ *De relig.*, lib. 1, de orat., cap. 11.

¹⁸ *De Poenitentia*, disp. 24, sect. I, n. 23.

¹⁹ Ballerini, *Opus Theologicum Morale*, V, de Suffragiis, n. 17.

²⁰ Ballerini, loco citato.

offered for those who while they were alive did not do much to merit them. Nevertheless, as I have said more than once already, it is the general belief that the *entire outflow* of any particular channel of expiation is never diverted from the soul for whom it was intended by the offerer on earth.

This, however, does not mean that by the very fact that a Mass is offered for a certain deceased person he necessarily experiences some diminution, however small, of the intensity of his sufferings, or has their duration shortened; because its beneficial effect may have to go to put an end to, or assuage, God's anger as a preliminary to such relief. For it is the teaching of theologians that souls may carry with them beyond the grave a certain degree of God's displeasure; and so, like the living, may need not only to pay the debt of temporal punishment they owe, which is met by the *satisfactory* fruit of the Mass, but may want its strictly *propitiatory* effect as well. Lehmkuhl,²¹ for example, discussing the case of certain souls, says it may be that "*propitiatio aliqua requiratur, quae viam sternat, ut ad illas animas efficax auxilium perveniat*". And perhaps it would require more than one Mass to mitigate God's anger, which would possibly be a bar to their deliverance or the lessening of their pains." "*Nihil mirum si aliquando multae Missae requirantur, neque sufficiat offerre Deo indulgentias, ut anima certa e purgatorio liberetur. Nam obvoluta quasi jacet in densissimis tenebris divinae irae atque justitiae.*"²² Of course, apart from the propitiatory effect of a Mass being made available for it, God's anger with such a soul would in time be allayed by its actual endurance of its sufferings, that is, by *satispassio*, a process of refinement which makes its churlish soil congenial and adapted to receive the advantage of satisfaction coming to it through any medium.

So the Mass may help our departed brethren in as far as it is propitiatory and in as far as it is satisfactory. Can it do so in a third way, in so far as it is a sacrifice of petition? As I have said already on the general subject of petition or impetration as directed to secure release from Purgatory, the affirmative answer may be characterized, with Lehmkuhl, as very

²¹ *Theologia Moralís*, II, n. 246.

²² Lehmkuhl, *op. cit.*, n. 248, 5. See also his *Casus*, II, n. 187, and Noldin, *de Sacramentis*, n. 324, 3.

doubtful. But this hesitation is only justified, if the prayer has as its *direct* term the remission of punishment; or, to express it in the words of Suarez, if it seeks this, "nullo actu hominis mediante". The reason is that prayer can certainly obtain from God the efficacious graces whereby we ourselves or others may be inspired to offer direct satisfaction in various ways for the soul or souls we wish to relieve. Thus the impetratory effect of the Mass may obtain for us grace to offer or get offered another Mass for our deceased friend, the satisfactory fruit of which would be available for him. An impetration, especially if it be that of the Mass, properly utilized will also be the means, for example, of our gaining indulgences, giving alms, and practising mortification for him; and will move God graciously to accept the atoning virtue of these on his behalf.

There is a special difficulty in determining how far the souls in Purgatory who did not receive the Sacrament of Baptism are the beneficiaries of any or all of the fruits of the Mass. For such great authorities as Suarez²³ and Vasquez hold that if people do not pass through the gate of Baptism they cannot have any share in the satisfaction of the Mass, any more than they can participate in the graces of the Sacraments. But this view is undermined by Canon 809 of the Code, which authorizes the offering of Mass for all, both the living and the suffering in Purgatory. Nor is there any restriction so far as the dead are concerned imposed by Canon 2262. It has always been the accepted view²⁴ that the Mass, in so far as it is impetratory, is a means of helping even the non-baptized souls at least indirectly, by stimulating the good will and securing the good offices of their friends on earth.

It goes without saying that the Mass as the work of Christ is indefinitely more copious in its effects than either indulgences or the personal good deeds of any creature, which, of course, are indebted for their value to the Cross, of which the Mass is the counterpart. We can realize this all the better by remembering that it is the opinion²⁵ of many authorities that our Lord by a present personal act associates Himself with His

²³ *De Eucharistia*, disp. 79, sect. 10.

²⁴ Lehmkuhl, op. cit., II, n. 247.

²⁵ Founded or supported by the text: "He continueth forever . . . always living to make intercession for us." Hebrews, 7: 24, 25.

delegate, the priest, at the Consecration. Besides, to come to a lower plane, the various fruits of the Mass facilitate one another's operation, as we have seen. This characteristic is wholly or partially wanting in the case of other suffrages. For instance, indulgences, which merely pay a debt if the circumstances are opportune, do not seem to have any power to appease God's anger and make appeal to His mercy which may be a condition of their operating.²⁶

Though its main efficacy accrues to the Mass because it is the work of Christ, there are certain subordinate streams that go to make up the boundless reservoir of blessings it contains. Of these the Church contributes the principal by making the priest (the delegate of Christ) her agent also and commissioning him to pray in her name. The value of the Mass from this source is merely impetratory and not satisfactory; inasmuch as to originate satisfaction and merit a personal act is necessary.²⁷

Again, the priest's mere act of saying Mass, the assisting at it on the part of the congregation, or the procuring of its celebration by, for example, one who gives the honorarium, is of altogether exceptional value and acceptableness in the sight of God. So the coöperation of these with Christ and the Church has in an eminent degree *ex opere operantis* the attributes of other virtuous acts. That is to say, it is meritorious, impetratory, and satisfactory; and the two last mentioned effects may be transferred for the benefit of a soul or souls in Purgatory, by one who is in the state of grace.²⁸

The part of the *ex opere operato* fruit destined for the celebrant personally is, according to the generality of theologians, inalienable;²⁹ but the same does not seem to be true³⁰ in the case of the others just referred to who are in a sense coöfferers with him. And the question may be raised as to whether the advantages these derive in that capacity, would, if they were made over to a soul, alleviate its condition more than is

²⁶ See, however, Lehmkühl (op. cit., n. 247, 3), who says that perhaps some degree of impetratory effect may be ascribed to them.

²⁷ It is not easy to understand how Noldin (*de Præceptis*, n. 743, 2) can attribute satisfaction to the Divine Office as the prayer of the Church.

²⁸ Ballerini, loc. cit., n. 11.

²⁹ Noldin, op. cit., n. 176, C.

³⁰ Ibidem, n. 176, b.

done by the application of the *ministerial* fruit—that at the free disposal of the priest. The answer of Lehmkuhl ³¹ is that, though assisting at Mass may be a better way of forwarding the interests of the living than having it offered for their intention, inasmuch as it is the impetratory effect they principally want, the reverse is generally true in the case of the dead, whose special need is satisfaction. But the Divine mercy can easily supply, in the interests of these, what is wanting in the one way as compared with the other; an act of clemency we may confidently expect, especially if it be not possible for the person hearing Mass to have its *ministerial* effects offered for the soul or souls he wishes to benefit.

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THE LAY ORDER OF PENANCE.

THE seventh centenary of the formal foundation of the Order of Penitents—commonly known as the Third Order of St. Francis—recalls to mind one of the most remarkable religious movements in the history of the Church. It was in its origin essentially a lay movement, though it overflowed into the clerical order. To-day we speak of the Third Orders of St. Francis and St. Dominic, as though these “Third Orders” were off-shoots from the Orders of Franciscan and Dominican Friars: and one biographer of St. Francis has seen in the institution of the Franciscan tertiaries an evidence of the original creative genius of the Seraphic Founder. Like many institutions within the Catholic Church, however, the Order of Penitents can be attributed to no one mind; it was a spontaneous growth within the Catholic body, of which the early beginnings are not easily traceable. Undoubtedly St. Francis and the Franciscans gave a new impetus to the Penitential movement in the thirteenth century, and later the movement was further fostered by the Dominicans. But the Franciscan Friars were themselves to some extent a product of the lay Penitential movement; and when in 1221 a formal Rule was given to the secular Penitents under Franciscan direc-

³¹ *Theologia Moralis*, II, n. 254. *Casus*, II, n. 189.

tion, that Rule was itself largely an adaptation of the Rule given by Innocent III in 1201 to an earlier Order of Penitents, the Humiliati.

The lay-Penitential movement was in fact widely spread throughout Europe toward the end of the twelfth century. It was a reaction against the worldliness and irreligious formalism which for a long period had depressed the spiritual life of Christendom and was nowhere more rampant than amongst the clergy themselves: it developed side by side with the reforms of the monastic order, represented most notably by the Cistercians, and with the reforms in the clerical body which gave rise to the new Orders of Canons Regular, such as the Premonstratensians, and it is to be noted that the lay-Penitential societies emphasized at once the needed return of the Christian people to the austerity and simplicity of the Gospel which was the inspiring motive of the great monastic reform of Citeaux, and the revival of simple apostolic preaching which St. Norbert introduced amongst his Canons Regular. Everywhere we find amongst the lay-Penitential societies a rigid simplicity and frugality as opposed to the prevalent luxury of the age and at the same time a keen thirst for hearing and expanding the Gospel in its practical applications to daily life. Lacking instruction by the priests, the lay-Penitents would meet together to receive religious instruction from one of themselves; and in the fervor of their spirit they not infrequently went forth into the highways and byways to preach to the people. It is not surprising that in the beginning of the movement, not a few of these Penitential associations strayed from the path of orthodoxy and Catholic discipline. The Waldenses are a typical example of the heretical developments which occurred within the movement. Yet the blame lay not wholly with these wandering enthusiasts: it must be apportioned to those who ought to have set the example of a Christian life and to have ministered to the people the divine word of life for which so many were athirst.

One of the purest glories in the fame of the great Innocent III is his recognition of the Penitential movement and of the value it might be to the Church for the revivifying of the Faith and piety of Christendom. He it was who gave the Humiliati their formal Rule; and it was his wise statesman-

ship which reconciled to the Church, Durandus d'Huesca and Bernardus Primus, with their respective followers, and allowed them to continue their evangelistic work in obedience to the Church.

The Humiliati have an important place in the history of the lay-Penitents, since the Rule given them by Innocent III formed (as we have already noticed) the basis of the Rule given later to the Franciscan tertiaries. Tradition states that the Humiliati were in their origin an association of Lombard families who had been exiled to Germany and in their exile had united themselves in a religious brotherhood for the good of their souls. They were weavers and woollen merchants. On their return to Lombardy they maintained their association, which rapidly increased in numbers. The rule of life they adopted obliged them to work for their living, to live frugally and avoid all luxury and to give all superfluous wealth to the poor. They assembled regularly for prayers and spiritual exhortations given by one of the fraternity. The local fraternities were under the supervision and direction of a higher council and provincial ministers and thus the unity of the association was maintained. As time went on, communities of religious women were formed within the general association, and later, communities of clerics. But essentially the Humiliati were a lay association. In the Papal Rule of 1201, Innocent III incorporated the hitherto customary rule which the Humiliati had followed. He allowed them in their assemblies to expound the Word of God in its practical application to the conduct of life; but forbade them to preach formally on the dogmas and Sacraments of the Church—this being a matter properly belonging to the bishops and to priests delegated by the bishops. The same limitation was imposed on the preaching of Durandus d'Huesca and Bernardus Primus. The preaching of the lay-Penitents was thus confined to subjects of practical piety and the reformation of conduct. In the technical language of the time, they were commissioned "to preach penance".

In this way the lay-Penitential movement and its evangelistic activities were first brought within the law of the Church. Yet even so, there was a strong tendency within the movement to act independently of authority; and not a few of the

Penitential associations were suspect as to orthodoxy. This suspicion of unorthodoxy attaching to the Penitents and preaching associations, accounts for the hostility shown to the Franciscans when first they went beyond the confines of Italy, until the Holy See issued commendatory letters to the bishops to allay the suspicion: for in many respects the early Franciscans resembled the lay-Penitents.

To them, in fact, was mainly due the achievement of bringing the lay-Penitential movement definitely into harmony with the Catholic spirit. That was one of the great things the Catholic Church owes to St. Francis and his followers. For good or for evil the lay-Penitential movement was already a wide-spreading influence: its strength lay in the fact that it expressed the need felt by many for a more vital and spiritual religious life as distinct from the dead formality and insincerity of religion as it was commonly practised and as unfortunately it was generally set forth by the clergy of the period. It represented a genuine awakening of the religious spirit. The danger came from the fact that the clergy as a body were unable to give it direction or to satisfy its demands for a more vital spiritual life. Can one wonder that amongst the lay-Penitents a tendency showed itself to disregard the clergy and even to challenge their authority? Left without an inspiring Catholic guidance, the movement might well in conjunction with the free-thinking sects, such as the Albigen-sian, have anticipated the religious disruption of the sixteenth century. Happily Divine Providence raised up two Saints to save the Church: Dominic, whose primary work was to combat the danger of a free-thinking rationalism; and Francis, the joyous "Penitent of Assisi," in whom the Penitential movement found its purest Catholic representative and its most inspiring exponent.

When St. Francis and his companions on their first evangelistic journeys described themselves as "Penitents from Assisi," the title correctly bespoke the fundamental character of the new fraternity and its immediate place in the reform movement of the period: in the same way as the adoption of the title of "Canons" by the early Dominicans indicates the historical genesis of their Friars Preacher through the reformed Canons Regular.

In all essential features the first Franciscans were nothing other than Penitents—men who aspired, as did other Penitents, to live according to the evangelical rule of poverty and unworldliness and in an association of fraternal charity. They were not a clerical order: most of them were lay-brethren. Where they differed from the ordinary Penitential association was in their separation from the world: they abandoned their homes and families and lived together in a simple community life under the vows of poverty, chastity, and obedience. Thus in the Franciscan fraternity the Penitential association developed into a regular Religious Order, the first of the great mendicant Orders which were to form a new feature in the institutional life of the Church.

For some years after their foundation the Franciscan friars maintained their exclusively Penitential character and their preaching was of that practical hortatory type known as "the preaching of penance". They admonished the people to love God and avoid sin. In the words of St. Francis they discoursed "of virtues and vices, of punishment and glory". It was the same type of preaching as that which Innocent III had allowed to other lay-Penitential associations. Even after the Franciscans had become more largely a clerical order, and were commissioned to expound the dogmas of the Faith, this penitential type of preaching continued to be a characteristic feature of their work. As St. Bonaventure reminded his brethren, the primary object of the Franciscan study and preaching was to move the heart and thus lead men to practical piety: speculative theology was but a secondary consideration.

It is not surprising then that the Penitential movement came very much under Franciscan influence and direction and received a new impetus from their preaching. One early chronicler thus sums up the effect of the preaching of the friars:

And the Lord gave them the word, and the spirit to speak, according as opportunity offered, words exceeding sharp as swords, piercing the hearts of young and old, who, leaving father and mother and all their possessions, followed after the brethren, taking upon them the habit of Religion . . . nor were men only thus converted to the Order, but many maidens also, and widows, pricked to the heart by

their preaching, did in accordance with their counsel betake them into convents ordained in sundry cities and castled villages, that they might do penance . . . and in like manner also husbands with wives and wives with husbands, unable to free themselves from the bonds of matrimony, by the salutary counsel of the brethren did in their own homes bind themselves into stricter penitence.¹

There can be no doubt that, from a very early period in the Franciscan apostolate, secular penitents began to place themselves under the spiritual direction of the friars and to follow as closely as they might the Franciscan life of poverty and evangelical simplicity. In some cases it would seem that these penitents bound themselves by a vow of obedience to live as the friars directed: since in the Rule of 1221 the individual friars were forbidden "to receive women to obedience". How far these secular penitents were considered as coming within the general Franciscan fraternity, it is difficult to say. That they regarded themselves and were regarded by the friars as spiritually akin to the friars, is very probable: but that the friars and the secular Penitents, under their direction, were in any formal sense "one fraternity," is extremely doubtful.² But until 1221, the Franciscan Order was very loosely organized; and the relationship between the friars and the secular Penitents would be thought of more "in the bond of the spirit" than in official or legal terms.

The year 1221 marks at once the beginning of a more definitive organization of the Order of Friars Minor as well as the formal organization of the secular Penitents under their influence and direction: and from this date the "Brothers and Sisters of Penance" became a distinct Order in the Church with a Rule and organization evidently designed for universal application, wherever the Penitents might be established. The new Order was distinctly a lay-Order for people living in the world and fulfilling the ordinary duties of secular life, yet aspiring to a higher religious perfection and a stricter and more generous observance of the Gospel-life.

In two things especially the Penitents were called upon to practise a higher Christian perfection: in opposition to the

¹ *Legend of the Three Companions*, Chap. XIV.

² This opinion has been put forward by Père Mandonnet, O.P., in his scholarly essay, *Les origines de l'Ordo de Paenitentia* (Fribourg, 1898).

sensuous luxury which was common at the period, they were to observe an austere simplicity as regards food, dress, and all bodily habits; and in their relations with their fellowmen they must base their conduct on the evangelical law of fraternal charity. They were not called upon to renounce their property, but the austere simplicity of life and the rule of charity were an effective antidote to the spirit of greed and avarice which lay at the root of most of the social evils of the time; and it seems to have been the common custom of the Penitents to distribute to the poor whatever of this world's goods they possessed beyond what they required for their own frugal needs. Those who were married observed a strict conjugal chastity, a virtue too commonly unheeded at the time; hence the appellation of *continentes* by which the Penitents are frequently described in the documents of the thirteenth century. But in some respects, having regard to the social life of the period, the most drastic innovation introduced by the Penitents was their refusal to take party-oaths or to take up arms in support of civic or party feuds. This refusal more especially affected the status of the Penitents in Italy, where the social and political life of the communes was a constant turmoil and struggle between the parties within the commune and between the communes themselves, and where no man had any standing unless he bound himself by oath to one or other of the rival parties. But the Penitents would recognize no civic or party claim which was at variance with the Gospel-law of fraternal charity. The only intervention allowed them in the party or civic feud was that of the peacemaker: as far as lay in their power they must endeavor to bring about peace and good will between the belligerents.

Amongst themselves they were united in close ties of spiritual kinship: they were a fraternity in the strictest sense of the word, bound to assist each other both spiritually and temporally. They assembled at stated times for prayer and spiritual exhortations; the poor and the needy sick were cared for by the fraternity. Each local fraternity was under the authority of "ministers," elected annually: but the fraternities were further subject to a "Visitor," or, where the local fraternities were federated, to the authority of a Provincial Minister. The "Visitor" was at different periods appointed, now by the

Friars Minor and now by the bishop of the dioceses, until Nicholas IV in 1289 definitely decided that the Visitor should be a Friar Minor. His duty was to encourage the Penitents in the observance of the Rule and to correct delinquencies and abuses. But the ordinary government and administration of the fraternities was always in the hands of the ministers elected from the Penitents themselves.

It would be difficult to overestimate the part played by the new Order of lay-Penitents in the religious revival of the thirteenth century, especially in Italy where the Order attained to its fullest development. In the struggle between the Papacy and Frederic II, the Penitents, according to the testimony of the Imperial Chancellor, Pier della Vigna, turned the scales against the Emperor: had the Penitential movement not come under the influence of the Franciscans, it is not improbable that the history of that struggle might have been written differently; since amongst the earlier lay-Penitents a strong anti-clerical tendency was very manifest. It was chiefly due to St. Francis that the Penitential movement was transformed from a danger to the Church into its support: and it is when we realize this, that we learn the fuller significance of the Saint's fervent devotion to the Holy See and of the reverence he inculcated toward all priests, be they worthy or unworthy of the office they hold. He sorrowed over the unworthy priest, realizing the dread account such a one must render to God at the Judgment Day: nevertheless he would reverently kiss his hands because of the Holy Mysteries they administered; nor would he preach in any parish against the will of the parish priest, however poor or ignorant he might be. And this reverence for the priesthood he inculcated upon all his followers. This fervent devotion to the priesthood and to the authority of the Church was in marked contrast to the general tendency hitherto prevalent amongst the lay-Penitents, to whom the ignorance and spiritual inefficiency of the clergy were a scandal and stumbling-block; and undoubtedly it did much toward averting a widespread schism in the thirteenth century.

In a more constructive way, too, the new Order of lay-Penitents contributed much toward the moral and religious renovation of Christendom which followed upon the institution of the mendicant Orders. And here again the influence of the

Franciscans did much to infuse a more Catholic spirit into the Penitential movement. The earlier Penitential associations all showed a marked legalist and puritanical spirit; a leaning toward the letter of the Gospel rather than toward its spirit. Perhaps the most Catholic achievement of St. Francis and the friars was that they imbued the Penitents with that mystical devotion to the Person of our Lord which was the inspiration of St. Francis's own life and the governing ideal of the Franciscan fraternity: they transfigured the observance of Gospel precepts with the spiritual idealism of our Lord's own earthly life. In a word, St. Francis emphasized the spiritual apprehension of the personal life of our Lord as the test of a true Penitent, rather than the external observance of the Gospel precepts: the true Penitent was not one who lived a poor, simple and austere life, but one who lived such a life in spiritual fellowship with Christ in His earthly mission of redeeming love. The Gospel was thus raised above a mere code of conduct and was realized as an inspiring life of the love of God and of one's fellowmen, in mystical union with our Lord.

Two streams of medieval religious development thus met and commingled amongst the Franciscans and overflowed into the Penitential movement under their influence or direction. The one was that new mystical piety which had grown up particularly in the cloisters of the Cistercians and reformed Canons Regular, of which St. Bernard is the most notable exponent. The ground of this new mystical piety was an ardent devotion to our Lord in His Sacred Humanity as the divine type and source of our own spiritual humanity. To live the Christ-life as it was manifested to us in our Lord's redeeming mission on earth was the aspiration of those smitten by this devotion: the impelling motive was a love of Him who loved us so much. The new devotion had brought a new freedom of spirit and an enkindling fervor into the monastic cloisters, dissipating the externalism and formalism which had widely depressed the monastic spirit and diminished its spirituality. Wherever this devotion spread, the monastic life became more simple and buoyant, as when men escape from rigid conventionalities into an atmosphere instinct with life and freedom. Behind the letter of the law they saw Christ the Redeemer beckoning them to follow Him: even as the

Apostles looked on our Lord as they listened to His words: and the service of duty was transformed into a service of love.

It was that piety which transfigured the life of St. Francis and drew him to rejoice in following the hard ways trodden by our Lord on earth. He was the passionate lover, seeking his soul's Beloved, the Divine Lord of all, who for our sake became Man. With a lover's persistence he sought to tread as closely as he might in the footsteps of his Lord, deeming it his greatest gain to become conformed to Him in the love which drew Him down from Heaven and made Him "the first-born of the sons of God," the Beginning of the new humanity which was to overcome the world. In this "divine humanism" of our Lord's life, St. Francis, born for love and joy, found his soul's vocation and freedom. As at an earlier period he had thirsted for glory amidst the world's vanities, after his conversion he thirsted for the glory revealed to him in the earthly adventure of the Divine Redeemer: and in all simplicity he sought to tread in the footsteps of the Lord he loved, that so he might be wholly conformed to Him. As He had trodden the path of poverty, hardships and suffering, so would Francis out of love for Him.

But in St. Francis this mystical devotion to the Person of our Lord met with that literal evangelicalism which was the strength of the lay-Penitential movement, as well as its danger. The Penitents in their direct appeal to the Gospel as the Christian's rule of life, and in their effort to mould their lives upon a literal acceptance of the Gospel precepts, had made an effective protest against the worldliness and formalism which had eaten into the life of the Church. Francis too was a literalist, and looked to the simple literal observance of the Gospel as the way of salvation and he regarded himself and his friars as called by God to preach the simple evangelical life. On one occasion, when some of the ministers of his yet unorganized Order were urging him to adopt one of the monastic Rules, the Saint stoutly declared that he would have no other rule than that of the Gospel itself. When he was in doubt as to any particular line of conduct to be followed by himself or his religious brethren, his custom was to open the book of the Gospels and to accept literally the direction there set forth. In this Francis showed himself a true "evangelical"

of the Penitent type. Where he differed from the ordinary type of Penitent which preceded him was in the fusion within his own soul of the new mystical devotion to the Sacred Humanity of our Lord and the literal evangelicalism of the Penitential movement. If one may thus express it, in St. Francis and his followers the worship of the written Gospels became a worship of the living Christ.

The whole temper of the Penitential movement was thus transformed; its "moralism" was lit up with the vivifying idealism of the new mystic devotion to our Lord.

As it was thus remoulded in spirit by the influence of St. Francis, the Order of Penitents became a powerful force in the renovation of the spiritual life of Christendom. From time to time Penitential societies and individual Penitents, breaking loose from the discipline of the Church, still showed what a danger the movement might have been to the Faith and to Catholic unity, had it not come under the influence and direction of St. Francis and his friars.

Of this great medieval institution of lay-Penitents, the Third Order of Franciscans together with the Third Dominican Order is the legitimate historical development. It was however not until the end of the thirteenth century that the lay-Penitents were definitely placed under the jurisdiction of the friars and came to be known as "tertiaries": members of a Third Order. Before that, as we have said, the visitatorial jurisdiction alternated between the friars and the diocesan bishops; and the Penitential fraternities constituted one Order—the Order of Penance, though their Visitors might be taken from the Friars Minor, or the Friars Preacher, or from other religious orders. The common bond was the Rule given them in 1221. At various times during the thirteenth century this Rule was revised chiefly in regard to the question of the government of the Order, until it assumed its definite medieval form during the Pontificate of Nicholas IV;³ and in this form it remained until Leo XIII in 1883 revised the Rule for Franciscan tertiaryes with a view to adjusting it to modern conditions.

In making his revision of the Rule, Leo XIII explicitly declared his purpose to be the revival of the Franciscan Order

³ For the history of this development of the Rule, cf. Mandonnet, *Les Règles et le Gouvernement de l'Ordo de Paenitentia au XIII^e Siècle* (Paris, 1902).

of lay-Penitents as a widespread institution for the renewal of practical Christian life, and to this end he urged that the Order should be made known and propagated. His successors, Pius X, and the present Pontiff, Benedict XV, have similarly encouraged its propagation and taken an active interest in its reconstitution. As a matter of fact the Franciscan tertiaries in recent years have enormously increased in members: in all probability the Order is as numerous to-day as at any period of the Middle Ages.

The problem which is attracting the serious attention of those interested in the revival of the Order to-day is not its increase in membership but its reconstruction in the primitive spirit of the Penitential movement as this developed under the Catholic spirit of St. Francis. It might do much toward the revival of the primitive spirit if tertiaries reclaimed their original title of "Penitents" as indicating the penitential spirit in which their religious profession is founded. By the penitential spirit, I mean the spirit of unworldliness and the renunciation of the un-Christian principles by which the world generally seeks success and pleasure. Such a renunciation is demanded of every Christian, but the very essence of the Penitent's profession was that he explicitly recognized this renunciation and set himself to a closer conformity to the Gospel law, as contrasted with the more lax interpretation of that law as commonly accepted by the easy-going Christian. It was the simpler acceptance of the Gospel as his rule of life which marked off the Penitent from the ordinary run of Christians. Such a profession necessarily meant a renunciation of much that the world at large values and delights in; it necessarily brought the Penitent into conflict with many of the habits and fashions and prejudices of the world in which he moved, and which an easy-going conscience lightly tolerated or approved. Thus the Penitent profession, like the Religious profession, implied a larger renunciation of the world in its ungodliness and a simpler adherence to the Gospel law than are found amongst Christians generally. It is in this larger unworldliness of spirit and in their clear opposition to the ungodly spirit of the world that the modern tertiaries will prove themselves spiritually, as well as historically, the heirs of the medieval Penitents.

Looking at the world to-day, none will deny that such a movement as that of the medieval Penitents in its simple and earnest adherence to the Gospel and in its devotion to the Person of our Lord, is what is needed to combat the worldliness which too frequently goes with the profession of Christianity. To stem the tide of infidelity to-day we need, as did the world of the thirteenth century, the widespread example of the true unadulterated Christian spirit such as the medieval Penitents manifested. In its sensuous luxury, its class antagonisms, and in its national and racial selfishness, the world of to-day is much in the same condition as was the world when the Penitents made their protest so effectually. The world of to-day needs the Penitents; and it is for the tertiaries to prove themselves worthy of their early days by the vigorous protest of their lives against the luxury and selfishness which underlies most of our social and political warfare. In so far as their protest is simple and vigorous, the tertiaries will regain the influence their order exerted in the thirteenth century in the life of the Church and of the world.

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THE IMPEDIMENT OF PUBLIC PROPRIETY.

BEFORE the new Code of Canon Law came into force, the impediment of public propriety (*honestas publica*) arose from valid and certain betrothal and from not consummated marriage, even though the marriage were invalid, provided that it was not invalid on account of want of consent. When it arose from betrothal, it annulled marriage to the first degree in the direct and collateral lines; when it arose from not consummated marriage it annulled marriage to the fourth degree.

A great change was introduced into the way notion of this impediment by the Code. According to Canon 1078:

The impediment of public propriety arises from invalid marriage, whether consummated or not, and from public or notorious concubinage; and it annuls marriage in the first and second degree of the direct line between the man and the relations by blood of the woman, and *vice versa*.

The change introduced by Canon 97, according to which affinity now arises from valid marriage, left only invalid marriage as the long established source of public propriety, but the Code adds a new one in public or notorious concubinage. Furthermore the Code restricts it to the second degree in the direct line.

If we glance at the history of this impediment it will prepare us for the discussion of one or two practical points connected with the new form of the impediment.

Although traces are to be found in the Roman law of an impediment of public propriety, the first notice of it in canon law appears about the middle of the twelfth century in the *Decretum* of Gratian. Several chapters of Cause XXVII, question 2 of the *Decretum* refer to public propriety. Chapter 14 may be taken as an example, and it may be rendered thus :

If anyone has espoused a wife or has engaged to marry her, although afterward he was prevented from marrying her by death, nevertheless it is not lawful for any of his relations by blood to take her to wife. And if this has been done, let them by all means be separated.

According to this canon of uncertain origin, but which Gratian attributes to Gregory (Pope), a diriment impediment of marriage arose from betrothal between the betrothed and all the relations by blood of the other party to the betrothal. A few years after Gratian's time, in A. D. 1170, Pope Alexander III issued a decretal to the same effect. It forms c. 8, *de sponsal. et matrim.* (IV, 1) of the decretals collected by the authority of Gregory IX, and is as follows :

None of the man's relations by blood can in any way unite to himself in marriage the betrothed of another, especially if she be near the age of marriage.

By betrothal the engaged person becomes in a certain sense a member of the family of his or her future consort. The betrothed is admitted to terms of intimacy with all the members of the family, and just as marriage among relations by blood was out of the question, and, if attempted, it was null and void, so marriage between one betrothed and any other mem-

ber of the family than the other betrothed party, was out of the question and, if attempted, it was null and void.

It was soon felt, however, that the impediment extended too far, as was the case also with the impediments of consanguinity and affinity; and when Innocent III in A. D. 1215 restricted these latter impediments to the fourth degree, the restriction was regarded as virtually applying also to the cognate impediment of public propriety.

To decide certain controversies which had arisen, Boniface VIII in the year 1298 issued his decretal *Ex sponsalibus* (IV, c. un. in sexto). In that decretal the Pope says:

From unconditional and certain espousals, even though they are null on account of consanguinity, affinity, frigidity, religion, or any other reason, provided that they are not null for want of consent, the impediment of public propriety arises which impedes or renders null subsequent espousals or marriage; but does not dissolve preceding espousals or marriage.

The next stage in the history of this impediment was reached in the Council of Trent. Chapter 3 of Session XXIV, *On the Reform of Marriage*, is as follows:

The holy Synod altogether abrogates the impediment of public propriety where espousals for any reason are not valid. But where they are valid, let the impediment not extend beyond the first degree, since this prohibition can no longer be maintained without disadvantage in more remote degrees.

In the Latin original of this chapter the Council employs the word *sponsalia*, espousals. The word properly signified betrothal, but it was sometimes used to designate non-consummated marriage. Betrothal was *sponsalia de futuro*, and non-consummated marriage *sponsalia de praesenti*. It was clear that in the above quoted chapter, the Council of Trent had abolished the impediment of public propriety arising from invalid betrothal, leaving the impediment arising from valid betrothal. It was clear also that the Council had limited the extension of the impediment to the first degree in the direct and the collateral line when it arose from betrothal. But after the Council of Trent Doctors began to dispute whether these changes made by the Council were applicable to *sponsalia de*

praesenti, or non-consummated marriage. St. Pius V in 1568 decided that this was not the case, but that when it arose from non-consummated marriage the impediment of public propriety still arose from invalid marriage if it was not invalid for want of consent, and that it still extended to the fourth degree, as it had done before the Council of Trent.

That remained the law on the matter until the new Code of Canon Law came into force.

It is clear that the Code has made several changes of importance in the impediment of public propriety. It has abolished altogether the impediment in as far as it arose from betrothal.

In as far as it arose from valid marriage it is now the impediment of affinity.

Invalid marriage when consummated gave rise to affinity under the old canon law. Now according to the Code, whether consummated or not, invalid marriage gives rise to the impediment of public propriety.

There are two or three questions of which the solution is not so clear.

According to the old canon law the impediment of public propriety did not arise from marriage which was invalid for want of consent. The new Code says nothing about invalidity for want of consent; it states generally that the impediment arises from invalid marriage. Has the Code abolished this exception to the general rule? The commentators on the Code are of different opinions on the point. Let us see if we can clear the matter up.

St. Pius V in 1568, when he settled that the change introduced in this impediment by the Council of Trent did not affect public propriety arising from marriage, gave as one of the reasons for his decision that a correction of the law was only to be admitted when it was required by the obvious sense of the words. It may be said that, since the exception is not mentioned in the Code, no change of discipline is required by the obvious sense of the words used, and if this is the case public propriety will not arise from marriage which is invalid for want of consent.

However, the Code itself gives us rules for the interpretation of its Canons. In Canon 6 we read:

The Code for the most part retains the discipline hitherto in force, although it makes timely changes. And so, canons which give the old law in its entirety are to be interpreted according to the authority of the old law, and consequently according to the received opinions of approved authors. Canons which in part only agree with the old law, are to be interpreted in the part in which they agree according to the old law, they are to be interpreted according to their own sense in the part in which they do not agree with the old law.

The Code is not a series of corrections of the old discipline; it is a codification of the existing canon law. Anything which is omitted from the old law, is omitted designedly, and the existing law must be gathered from the canons as they stand, interpreted according to the obvious sense of the words. When therefore Canon 1078 lays down the general rule that the impediment of public propriety arises from invalid marriage, whether consummated or not, and mentions no exception, we are not justified in reading an exception into it. "*Ubi lex non distinguit nec nos distinguere debemus.*" The impediment then will be contracted from invalid marriage even when the invalidity arises from want of consent. We shall be confirmed in this opinion if we consider the exception from the historical point of view.

The exception was laid down by Boniface VIII in the decretal quoted above. The Pope gives no reasons for the exception but they are clear enough from the doctrines of canonists. As community of blood gave rise to the impediment of consanguinity, and bodily union to that of affinity, so union of minds, which took place in espousals and non-consummated marriage, gave rise to the impediment of public propriety, which was sometimes called quasi-affinity. But there can be no union of minds where marriage is invalid for want of consent, so that although the impediment of public propriety arose from marriage which was invalid on account of a previous, undissolved marriage, or other diriment impediment, it did not arise from marriage which was invalid for want of consent. In that case the very source of the impediment was wanting.

Boniface VIII applied the exception to the case of conditional espousals where the condition is not fulfilled. It is clearly applicable to the case of mistake concerning the person with whom the contract is entered into, and to that of feigned

consent. It is not so clearly applicable to marriage which is invalid through fear or on account of abduction, or the servile condition of one of the parties which is unknown to the other party. As a matter of fact authorities disagreed about these cases. There was consequently some uncertainty as to when marriage was invalid for want of consent.

Besides invalid marriage, the Code makes public and notorious concubinage a source of the impediment of public propriety, and in concubinage there is no question of matrimonial consent. There is no union of minds at all so far as marriage is concerned; the parties do not intend marriage.

So that in one of the two sources of the impediment of public propriety according to the Code, it was somewhat uncertain when a marriage could be said to be invalid for want of consent; and in the other there could be no question of matrimonial consent or want of consent. No wonder that the legislator abolished the exception altogether.

The question assumed a quite different aspect as long as betrothal and valid but not consummated marriage were the chief sources of the impediment of public propriety.

From what has been said it must not be inferred that civil marriage, which is invalid on account of clandestinity, produces the impediment of public propriety. This question used to be keenly controverted among canonists and theologians. Leo XIII settled the controversy by his decree of 17 March, 1879. In that decree the Pope decided that in places where the substantial form prescribed by the Church for Christian marriage has to be observed, merely civil marriage between Catholics does not produce the impediment of public propriety. Such a civil marriage has no canonical effects, because it is devoid of even the outward form and appearance of marriage. It does not, therefore, come under the general rule laid down by the Code that invalid marriage produces the impediment of public propriety. If, however, after contracting a merely civil marriage, the parties live together as man and wife, there seems to be no solid reason for denying that they will contract the impediment of public propriety on the ground of public and notorious concubinage.

The question may arise whether, in case the invalid marriage which has given rise to the impediment of public propriety is

convalidated, or concubinage has given place to lawful marriage, the impediment of public propriety is absorbed by affinity, or whether it still remains, and a second impediment of affinity is added to it.

The Code does not appear to have made any change in this matter. Before its issue, Doctors disagreed in language which they used in discussing the question, but it was agreed that, if a dispensation for a second marriage in such a case had to be asked for, there would be no necessity to mention the impediment of public propriety. It would be understood to be comprised in that of affinity.¹

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AN OFFICIAL PRAYER BOOK FOR THE LAITY.

I.

THE importance and the value of a good prayer book can scarcely be overestimated. The average Catholic has no opportunity and no inclination for much mental prayer. Nor is he able to concentrate his mind for any considerable length of time on any given subject of meditation. He must find his beliefs and his aspirations expressed in the printed word, in terms that appeal to his intellect and to his heart. Besides, at divine service, the language of the Church is incomprehensible to him. Hence he cannot take part in the ceremonies as fully as was the case in former centuries. A good prayer book is required as an interpreter and a guide. And it affords the easiest means of familiarizing the faithful with the essentials of the devotional life: Holy Mass, Holy Communion, Confession, the other Sacraments, and the various practices in general use in the Church.

There is a plethora of prayer books, some good, some worthless. Probably there always will be. It is not advisable to enforce absolute uniformity by imposing the same prayer book upon all Catholics. The psychological dispositions of individuals vary very considerably. What appeals to some will not appeal to others. The Church very wisely encourages or at

¹ Ballerini-Palmieri, *Opus theol.*, VI, 590.

least tolerates a variety of devotions among her children, devotions that appeal to national feeling or to individual temperament. But she also has her official Missal, her official Breviary, her official Ritual for the administration of the Sacraments, the last funeral rites, and the blessings which she approves. Many of these prayers should be much more familiar to the laity than they are in reality. Indeed they are intended for all, priests and people alike. And the advantage of an official prayer book for the laity would lay in this, that it would open up to them a real treasure of inspiring prayers, of moving supplications that remain largely unknown to them at present.

The Third Council of Baltimore saw the need and tried to supply it. However much the *Manual of Prayers* may appeal to converts, it is not the prayer book Catholics generally use. There is about it a certain formalism that repels; it has an abundance of Latin texts that are irrelevant for the average Catholic; a long collection of hymns that, however beautiful, belong more properly in a hymnal. It never attained to that popularity which the English Book of Common Prayer enjoyed for centuries, and enjoys to-day. "I value the Prayer Book as you cannot do," says one of the Anglican characters in Newman's *Loss and Gain* (Ch. VIII), "for I have known what it is to one in affliction. May it be long before you know it in a similar way; but if affliction comes on you depend on it, all these new fashions and fancies will vanish from you like the wind, and the good old Prayer Book alone will stand you in any stead."

The reasons for this extraordinary popularity are various. The Book of Common Prayer embodies a national creed and a national form of worship. It symbolizes, however vaguely for the present generation, the spirit of revolt that alone justifies the existence of the Anglican Church as a separate communion. Having been in use for many generations, it has thereby acquired a sentimental value that is one of its greatest assets. Lastly, to Cranmer who compiled it, must be conceded "a splendid command of the English language and an instinctive sense of what would suit average English minds. His genius for devotional composition in English is universally recognized even by those who have least sympathy with his

character and career." To the average Anglican the Book of Common Prayer is as much of an unconscious masterpiece as are Shakespeare's works. It is part and parcel of the nation's life, and as such is often used even by Nonconformists.

Whether any prayer book we may produce will ever attain the popularity of its Anglican counterpart, is problematical. That we need it, however, is beyond question. A certain uniformity is very desirable, specially for public devotions. The prayers used in the church on those occasions should be within the reach of all, familiar to all and the same for all.

II.

This uniformity in public prayer presented no difficulty for several centuries as long as Latin was the common language both of the Church and of the people. No special prayer book for the laity was needed, as all understood readily what was said and took a much larger part in public services than they do now. Even to-day various parts of the Mass bear incontestable evidence of a dialogue between the celebrant and the faithful present at the great sacrifice.

Outside of the Mass, the Psalter was almost entirely and exclusively used for private and public devotions by those who were able to read. Such were comparatively few in number. But the uneducated seem to have memorized large parts of the Mass and the Psalter and were thus enabled to share in the public celebration of the liturgical functions. That certain other forms of private prayer were also recited, such as the prayer ascribed to St. Patrick, there is little doubt. But no early collection of such formulas is extant to-day.

In the early Middle Ages, as more schools arose under the fostering care of Charlemagne, books also came into more general use. The monastic choir Psalters were copied for private devotions by the laity, and to these were appended supplements of various kinds, such as the Litanies, the Gloria, the Credo. It is perhaps worthy of notice that there are only a very few manuscripts in existence that contain the psalms and prayers in the vernacular. While the Roman empire was gradually crumbling, and new nations and new languages rose, these Latin manuals of devotion remained in constant use. Some of those that have been preserved are

among the best specimens of manuscript books, because of their exquisite illuminations as well as their binding. Up to the time of the invention of printing this type of prayer book was in greatest favor among the laity.

However, it was not the only form of prayer book in use in Carolingian times. "The Book of Nunnaminster," composed in the eighth century, and another of which only fragments are preserved, composed at Lindisfarne about the same time, depart considerably from this arrangement. The best example is perhaps the famous English codex known as "The Book of Cerne," dating from the beginning of the ninth century. It exhibits a typical collection of miscellaneous prayers then much in vogue, and is made up of extracts from the Gospel, particularly the Passion, together with other non-rubrical prayers. It contains besides an extensive "Table of Sins" intended to help penitents in their examination of conscience preparatory to confession. Similarly a "Libellus Precum" of the tenth century gives a large place to non-liturgical prayers from the writings of St. Augustine, St. Ephrem, and other Church Fathers. A little earlier Alcuin (735-804) had arranged a collection of prayers for every day of the week, and his compilation served as a model for prayer book makers as late as the sixteenth century.

None of these various collections however seems to have enjoyed the widespread popularity of the Psalter. When not arranged in the form of an Office, those psalms appropriate to various spiritual needs were selected and juxtaposed. The range of emotions which they express, of burning aspiration and fervent supplication, is so varied that they fill indeed every want of the soul. Hence the collections of psalms entitled "Psalmi pro gratiarum actione," "Psalmi pro tentatione et tribulatione," etc. Other arrangements of psalms were made for an Office of the Blessed Virgin, an Office of All Saints; the fifteen Gradual Psalms were grouped together; also the seven Penitential Psalms, and those for the Office of the Dead. All these smaller groupings, which were really an excrescence upon the Canonical Office, were finally collected together in a "Book of Hours," which took the place of the Psalter among the laity. In England it became known as the "Primer", and from the thirteenth century to the invention of printing it was the common prayer book of the laity.

Differently from the Canonical Office, these psalms remained unchanged from day to day, and could thus easily be memorized by a large number of lay persons who had little time or opportunity to acquire such book learning. Besides, their "Book of Hours" kept them in close touch with the ideal of the monastic life: the sevenfold consecration of the day to God in prayer. And it made for uniformity of practice among all classes of Christians. The origin of the word "Primer" as applied to this type of prayer book has not been definitely ascertained. It is plausibly conjectured that the name is derived from the fact that this unvarying collection of psalms preceded by the Pater Noster, Ave Maria, and Credo, was used as a first reading book for children. As such it was printed before and after the Reformation. And Dr. Johnson's Lexicon toward the close of the eighteenth century still defines a "Primer" as a small prayer book in which children are taught to read.

III.

The invention of printing could not but give a strong impetus to the publication of popular manuals of devotion. The Primer was now issued in great quantities. Others were brought out in quick succession, chief among them being the *Hortulus Animae* in Germany, and the *Livre d'Heures* in France. Editions succeeded one another very rapidly and the public seemed most eager to absorb every volume the presses could turn out. Sometimes printed on vellum and adorned with fine woodcuts, they were made attractive in every way. These manuals followed practically the same plan, and Latin predominated in all. In fact no entirely English Primer is known to have come from the press before 1534.

Many of these new manuals, however, departed considerably from the older uniform scriptural and liturgical type. As they did so, they fell quickly into regrettable extravagances. These were attributable partly to a relaxing of the simple strong religious spirit among the faithful which gave place to a vitiated taste for untried novelties. They were partly due to competition among printers. A keen rivalry among these early publishers, unrestrained as yet by any ecclesiastical enactments such as were made by the Council of Trent, led

them to insert exaggerated and entirely spurious grants of indulgences; for instance, an indulgence of five thousand years of pardon for deadly sins and twenty years for venial sins *totiens quotiens*, to anyone who would say a certain prayer in honor of St. Ann, Our Lady, and her Son Jesus. A little later the Reformers seized with avidity upon these extravagant grants of indulgences, "promising much grace and pardon though it were but vanity," to attack the whole penitential system of the Church.

The Reformers themselves, realizing nevertheless the eagerness of the masses for these manuals of devotion and seeing the great influence they exerted, produced prayer books of their own. "The King's Primer" of 1545 was edited under the personal supervision of Henry VIII. In Germany the followers of Luther brought out a revised edition of the *Hortulus Animæ*. Both in arrangement and material these manuals were still largely Catholic and imitated closely the familiar *Horæ*. Only they gave more and more room to the vernacular. Catholics readily saw the advantage accruing to their opponents and began to make larger use of their native tongue, which, among the uneducated especially, quickly came to be the only language used in their devotions.

When the stringent decrees of reform of the Council of Trent went into effect, the *Horæ* and *Hortuli* were subjected to a rigorous censorship and all spurious grants of indulgences eliminated. Wishing to preserve it free from accretions and modifications, the printing of the Little Office of the Blessed Virgin in the vernacular was forbidden; but no such restriction was put upon any other prayers. Shortly after, various new prayer books appeared, and, while comparatively few in number, they were solid in doctrine, above reproach in content and beyond doubt among the best examples of prayer-book making we possess. Among them were the *Manuale Catholicorum* of Blessed Peter Canisius, and the *Precationum Piarum Enchiridion* of Simon Verepæus, who published it in Latin first and in the vernacular afterward. The *Paradisus Animæ* and the *Coeleste Palmetum* were printed in the vernacular before being translated into Latin. The well-known French *Paroissien Romain* made room for both languages. The two best-known English Catholic prayer books in post-Reformation

times were the *Manual of Devout Prayers and Exercises* dating from 1583 and often reprinted with various revisions; and the even more successful work by Bishop Challoner, *The Garden of the Soul*, dating from 1740. The latter's great merit and the reason for its popularity lay in the fact that it contained not prayers only, but information, instruction, and much practical advice.

From the latter half of the nineteenth century to the present day a large array of prayer books has seen the light and their number is constantly on the increase. Seemingly they are a good business venture. And they comply with the Church laws concerning ecclesiastical approbation and the Bishop's imprimatur. But they foster such a loose bewildering congeries of special devotions that Catholics are in danger of losing sight of the central essential facts, doctrines, and rules of life without which Catholicism cannot remain the virile religion that has survived all persecutions. It would appear that the faithful are wasting a great deal of devotional energy upon non-essentials, and are withal less familiar with the Mass, the Office of the Blessed Virgin, the Office of the Dead, the prayers of the Ritual, than they should be.

IV.

It is futile to suggest a radical break with the present and a return to the days that have definitely gone by. The laity have lost the habit of praying in scriptural language, and it seems well nigh impossible to educate our people again to a thorough enjoyment of the Psalms, however aptly they run the gamut of all human emotions, and express the deepest aspirations of the soul, in joy and affliction, after God its Creator and Redeemer. Their incomparable beauty and striking imagery have an unfamiliar ring. The ideal prayer book of to-day will have to take this fact into account and should sparingly imitate its prototype of the Middle Ages.

This much being taken for granted, it is at once apparent that the modern model prayer book must still serve a twofold purpose: it must help Catholics to fulfil in worthy manner those acts of interior worship, and also those acts of exterior worship, which under the name of prayer go to make up the devotional life. But all prayer is founded on and proceeds

from devout habits, to foster which a good prayer book should devote a not inconsiderable amount of space to that "information, instruction, and practical advice" that so happily characterized Bishop Challoner's manual.

Acts of interior worship are due in the first place to God. They well up spontaneously in the heart of every human being, and more vividly so in the heart of every Christian, who, understanding better God's immensity and power, feels constrained to adore Him, to offer Him his loving thanksgiving for all benefits, to ask forgiveness for all his transgressions and help in all his troubles. These various acts are the component elements of all real prayer.

Prayer as a mere petition is also addressed to created beings, angels and men, in so far as certain divine perfections shine forth in them in an extraordinary manner, and we believe them able to help us.

This interior worship finds expression in various private devotions, such as morning and evening prayers; devotions for special occasions, in sickness, at a deathbed; or special feasts of various saints. How far should special devotions be included in a prayer book of this kind? The devotions in more general use in the Church, such as those to the Sacred Heart, the Blessed Virgin, St. Joseph, and their approved Litanies, should undoubtedly find a place in it. But any attempt to include much more than these might well be discouraged. Some little time past an ascetical writer complained that our national piety has not found an outlet thus far in anything else but "imported devotions". Perhaps it is pertinent to remark that we have imported so many already, that any further effort to add new ones of our own invention cannot be too strongly deprecated. However meritorious they may appear to be to the promoters of them, they all too readily supplant by their temporary charm of novelty the old liturgical devotions which are given second place or are disregarded altogether. Many Catholics become superficial and flit from one to the other to the detriment of real solid piety. An official prayer book, sober in its contents, would be the best antidote to this scattering of religious energy, and the weakening of the religious fibre consequent upon it. It would constantly recall to the minds of all the essentials of religious worship,

both interior and exterior. For, a strong irresistible impulse of the heart, as well as the dictates of reason, prompt man to give outward expression to his religious sentiments. "Who", cried Job's comforter, Eliphaz the Themanite, "can withhold the words he hath conceived?" And God Himself has always required and even prescribed in detail certain external forms of worship for the social body. Take away the exterior worship which has its being chiefly in the Church, and each Christian must remain isolated, circumscribed within his family (supposing he has one), without any ties binding him to his brethren. Who can doubt that the sublime theories of equality and brotherhood, of which Christianity is so justly proud, have been fostered most of all in the exterior worship which constantly assembles the people within its temples?

This exterior worship, like the interior, varies and must vary according to the object to which it is addressed: the Creator or the created, the God-Man Jesus Christ, or His Mother, the Angels and the Saints. The difference of nature, dignity, and merits carries with it a sensible gradation in worship which is carefully regulated by ecclesiastical authority. The Mass has always been, and always will be the central act of external worship in which all Catholics must participate at least on Sundays and on certain specified holy days. The unity of the sacrifice and the variety of its parts offer an almost inexhaustible selection of fitting elevating prayers that are not used as much as they should be. While Catholics attend Mass with respect and devotion, they are not always as fully conscious of the sublime mystery as they might become through greater familiarity with the short explicit meaningful formulas that accompany and interpret every action of the celebrant. The difference of language and rubrical changes preclude the intimate participation in the Mass that obtained in the early centuries. But we have inclined too far to the other extreme: of almost complete aloofness between priests and people.

Closely allied to the Mass is the Funeral Service. Quite too often a few Our Fathers and Hail Marys constitute all the public prayers the congregation takes part in, while the soul's poignant appeal for mercy before the eternal judgment seat contained in the *Libera*, and the hopeful almost joyful leave-taking of the *In Paradisum* pass by unnoticed. They are

recited or sung by priest and choir while the faithful are ignorant of their beauty and appropriateness. Any official prayer book that succeeds in restoring those liturgical prayers to their rightful place in the Christian life, will have rendered a service of uncommon value to the cause of religion and true solid piety.

Other public functions, like the administration of Baptism and the several Sacraments, should be included, although it is questionable whether any advantage is derived from giving also the Latin text, since it is of value only to an extremely limited number of the faithful and needlessly increases the bulk and the price of the prayer book. For the same reason the Vespers for every Sunday and even the Epistles and Gospels might possibly be dispensed with. The former are seldom used, and the latter are regularly read from the altar.

In all the public ceremonies of the Church Jesus Christ is the central figure as the author and dispenser of all grace. St. Paul preached Christ and Him crucified. He should remain the great attraction for the faithful, the supreme object of their hope and love. The constant fostering of this ideal of interior and exterior worship will act as an effective check on the mania for new devotions which spring up only to fall down like the leaves of a tree before an autumn wind. A better understanding of the sacred humanity of Jesus Christ, the same yesterday, to-day, and forever, a deeper attachment to Him, would shield many earnest Catholics from indulging those minute devotions where perfection is sought in mere formalism, in so many prayers according to the clock, in specified abstinences or enumerated penances that are often more irksome than profitable, because done according to the letter that killeth, and not according to the spirit that giveth life. It is well worthy of notice that the greatest saints and the greatest mystics, like St. Paul, St. Teresa, and scores of others, were least given to this frittering away of spiritual effort; they coördinated it and centralized it. Those devotions are unenlightened which excite but a passing enthusiasm. They do not make for a healthy spiritual life and produce only lassitude, ending in apathy.

The truths we must believe are contained in the Creed. The things we must do and the laws we must observe are

explicitly laid down in the Sacraments and the Decalogue. The sum total of truths and laws is fundamentally contained in the Gospel. But in what way? Some are found there clearly stated. Others only in their essential elements, dispersed throughout the sacred writings and apostolic oral traditions. In the course of time that seed of truth and laws has gradually developed in various ways. And here we have the origin of numerous devout practices that rose insensibly in the Church. Religious worship which in early days centered around fundamental dogmas, branched out into new channels, giving rise to new devotions approved or at least tolerated by ecclesiastical authority. While good in themselves, their very number may become harmful to the Catholic body. In our day of superficiality and hurry it were a distinct gain if we succeed in concentrating devotion on those objects which will foster a strong faith and effectively increase piety—God, the perfections of God, the God-Man Jesus Christ, the Mystery of the Altar, the Mother of God considered in herself rather than in so many of the derivatives of her privileges, St. Joseph the just man and faithful husband, the angels and the saints as our intercessors with God. In this respect the older prayer books are far superior. They succeeded in setting forth the full beauty and simplicity of the Christian life, and endeared themselves to successive generations of Catholics. One of the best-beloved prayer books in English was the *Garden of the Soul* by Bishop Challoner. Not only in England, but also during the early days of Catholicity in this country, in the Colonial period and after the Revolution, it found many appreciative users. It is an example of solid, simple, substantial Catholic piety that came perhaps nearest in popularity to the *Book of Common Prayer* among Protestants. It is not so far out of date that in its main features it does not deserve careful consideration for our own day.

A uniform prayer book for general use in the American Church can be brought into existence only by the concerted action of the hierarchy. It would be a real godsend, even if prescribed at first only for public devotions. Gradually it would find its way among the laity for private use also. To a large extent it would have to find its way on its intrinsic merits. In view of the present bewildering output of de-

votional manuals, there is a crying need and an open field for one that will familiarize our people with the official prayers and services of the Church in such a manner as to appeal to the largest possible number; a prayer book that will not only be sound in doctrine but also sober in devotional practices; that will be full of unction, appealing to the heart as well as to the mind; one that will be treasured from childhood on all through life as a guide, an inspiration, and a constant source of comfort in all vicissitudes and trials.

J. B. CULEMANS.

Moline, Illinois.

Studies and Conferences.

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

MARYKNOLL MISSION LETTERS. XXVIII.

A Kwangsi Hero.

AMERICAN CATHOLIC MISSION, WUCHOW, KWANGSI.

A few years ago a number of priests in China were talking over their experiences, when an old veteran of the Province of Sze Chuen ventured half-humorously to say: "I have had so many consolations and so little suffering, that I am almost afraid to die. I have been spoiled by the attentions of my good people."

"Never mind," spoke up another. "Your sad state is easily remedied. Come over into Kwangsi for a year. You will more than expiate your past, and at the end of it you will be ready for death."

Everyone laughed. It was another true word spoken in jest. And none could appreciate the force of the argument better than they.

A mountainous country, well-favored with navigable rivers, the Province of Kwangsi in Southern China has roughly twice the area and population of the State of Ohio. Among the eighteen Provinces it holds a unique position by reason of the unrelenting obstinacy it has opposed to all efforts at Christianization. So much so that it has gone into a proverb. Not only have pirates and bandits terrorized the country with impunity and caused frequent destruction of mission property, but the officials of the Province, from the Governor down to the local mandarins, not without an external show of civility and friendship, have displayed themselves masters in the art of checkmate. They fulminated mandate after mandate, stigmatizing the Christians and threatening vengeance on those who would presume to associate with the missionaries. They

plastered the walls of their towns with most audacious calumnies. They refused to publish the treaties time after time; and, when finally forced to do so, ignored the very letter or superimposed conditions which rendered them useless. Missioners were often arrested and maltreated, and their missions pillaged and razed. At one time a price was on their heads. Fatigued and broken in health, many died prematurely. In 1856 Fr. Chapdelaine and two Christians were martyred in Silin, in the northwest of the Province. In 1881 a priest while on a journey disappeared, and nothing further was heard of him. In 1897 a missioner was massacred; in 1898 the same fate befell another, and the Bishop had to flee for his life. Christians and catechumens were impoverished, persecuted, imprisoned or killed. Such was the Kwangsi Mission until the dawn of the Republic, eleven years ago.

Within the past year a portion of this vast Province has been turned over by Bishop du Cœur to Maryknoll. This new Mission has as its centre Wuchow, an open port, and commercially the most important city in the Province. All missioners entering or leaving the Province have to pass through it; hence the good fortune of the two Maryknollers stationed at this point, who have the opportunity of entertaining their French confrères from time to time.

Visits are pleasant if the visitors are. Our latest was certainly of this class. We might also call him our neighbor, for his station is but a hundred miles up the river. He was returning from a two weeks' holiday in Hongkong—his first in years; but he failed to calculate on the war which the Chinese decided to stage just at this period. He was obliged to wait till the tide of battle passed, much to his disappointment and to our advantage, for it was a rare treat to have as our guest a battle-scarred Kwangsi veteran. The chats we had were most interesting, as they would naturally be to us who come at the eleventh hour, when the great heats are over, the burden lightened, and conditions improved. They reveal features in the lives of our French confrères which impressed us, and will be welcome, I feel, to all priests at home. Some of them are illustrated in the following sketch of our visitor.

Father Camille Heraud—for such is his name—was scarcely twenty-three years of age when he arrived on the shores of

his adopted country in 1890. Early in his career he sought to establish himself among the Independent Yaau, a wild tribe of the mountains, but the difficulties were insurmountable and he was obliged to give over this fruitless undertaking. In his thirty-one years of mission life he has often seen the time when he dared not stir from his house except at night, for fear of being assaulted by the populace. On several occasions he has been pelted with stones. From time to time his mission stations have been pillaged and destroyed and his heart torn at the sight of his Christians suffering violence for the Faith he taught them. As late as 1898, while absent at the annual retreat, his oratory and school were attacked and destroyed, and his Christians despoiled of all their goods and forced to flee for safety.

Noticing several scars on his right arm and left hand, we suspected a story in connexion. We were not mistaken.

"It was in 1911", Fr. Heraud said, "My district had always been kept clear of them, when one day, while on a mission trip, I was suddenly held up by a small band. I thought I counted six in all. I had a gun, and thought I might succeed in frightening them off; but when it missed fire they were on me with their knives. The first slash made the cut you see in my arm; and, in parrying the second blow, I just managed to catch with my other hand the knife aimed at my heart. The force of the blow made me lose my balance and I rolled down a steep incline. This is what really saved my life, for the bandits, seeing me helpless, contented themselves with my money and baggage, and made away. I lost everything I had. It was a close call, but, *que voulez-vous?* it's all in a missionary's life."

The Paris Foreign Mission Society, to which Father Heraud belongs, has recently adopted a new General Rule. On the occasion of visits such as this, the new Rule always furnishes interesting topics for conversation. One of its articles—a radical departure—stipulates that a missionary may return once to his native soil after twelve or more years on the missions; but as the Society has thousands of priests throughout the world and cannot undertake to pay the expenses of such trips, the individual who wishes to take advantage of the privilege has usually to find the wherewithal himself. Father

Heraud has not seen France since leaving it thirty-one years ago. So we asked him whether he proposed to take the little furlough to which he was entitled. He replied: "I have not the money." It would take only \$500 to pay his expenses on the round trip, so it was natural to suggest a hypothetical case in which some friend would furnish the necessary means. "In that case," he said, "I would use the money for my works." "Yes, but suppose you had the money for your works, and then \$500 besides?" He answered without hesitation. "Then I would use that for my works, too, for one never has enough for all his needs."

Stripped of its context, this last clause would be open to the charge of being a truism that anyone might utter. But found in the mouth of a Kwangsi missionary, it is pregnant with meaning. The French priests in Kwangsi receive the equivalent of one hundred American dollars a year from the Propagation of the Faith, and an additional forty dollars for school teachers from the mission funds. \$140 a year for their support, catechists, and all other works! Were it not for the stipends they receive through Maryknoll and the American branches of the Propagation of the Faith, a help they are most grateful for, they admit they could not make ends meet. What hope is there under such circumstances for an extension of the Faith? Such is the normal state of our French confrères in Kwangsi, what one might call the pathetic state of "involuntary" poverty, which is not a virtue but an affliction. Here is, for example, Father Heraud, a seasoned missionary, whose robust health, gay yet thoughtful disposition, pleasant manner, thorough mastery of both the written and spoken language—a rare achievement—and, above all, holiness of life, fit him for a most fruitful ministry among the heathen; and yet all the good will, zeal, and efficiency in the world cannot blossom into fruit when condemned to vegetate in the barren soil of "involuntary" poverty. This is, it seems to me, something harder, something infinitely more touching, than poverty of the voluntary kind. The man is condemned to practically waste his life by force of circumstances, and we seem to mock him with the cry, "We need more missionaries", which is echoing over the world to-day.

Somewhere something is surely amiss. A man cannot dig without a spade. The fields of paganism are vast; myriads of husbandmen would not be too many; but each must be provided with means or spend his precious time in enforced idleness. Crusoe might have become a very efficient social-worker, had there been people on his island; but during the twenty-seven years he was alone, he never had a chance. Father Heraud is stranded in populous Kwangsi; he has as his share a million pagans to convert; but, for lack of catechists to multiply himself and means to establish schools and catechumenates, he also hasn't a chance. The truth is he hasn't enough for one per cent of his needs.

When I told him I would write to America for him, he seemed to melt with gratitude. He offered me his picture, his life-history, anything. For his glorification, do you think? Impossible!—he is self-forgetfulness itself. But he offered for his abortive, undernourished infant, his God-given mission.

There is yet another point. It forms a natural climax, and will be best appreciated by those priests who have spent long years in one parish. It comes about in this way.

The section of Kwangsi which has been turned over to Maryknoll has been administered by a French priest, Fr. Seosse, who is now to be moved. The Bishop is confronted with a difficult situation—where is he to put him? Father Heraud ventures a suggestion. "Give him my Mission at Kwai Peng, and I will establish myself in one of my outposts." To appreciate the heroism—I almost wrote "Heraud"-ism—of this suggestion, which the Bishop has accepted, one must know the facts. Kwai Peng has been Fr. Heraud's Mission for twenty years. It is his life-work, realized with the aid of a considerable patrimony, now all gone. He began it with a nucleus of four or five Christians. In season and out of season he labored. His flock increased. He bought rice-fields and settled his people on them. He taught them to make their own bricks, lime, and tiles. With his help they grew out of their abject poverty into a condition of comparative comfort. The acorn grew to a sturdy oak. To-day Kwai Peng has three hundred Christian, one thousand promising catechumens, and two schools. All at the cost of sacrifices which God only knows. And now, when he is growing old, when he is entitled

to a respite after his strenuous toil, Father Heraud himself suggests that he be put out of his home, and without batting an eyelash asks to be sent to a small out-mission to begin again. He is become a fool for Christ.

He told me his plans. The village of Pik Chuk Tong to which he is going has forty Christians and one hundred and fifty catechumens, but no house. Bishop du Cœur has given him all he can, \$500 and his blessing. Fortunately, the land has been donated by his little flock, so that the small sum that he has received can be entirely applied to the erection of a house and towers of defence against the bandits. How far will it go? Certainly as far as like sum was ever stretched. He will build himself a small Chinese dwelling in dirt-brick with a veneer of ordinary baked-brick for stability's sake. It will have only one story, though the continual damp of South China make an upper living room imperative. He will stint himself on his already insufficient *viatique* to provide a little on the side. It is consoling to think of the treasure that awaits this good priest in heaven. But a little on earth is what he needs, and in his hands it would not be very dangerous!

Spiritus, ubi vult, spirat. What I should like to see happen is this. Some good priest, whose long experience enables him to appreciate Father Heraud's psychology, ought to give him a thousand dollars, and thus enable him to build a comfortable and permanent residence. That would make \$1500 for him, which comes to about 3000 Chinese dollars, just about the sum needed to build a decent rectory here. As for the chapel, that will come later, for the Bishop will not allow permanent churches to be built until a station has a fair share of practising Christians. Should several priests come to the rescue, it is likely that Father Heraud will forget himself once again and think of his needy confrères. But, no matter how much comes, it is a safe bet that he will *not* revisit his native France, much as he loves it. "I would not go in any case," he told us, "for I have my work to do." And with funds he would have the chance to do it.

Heraud suggests "hero", and if you call it so you will not be far wrong, either in pronunciation or in connotation. But the name really means "herald", and there again it fits. Amid dangers and set-backs, he has spent thirty-one years of his life

proclaiming the name of Christ in heathen mart and village, by word and example. That he has not accomplished more in figures is due, in my estimation, not to the will of God, who will have all men to be saved and to come to the knowledge of the truth, but to his pathetic state of "involuntary" poverty beyond his help.

The drama of Father Heraud's life is not yet run. It is in the power of some who read these lines to give it a happy ending. Little need to add that the angels themselves in that event will be there to add the "Nunc plauditis" at the drop of the curtain.

FREDERICK C. DIETZ, A.F.M.

ABSOLUTION FOR RESERVED CASES.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the September issue of the REVIEW "Alexandria" objects to a statement made by me¹ to the effect that "so slight a reason as a sodality Communion, etc. would constitute a *casus urgentior*, according to Can. 2254, n. 1, justifying a confessor in giving absolution from a reserved case of censure . . . and that even the obligation enjoined in the Code of having recourse to the Superior 'infra mensem,' under penalty of *re-incidentia*, is left entirely to the judgment of the confessor." I maintain that theologians of high standing, such as Ferreres, Albert Blat, O.P., Noldin, S.J., J. Sole, a consultor on the Commission for the authoritative interpretation of the Code, and others, explicitly teach that, if it is hard or distressing to a penitent to remain in mortal sin for even a day, you have the *casus urgentior* of Canon 2254. They go so far as to allow that a confessor can create the desire for prompt absolution in the penitent and thus bring about the *casus urgentior*.

In speaking of church societies I did not of course mean that mere membership in itself and under all circumstances would warrant a confessor in applying Canon 2254, but that the omission of a society Communion would in most cases suggest conditions in which a confessor is fully justified in applying said Canon. For the rest, each case must be judged on its

¹ See E. R. for May, p. 521.

individual merits; and the confessor is invariably the best judge.

Let me quote. "Plerumque praestabit inducere casum urgentem excitando in poenitente desiderium rationale promptae absolutionis, tunc, completa confessione, eum absolvet postquam acceptaverit obligationem vel redeundi ad recipienda mandata vel adeundi confessarium privilegiatum."² J. B. Ferreres, S.J., writes: "Si durum est poenitenti . . . etiam per unum diem. Esse rem durum intelligendum est non objective sed subjective, hoc est relate ad poenitentis dispositionem. Si autem poenitens carebit voluntate quamprimum per absolutionem a peccato ad statum gratiae transeundi, poterit ad illam a confessario excitari, dispositusque absolvi".³ As regards the application of Canons 899 and 900, moralists hold that it covers "ratione peccati vel censurae",⁴ and Augustine commenting on Canon 899 writes: "It does not matter—*quoquo modo*—whether they (the sins) are reserved as simply reserved or under censure".⁵ Moreover, the Code itself says: "Quos quoquo modo sibi Ordinarii reservaverint."

JAMES S. REILLY.

Reply.

In spite of Father O'Reilly's strenuous objection and the array of authors he quotes as favoring his contention, I still believe that I was not saying too much when expressing the opinion that his interpretation of the terms of Can. 2254 was altogether too broad. It is Father O'Reilly's evident and avowed purpose to prove, or convey the impression, that confessors have but little reason for worrying about the law of the Church on reservations, since there is nearly always a way of getting around it. As one of our learned Bishops remarked to me after reading his article in the May number, if his views are correct, the whole legislation of the Church on this matter is little more than a dead letter. As we can not suppose that it was the mind of the Church to enact a good deal of legislation that can nearly always be evaded, we have indeed reason to believe that the writer's views are too broad.

² Arregui: *Summarium Theologiae Moral.*, n. 617, p. 398, edit. 1920.

³ *Institut. Canon.*, Vol. II, p. 425, edit. 1920.

⁴ *De Rebus*, Pars I, pp. 267, 268.

⁵ Vol. IV, p. 333.

He claims that even so slight an excuse as a society Communion will in nearly all cases be a sufficient reason for absolving from a reservation. Since people are known to miss such Communions for the least toothache or a lesser reason or no reason at all, this is equivalent to saying that almost any excuse or pretext will do. How different this from the Code's own words: "*Casus urgentior—periculum gravis scandali vel infamiae!*"

The canonists and moralists to whose authority he appeals do not seem to sustain his contention. They admit, with the Code, that the confessor may absolve from reservations in urgent cases and for grave reasons, and whilst some may incline to greater leniency than others, none, as far as I know, goes the length of Father O'Reilly in claiming that even the slightest reasons are admissible.

Again, Father O'Reilly appears to make very light of the obligation of having recourse to a superior within a month, merely saying that this obligation is wholly subject to the confessor's own judgment. How does this harmonize with the words of the Code: "*Quodsi in casu aliquo extraordinario recursus sit moraliter impossibilis,*" etc.? And where do any of the authorities quoted use any expressions justifying such a broad view?

Certainly, the Church meant something in laying down her laws in such grave words on such a grave matter, and whilst we may differ as to what constitutes a sufficiently grave reason for a valid excuse, we can not admit that *almost any* excuse will suffice.

As to the other question, whether Can. 899, § 3, and Can. 900 may be understood as applying also to reserved *censures*, I can only say that, with all due respect for such eminent canonists as Blat and Augustine, I can not possibly believe that the Code does not exactly mean what it says in the heading of this chapter: "*De Reservatione Peccatorum,*" and in the first canon: "*Quod attinet ad reservationem censurarum servetur præscriptio can. 2246, 2247,*" and in the next: "*Unicum peccatum ratione sui reservatum S. Sedi est falsa delatio,*" all of which clearly shows that in this chapter there is question of reserved *sins* only. The words "*quoquo modo*" in Can. 899, § 3, may mean anything else but what these writers contend;

for example, *in synodo aut extra synodum*. If, contrary to the heading and the first canon of this chapter, it meant *etiam cum censura*, why did not the Code say so? The fact is that the word *censura* is not once mentioned in this whole chapter except in the restriction above quoted. If in these two canons there were question of absolution from censures, it would be a grievous omission on the part of all the authors, especially those who, like Capello, write *ex professo* on censures, not even to mention these two canons in treating on absolution from censures. Nay, the Code itself invariably quotes any canons that have any bearing on the matter treated; why then are not these two canons cited in that part which treats of absolution from censures?

To say that by virtue of Can. 900 all, even the most specially reserved censures, cease, would seem to be most evidently untenable.

Even if *quoquo modo* in Can. 899 applied also to censures, it would make little difference in practice, since we have hardly any episcopal cases in our dioceses, as *abortus*, marriage *coram ministro*, etc. are all reserved to the Ordinary by the Code.

In explaining Can. 900, Father Augustine (vol. 4, p. 335) says that the case *coram ministro* can not be absolved under its terms because it is reserved to the Ordinary by law, not by himself. I would rather say that the reason is its reservation under censure. Aertnys-Damen (t. II, n. 392) states that the *sin* of *falsa delatio*, though reserved by law, ceases to be reserved in the cases of Can. 900.

My humble conclusion therefore is that it is not correct to say that by virtue of Can. 900 reservations for *abortus*, marriage *coram ministro*, or any other reserved censures cease in case of sickness, marriage, etc., though, of course, the Ordinary has the power of granting faculty to absolve from these and all other cases or censures reserved to him either by himself or by the general law.

ALEXANDRIA.

WASHING OF SACRED LINENS BY MINOR CLERICS.

Qu. In the September number the above question was answered by a reference to St. Alphonsus, who permits the washing of the sacred linens by clerics though they are not in sacred orders. But the Code says: "Purificatoria, pallae et corporalia, in Missae sacrificio adhibita, ne tradantur lavanda laicis etiam religiosis, nisi prius abluta fuerint a clerico in majoribus ordinibus constituto" (Can. 1306, § 2).

Resp. The Code does but repeat an old law, from which, a regular and ordinary practice, not even the bishop can dispense. Not only does the Ritual enjoin this observance, based upon the reason of possible contact with the Sacred Species, but explicit decrees of the Sacred Congregation enforce the interpretation, so that "non sufficit, saltem pro prima lotionem, licentia episcopi etiam pro monialibus". But the question proposed and the general law, with its reasons, were in the mind of the theologians to whom reference was made. They take for granted conditions which make the carrying out of the recognized law impossible or difficult, and decide as to what would be permissible without sin, under such circumstances. Hence writers who have commented upon the recent Code, and summarized its injunctions, still hold to the formerly admitted interpretation of identical laws. Thus Telch, in the last edition (1920) of his admirable *Epitome Theologiae Moralis* cites among the "sententiae probabiles" under *De Praeceptis de Religione*: "Probabile est primam lotionem corporaliū et purificatoriorum post sacrum usum eorum, etiam a clericis subdiacono inferioribus licite fieri posse." (Lacroix, Pasqualigo, S. Alphonsus, L. VI, n. 387.)

THE ORDINARY'S FACULTY OF "SANATIO IN RADICE".

Qu. In a decree of the Consistorial Congregation, 2 August, 1918, Cardinal de Lai grants to Ordinaries of places distant from Rome, such as the United States, the faculties to dispense in major diriment impediments and in the impeding impediment of mixed religion, and "sanare in radice" marriages invalidly contracted on account of the above mentioned diriment impediments. In virtue of this decree, have the Ordinaries of the United States the faculty "sanare in radice" marriages invalid on account of clandestinity? A doubt arises in my mind as to this question because clandestinity

does not seem to be mentioned explicitly as a diriment impediment, but seems rather to be considered as a defect in the canonical form of marriage. I have in mind and have been called upon to settle a marriage contracted since Easter of 1908, by a Catholic woman with a baptized non-Catholic man before a justice of the peace. The woman wishes to come back to the Church, but the husband refuses to have the marriage convalidated, on the ground that he is, as he says, validly married. Can I in this case apply the "*sanatio in radice*"?

VICARIUS GENERALIS.

Resp. On a former occasion we defended the opinion that a marriage which is invalid *solely* on account of *defect of form*, cannot be sanated *in radice* by virtue of the faculties contained in the decree "Decreto", 2 August, 1918. The Code did not, we thought, include clandestinity among the impediments. The contrary view, however, has been held by authors like De Smet (II, n. 764, not. 2), who maintains that clandestinity is an impediment. This opinion seems also to be held, at least *inferentially*, in the list of faculties issued for Apostolic Delegates. Which opinion is correct we cannot say. Nor is it certain that there exists at least a *dubium juris*, in which the Church would supply jurisdiction to the local Ordinary for a *sanatio in radice*. The safest course is to refer each case to the Apostolic Delegate, who has the requisite faculties.

DOUBTFUL IMPEDIMENT OF "DISPARITAS CULTUS".

Qu. John and Elizabeth were married in Arizona, 1915, before a justice of the peace. John was not baptized and Elizabeth was an Episcopalian. Four years later John also joined the Episcopalian Church and was baptized. In 1920 John and Elizabeth were divorced. John has since married a Catholic, and they come now to the pastor and ask to have the marriage made regular. Can anything be done for them?

Resp. Whether or not it is permissible to validate the marriage of John with the Catholic must depend on the nature of the alliance previously contracted with Elizabeth. This alliance is to be judged in the light of the pre-Code legislation. To be sure, if it can be proved that the impediment of difference of worship (*disparitas cultus*) really existed, the marriage with Elizabeth will be declared null and void. It is for the

matrimonial courts to decide whether the impediment was present or not. The procedure is quite simple, provided it be shown with certainty that the impediment existed at the time of the marriage ceremony. In certain cases, however, it may be necessary to submit the matter for solution to the Roman courts, i. e. in certain doubtful cases over which authors disagreed before the Code was promulgated.

"Can anything be done for them?" Yes, if only it can be shown that John and Elizabeth were prevented from marrying by difference of worship. Perhaps the marriage may have been invalid for another reason, v. g. clandestinity; if, for instance, Elizabeth had been baptized in the Catholic Church or converted thereto before her marriage with John—conformably with the *Ne temere* legislation.

LOSS OF THE CONSECRATION OF A CHALICE.

Qu. A member of my congregation purchased from a vendor of antiques, immediately after the war, a fine chalice and reliquary. The former object has an inscription indicating that it had been used for the Holy Sacrifice. I suspect that it was stolen by some soldier who sold it as booty of war. May I accept the chalice as a present to the church, and must it be reconsecrated?

Resp. If the inscription indicates to whom the chalice should be returned, an effort would have to be made to restore it to its rightful owner. Otherwise, or after due inquiry, it may be received as a gift of charity for the altar. In any case it has to be reconsecrated, since it has been profaned by the sale as common merchandise: "*publicae venditioni expositus*". Simply saying Mass with it does not supply the defect.

CONFIRMATION WITHOUT PREVIOUS BAPTISM.

Qu. A young woman comes to announce her intended marriage. On inquiry about her certificate of baptism the priest finds that there is no record of it. The circumstances indicate, moreover, that in all probability she never received the sacrament, her mother having died shortly after her birth, when the father was absent. Later, at the age of thirteen, she had been admitted to Confirmation, as she was at that time under Catholic protection and her baptism was never questioned. Nor did the pastor doubt it. From that time

on she had gone regularly to confession and Communion. The priest, after ascertaining these facts, baptizes her. Since then the young woman has had serious scruples about her being validly confirmed, etc. I assure her that the fear is groundless since the grace of the Sacrament of Confirmation revives when the obstacle of her being subject to original sin has been removed by baptism. Noldin, I find, teaches this as a theological opinion, "*valde probabilis*". But as he defines the "*obex*" or obstacle as a state of mortal (that is actual) sin or an adherence to it, I am in doubt whether it applies to original sin, which is removed only by baptism. On the other hand, may we not assume that the good faith of the girl and her acts of contrition, faith, hope, and charity, which implicitly contain the desire for baptism, are equivalent to the *baptismus flaminis* or baptism of desire?

Resp. The baptism of desire does not supply the *sacramental* grace demanded for the reception of the other Sacraments, and would not of itself make a person a member of the Church militant. But while Baptism and Penance, as Sacraments of the dead, were instituted to open the gate to God's kingdom on earth by conferring the *initial* grace that restores the fallen creature to the favor of God, upon which the other Sacraments engraft further or so-called secondary graces, one who in good faith receives any of these subsequent Sacraments (called Sacraments of the living), will, according to the teaching of theologians generally, receive the *prima gratia* or initial grace (accidentally). For it is not to be supposed that the graces of the Precious Blood inherent in any Sacrament leave the soul which is contrite and in good faith, barren. Thus the reception of Confirmation, even where Baptism has been omitted through no fault of the recipient, will (*per accidens*) confer the graces by which mortal sin is removed from the soul, which is thus adopted into the restored childhood of God. Mortal sin is not only actual sin but any sin that implies the death of the soul in the theological sense. The Redemption through the Sacraments was to cover both the loss of original innocence and of the graces attained by good works. Such is the "*opinio probabilior*" of Catholic teaching, and may therefore be acted upon in practice. Hence there need be no scruple about admitting the young woman to the full participation of Catholic communion without presenting herself again for Confirmation.

ABSOLUTIO ABSENTE CORPORE AD TUMULUM.

Qu. A prominent benefactor of the church here requests a solemn requiem service on a certain anniversary. It happens that the Masses on that day are "de festo". Could we have the "Absolutio ad tumulum" after the Mass of the day?

Resp. Not immediately after the Mass, so as to connect the two liturgical functions, which are to remain distinct. If the Office of the Dead were recited at the conclusion of the Mass, the Absolution could take place after the Office.

THE ANNIVERSARY OF ORDINATION.

Qu. Is there any privilege attached to the anniversary of a priest's ordination; I mean in the celebration of Mass?

Resp. Yes. According to the new Missal (Rub., tit. VI, 3) a priest is at liberty to add the "Oratio pro seipso Sacerdote" (20) among the "Orationes diversae" on the anniversary of his ordination, unless it be the vigil of Christmas or Pentecost, Palm Sunday, a Duplex I classis, or a Mass for the dead. In these excepted cases he may transfer the privilege to the next day not impeded by a Duplex I classis. This prayer is said after the usual commemorations called for by the rubrics, but before the "imperata" of the Ordinary. It is never joined under one conclusion with the principal prayer of the Mass.

OPENING THE CHURCH ON WEEKDAYS.

Qu. Is there any obligation to keep the church open during the day for the public to enter? Priests, especially in the country, are often obliged to be absent, and in these days of frequent church robberies it would seem prudent to keep the doors closed unless it be for Mass or special devotions. Or could one put the Blessed Sacrament in the Sisters' chapel?

Resp. The canons oblige pastors to keep their churches open to the faithful for the adoration of the Blessed Sacrament, at least for some hours daily. The people are to be exhorted to come there, and their coming will serve as a sufficient protection against thieves. If the pastor must be absent, it would seem more in accordance with reverence to have Sisters go

to the church than to remove the opportunity of adoration for others who might be inclined to go to the church. (Cf. Canons 1266 and 1278.)

WHO WAS THE THIEF?

The following curious case of conscience comes to us from Kalkfontein, South Africa.

At the end of a convention at which a great multitude attended from different sections of the country to hear various speakers, a Catholic merchant found that someone had stolen his valuable carriage robe. He had no clue to the identity of the thief. Shortly afterward, a mission was held in the district and, since among those present there were many who owed him money for merchandise, he conceived the idea of putting on the bills which he regularly sent to his customers the added item "for the horse-blanket". He reasoned that, if the thief were among the patrons, the guilty one would suspect that the merchant had discovered him and merely wished to avoid resort to legal measures in thus warning the culprit. Those who were unconscious of the theft would naturally repudiate the charge, and to them the merchant could apologize for the error in their bill.

To his amazement not merely one but twenty among those to whom bills had been sent paid the added charge without any remonstrance. The merchant is doubtful as to what he should do with the money received, and, unable to say which of the twenty stole his blanket, consults the priest as to his obligation.

Hence the question: What is required or what suffices to satisfy the obligation of restitution? Did the merchant do wrong in adopting the above measure to regain his stolen property? Must he make restitution? Why? To whom? And how?

Resp. The obligation of restitution arises from the violation of commutative justice, which is reestablished by a return of the thing taken away or its equivalent; it involves the following principles:

1. the original right of ownership of a thing remains until justly forfeited;
2. the fruits of the object owned are rightly claimed by the owner;
3. damage to or loss of the thing owned in the natural order accrues to the owner;

4. no one may enrich himself by unjust use of another's property.

1. In the case as proposed the merchant had a right to adopt the means best calculated to recover his property, provided these measures did not violate another's rights. Nor was there any theological guilt in the method adopted (though it brought him an excess of income from the things which did not belong to him), for he had no ulterior motive of deriving unjust profit from the transaction. The trick is not to be advised in any case, because of the danger of injustice which it involves; but having been done, the question becomes one of disposing in equity of the acquired gain.

Moreover, his procedure caused no injury to the parties concerned, who confessed their guilt, and thereby acknowledged that they had no right to the property or its equivalent.

2. But has the merchant a just claim to the money received for the twenty robes; or even to the value of the one stolen from him, seeing that he cannot with any certainty identify the thief among the twenty who acknowledged guilt and made compensation?

The fact that he cannot identify the thief of his particular robe does not deprive him of the right to the cost of the object of which he receives the price from an unjust possessor. It merely suspends the definite restoration of the money to whom it belongs. He has, however, at least a moral assurance that the thief is among the twenty who tacitly acknowledged guilt. Moreover, the industry by which he obtains compensation for the stolen property, in which he becomes the unofficial agent of justice and of considerable restitution, deserves some remuneration. This title to recompense is confirmed by the further obligation which is forced upon him in the disposing of the money he has received.

Whence we conclude that in justice and equity he is entitled to retain the price of his robe, despite the doubt as to the identity of the thief.

3. May he retain the price of the nineteen blankets which were not his? It appears not; for the principle, "*nemo ex re alterius locupletari injuste debet*," forbids his profiting by the loss of the rightful owners of the blankets.

4. What is he to do with the money received over and above that for the blanket stolen from him?

Inasmuch as he does not know who are the owners of the stolen property, and of the restored price for the same, and prudence forbids him to inquire, and inasmuch as he has no right to retain the money as a "res derelicta" (for the owners are not to be considered as willing to abandon ownership of their blankets), he is bound to dispose of the gain, in such wise as judicial wisdom and charity dictate, for the benefit of the community (if possible) to which they and he belong.

To distribute the money in charity according to the interpreted intention of the original owners would be at the same time just to them and would relieve him from the sense of having, at their expense, profited by his industry.

It may be that of those who paid their bills some did not advert to the added charge. In that case the excess would have to be restored to them, if the error could be definitely ascertained. Otherwise it will be claimed by charity, which is set to their credit.

THE FEAST OF THE IMMACULATE CONCEPTION IN THE EARLY ENGLISH CHURCH.

Qu. In an account of the origin of the feast of the Immaculate Conception in the early English Church I read that it was celebrated on the second of May. The reference given is to an old manuscript of King Athelstan from which are quoted these words:

Concepitur Virgo Maria cognomine senis.

Will you translate the verse, which seems without meaning, and tell how it can be made to show the above date?

Resp. The word *senis* stands for *sex*—*nis*, signifying the sixth day before the Nones of May according to the reckoning of the Roman calendar. This would be the second of May in modern dating. The Latin distributive numerical adjective is frequently used in this sense.

Ecclesiastical Library Table

RECENT HAGIOGRAPHY.

Biographies of Saints are a constant source of edification and renewal of zeal in the strife after Christian perfection. The priest has a typical collection of these in the second Lesson of his daily Breviary. The older portion of them consists partly of the *Acta Martyrum* collected by St. Justin, St. Cyprian, and other early writers; and partly is gathered from the so-called *Passiones*, the accounts of supposed eye-witnesses, or the *Legendæ* in which current traditions are perpetuated, from the days of the great persecutions under the Roman emperors down to the Middle Ages. The martyrologies, menologies, and synaxaries of the Western and Oriental Church hold a rich store of these accounts; and whilst they may not wholly escape the questionings of the historical critic, they command respectful attention as reflecting the pious belief of many generations of devout Christians who thus avowed their faith in the power and mercy of God.

Subsequently brief summaries of the popular lives of saints were added to the Breviary lessons, as they are reported in the official processes of canonization. Meanwhile new groups of witnesses to the holiness of the Catholic Church are constantly arising. They are of special importance inasmuch as they demonstrate the miraculous power of heroic virtue under conditions which are often regarded as legitimate hindrances to the existence of such powers, or else are made the excuse for lukewarmness in the pursuit of religious perfection.

The ultimate standard of holiness to which these biographies conform is the life of Christ as illustrated in the Gospels. To uphold and proclaim this pattern is the chief purpose of the *Lowly Life and Bitter Passion of Our Lord Jesus Christ and His Blessed Mother*, translated into English from the German edition of the Visions of the Venerable Catherine Emmerich, by the Redemptorist Father C. E. Schmoeger.

That account of the Life of Christ has a unique value. Catherine Emmerich died in 1824, at the age of fifty. She had entered the community of Augustinian nuns at Duermen in Germany. The convent was secularized in 1811, when she

was obliged to return to her home. Here, amid much bodily suffering and meditation on the Passion of Christ, she developed a wonderful union with her Divine Model, and received the stigmata. At this time Clemens Brentano, who through Louise Hensel, the poet, had been induced to return to the Catholic faith after pursuing the vagaries of rationalism at the university, accidentally paid a visit to Anne Catherine. His half-sceptic mind was so impressed with the unquestionable holiness of the simple nun that he asked permission to return. Finding that she had the habit of following the scenes of the public life of our Lord in her daily contemplations, and that these gave her lights which bore all the tokens of a supernatural manifestation, he obtained leave to follow her in these meditations, and took them down in writing at her bedside. Being subsequently published, these visions attracted unusual attention and, though for a time sharply criticized, proved their supernatural kinship by the evident familiarity with the conditions of Hebrew life, both under the old Law and in the time of Christ, on the part of an uncultured woman who could never have learned them by ordinary means. Many details which the humble nun could not have acquired through reading or hearsay are revealed by her and are found to solve exegetical difficulties. There is a dramatic yet simple realism in the story of the life of Christ as she tells it day by day, inspiring a sense of faith in what she narrates. The daily reading of these volumes will furnish the preacher and catechist with abundant and edifying material for sermons and instructions. The objection that Brentano's poetic temperament led him to enlarge upon the account is refuted partly by the extraordinary accuracy of local, personal, and linguistic details, which were not accessible by ordinary means any more to Brentano than to the nun herself. Moreover we have his own avowal that he sought conscientiously to give what he had learnt from the stigmatizee. The matter covers the Old Testament accounts as foreshadowing the Messianic period. It is in four volumes of handy form. An introduction on the nature of private revelations defines the theological value of these meditations. The translation is issued under the imprint of The Sentinel Press, New York.

In connexion with the Life of Christ by Catherine Emmerich we may mention here the Jesuit Fr. William Young's *A Year with Christ*. It is a homiletic exposition arranged to cover the Sundays of the ecclesiastical year, and is suitable alike for spiritual reading, meditation, and preaching. (B. Herder Book Company). Simultaneously appears in English a new popular edition of the Abbé Constant Fouard's *The Christ, the Son of God* which George F. X. Griffith translated more than thirty years ago. (Longmans, Green & Co.).

Closely bound up with the life of Christ in Catholic devotion is the story of His Blessed Mother. The evangelists tell but little of Our Lady. That little is summed up in practically a single brief chapter by St. Luke. But tradition, beginning with the apocrypha of early Apostolic times, has thrown a beautiful light round the Madonna. This traditional lore has received due approbation from the Church, under the Divine guidance. Thence another Redemptorist Father of the English Province, O. R. Vassall-Phillips, who is favorably known to Catholic readers by his apologetic writings, weaves an account of *The Blessed Virgin Mary in Catholic Tradition, Theology and Devotion*. (Benziger Brothers). Fr. Phillips draws not only upon the Christian Fathers and recognized theologians, but also freely on the poets and modern writers to add interest to his historical and devotional reflexions. In the line already indicated in speaking of Catherine Emmerich's Life of Christ we have the Abbé de Cazales' *Vie de la Sainte Vierge d'après les Méditations d'Anne Catherine Emmerich*. This volume is issued by Pierre Téqui (Paris), and is in its twelfth edition. It follows closely the *Visions d'Anne Catherine Emmerich*, published some years ago by the same firm. Similar to Fr. Vassall-Phillips's work is that of P. Petitalot, S.M., *La Vierge Mère, d'après la théologie*, which is particularly suited for a priest's meditation and reading. Meanwhile we receive *Mother of Divine Grace*, "a chapter in the Theology of the Immaculate," by Fr. Stanislaus M. Hogan, O.P. (Benziger Brothers). It is an essay explaining the meaning of the invocation in the Litany of Loreto, *Mater Divinae Gratiae, ora pro nobis*. In the exposition of the various titles under which Our Lady merits special grace our author largely

avails himself of the work of Père Hugon, O.P., *La Mère de Grace*. The adaptation is done in a way that commends the original much better than a translation would have done.

In recording the Lives of Our Lord and His Holy Mother we cannot omit to commend the admirable piece of work done for little children by Helen Parry Eden in her *A String of Sapphires*, the Mysteries of the Life and Death of Our Blessed Lord and Saviour Jesus Christ, put into English rhyme for the young and simple. (P. J. Kenedy and Sons, New York).

Mgr. Pierre Batiffol's *Le Catholicisme de Saint Augustin* (Lecoffre, J. Gabalda, Paris) completes a series of studies in early Christianity. Beginning with the Apostolic age in *L'Église Naissante*, an appreciation of the Constantinian peace, through the period from Pope Damasus to St. Leo, the erudite author analyzes the results of doctrinal and ascetical development in the Church as represented in the theology of St. Augustine. The two volumes trace the "lex credendi" from the profession of faith in the Western Church at the time of St. Ambrose. They show that St. Augustine did not, as Harnack and the critical school of historians of the first centuries argue, build upon a dogmatic basis suggested by the Donatist heresy, but that he merely formulated and defended the dogmatic tradition which he found in the Church at the time of his conversion. As a vindication and characterization of the great Doctor of the West, the work may be classed among the products of hagiographical studies which are of particular value to the theological student.

Among Victor Lecoffre's series of "Les Saints," published under the direction of M. Henri Joly of the Paris Institut, is to be mentioned *Saint Gregoire VII*, by M. Augustin Fliche. The author is known as a painstaking and critical historian of the papacy of the eleventh century, and of Hildebrand in particular. Following the researches of Peitz in the Vatican Archives, and the canonical sources indicated by Blaut and Paul Fournier, he supplements the history of Gregory's career and corrects it by a critical study of what he terms the narrative sources. An important chapter for the theologian as well as the ecclesiastical historian is that which deals with the cen-

tralization of ecclesiastical government conceived and pursued by the great pontiff in order to overcome the opposition of a corrupt clergy and episcopate supported by the system of princely benefices. The policy developed eventually into a struggle between the secular and the ecclesiastical powers, in which Gregory was not always either successful or consistent. But we recognize the fundamental principle which guided him in the defence of the divine sanction of pontifical authority. In his letter (25 March, 1081) to Bishop Hermann of Metz the Pope sets forth the theocratic idea, which in the following centuries became the recognized source of papal prerogatives. Our author, whilst allowing that Gregory was not always true to ecclesiastical tradition, shows that he effected none the less a lasting reform of abuses and raised the spiritual forces of the priesthood to a recognized plane of superiority, through purely supernatural motives. This achievement stamps him as a pontiff of truly heroic character.

The war, though it has humiliated conquered Germany and handicapped its industrial and literary activity in an unprecedented way, has apparently also brought blessings to the Catholic population of that country, as is evidenced by the remarkable propaganda of religious publications through its various organizations of social and literary activity. The phenomenal fact that, while labor strikes are prevalent in every country of Europe, millions of German workmen are offering to work overtime without pay, in order to help on the desired reconstruction, so as to cancel as early as possible the national debt, and reëstablish their shattered industries, is largely due to the influence of the Catholic leaders who make use of Socialism, woman suffrage, and kindred movements which plead philanthropic principles in furtherance of the scheme of moral and religious regeneration. Biography, furnishing examples of heroic action, forms a considerable part of the literary output connected with the new propaganda. Among the latest books in this line is a collection of Letters of St. Catherine of Siena (*Briefe der Katharina von Siena*), translated and introduced by Dr. Maria Maresch. It is one of a series entitled "Leaders of the People", issued by the Volksverein (M. Gladbach), and is calculated to set forth the influence of Christian principles

operative through a young woman, a nun, who, impelled by a divine impulse, reminds pontiffs, priests, and leaders of the people of their duty to be just and to administer the affairs of Church and State in a spirit of the self-denial taught by the Christian religion. The modest volume (154 pages) contains, after a short biographical and historical introduction, letters to two Popes, to a number of cardinals, to her confessor Fr. Raymond of Capua, and to seculars in various conditions of life amid the political and religious struggles of the period. Letters to her mother, to the prisoners of Siena, and to a young woman, at the request of her brother, who had sacrificed her virtue among the military outlaws of Perugia, in a marked way fit the social conditions of the present time.

A biography of *St. Joan of Arc* which is at once dignified, religious, simple, and inspiring in the way to true sanctity, is a most difficult task. But the chief obstacle to a complete and true history is the absence of certain documents which place the period in which she lived her brief life on earth in a proper historical perspective. Charles VII is still an enigma, which needs to be solved if we would fully understand the psychology of the Saint in her attitude toward the military and social conditions of France. The work done by the Dominican Fr. Petitot in his recent *Sainte Jeanne d'Arc* brings us much nearer the subject than the otherwise excellent researches in this direction by Quicherat, Ayroles, Simeon Luce, Lefevre-Pontalis, and others. The author has of course consulted new documents at Orleans, Limoges, and Nancy, though it would have been interesting if he could have added the researches of Mgr. Touchet, whose manuscript is still unpublished. (Gabriel Beauchesne, Paris.)

The publication of the English translation of Mgr. Bougaud's *Life of the first of St. Chantal's daughters* to be raised to the altar is timely in view of the recent canonization of St. Margaret Mary Alacoque. The volume, originally published in 1874, is brought up to date in the final chapter, although there are lacking some comparatively recent documents printed by Dr. Auguste Hamond, which could have been utilized with advantage in a new edition of the biography.

A curious piece of literature, fully two centuries earlier in date, but only published in 1858, by Francesco Palermo, and recently translated into French by Madame Thierars-Baudrillart (Libraire Académique, Perrin et Cie, Paris, 1921) is *Une Règle de Vie au XV Siècle*. The original title was *Opera a Ben Vivere* under which it was addressed to the mother of Lorenzo de Medici, known in history as "The Magnificent", by St. Antoninus, Bishop of Florence. As a rule of daily living for a woman of the great world, such as we meet at the court of Cosimo de Medici, the founder of a new departure in the school of art and letters, the volume throws an important sidelight upon the social life of the Renascence period. The "Rule" consists of three parts, covering the process of Purification, Practice in Virtue, and Prayer, as the chief means to keep fervor alive. Under these heads the holy Bishop, who stands forth in the history of Italy and the Church as a notable reformer, theologian, administrator, and director of souls, instructs the wife of Cosimo de Medici. Her remarkable beauty and gifts of mind and heart had gained for her, before her espousals, the sobriquet of "la belle sainte Lucrezia Tornabuoni." By her the ladies of her court are taught how to acquire and maintain the secret of true sanctity in the midst of worldly preoccupations. Whilst the holy prelate directs them to confess monthly, or whenever they are conscious of a serious transgression, he bids them observe a rigorous fast, not only every Friday but on the eve of their Communion days. He insists on their reciting the divine office daily, to have regular spiritual reading, and to practise definite mortifications amidst their secular duties, so as to keep constantly alive the sense of the supernatural end for which they are destined. The treatise is in fact a chapter taken from the life of St. Antoninus, and published by the Abbé Morçay on the eve of the great war, partly from a manuscript discovered in the national Library of Florence by F. Palermo.

Father Francis Betten, S.J., signalizes the fourth centenary of the birth of *Blessed Peter Canisius* by the publication (Central Society, St. Louis, Mo.) of a brochure which deals in particular with the activity of the great champion of Christian education as a defender of orthodoxy against Protestantism in

Germany. His chief source is the monumental work of Otto Braunsberger, S.J., eight volumes of whose Letters of Blessed Peter Canisius have already appeared; the rest await only the amelioration of industrial conditions in Germany to be printed. A glance at the busy life of the saint makes us wonder how he could have accomplished so stupendous an amount of work while giving generously so many hours to prayer and contemplation.

While the Blessed Canisius was on his deathbed in Germany a youth, *John Ogilvie*, was about to enter the Jesuit novitiate after having embraced the Catholic faith for which men were being persecuted in Scotland. Some eighteen years later the valiant youth died, having been tortured, hanged, and quartered. A Douay MS. has preserved for us his *Relatio incarcerationis*. Messrs. F. A. Forbes and M. Cahill give us a summary account of the circumstances surrounding the struggle and its issue under the title *A Scottish Knight Errant*. (Benziger Brothers.) Kindred in spirit of courageous self-sacrifice for the Catholic faith is the volume entitled *Blessed Oliver Plunket*, who during the following century (1629-1681) was martyred in London. The story is simply and attractively told by a Sister of Notre Dame (P. J. Kenedy and Sons, New York).

The Franciscan Father Dominic Devas gives us an edifying and pleasing sketch of *St. Leonard of Port-Maurice, O.F.M.*, who, though he died less than two centuries ago, managed to revive the medieval spirit which abounds in miracles through faith. The picture by Fr. Devas is a well-executed summary of the work of Fr. d'Ormea in its French version by Canon Labis (1858). (Benziger Brothers, New York).

The English Catholic Truth Society (London) publishes a charmingly written sketch, by Lady (Alice) Lovat, of the *Sisters of Charity martyred at Arras in 1794*. They were four of the Vincentian nuns beatified in June, 1920. The story appeared somewhat more fully in Mr. Joly's series under the title *Les Vénérables Filles de la Charité d'Arras* by the Vincentian Father Misermont, and forms an important part of the history of the French Revolution. The Catholic Truth Society of Canada (Toronto) has published a brief *Memoir of the Rev. Father Muard*, one of the noble band of evangelists of

the Sacré Cœur who traversed Europe in the nineteenth century. He became the Founder of the Benedictines of the Sacred Heart of Jesus and the Immaculate Heart of Mary at Pierre-qui-Vive, near St. Leger, France. His sons were the first missionaries of Oklahoma, giving three vicars apostolic from members of the Order. Père Muard had the spirit of St. Francis of Assisi and was an ardent apostle of the devotion set aflame by St. Margaret Mary.

Une Page d'Apostolat: Sœur Marie-Marthe Thérèse gives us the story of a *Petite Sœur de l'Assomption*, at Perpignan, where she was superior and died in the odor of sanctity on the very eve of the great war. The writer is Mgr. de Llobet, Bishop of Gap, who spices his brief historic account with touching anecdote amid the struggles of a soul which record the gradual growth of religious perfection.

A Woman of the Bentivoglios, by Gabriel Francis Powers, is a delightful portrait of the foundress of the Poor Clares in the United States. It pictures the early childhood and maidenhood of Countess Annette Bentivoglio, who was then full of a bright energy and apparent worldliness. Suddenly she followed her younger sister into the cloister, and there learnt the secret of that love for souls which consumed St. Clare. This awakened in her the desire to bring the observance of the seraphic rule to far-away America. The trials, the humility, and persevering self-sacrifice which eventually result in the establishment of different houses of her order in the United States, until her saintly death in 1905, at the age of seventy-one, at Evansville, Indiana, are told with a charming grace and published in a handsome setting by the *Ave Maria Press*.

We wish to add here a word about one of our uncanonized American saints whose life must be of special interest to American priests—Archbishop Francis Patrick Kenrick. We have the story of the two Kenricks by the late Mr. O'Shea; but it is wholly inadequate as a true biography. A true characterization of the great Archbishop of Baltimore may however be found in a recent work under the title *The Kenrick-Frenaye Correspondence* of which comparatively little has been said in our religious press, probably because the volume was published for private circulation at the expense of the late Archbishop of Philadelphia. The editor shows unusual care and

discretion in his disposition of the promiscuous epistolary correspondence in which the great prelate is pictured. Here, as in the lives of most great men, truth may be exaggerated into grotesqueness by a lack of proportion, since their activity brings them into relations which at times obscure their real motives. We owe the exquisite work to the Augustinian Father Francis E. Tourscher, with whose admirable essays in the pages of the *REVIEW* on St. Augustine and St. Jerome our readers are familiar. The correspondence between Archbishop Kenrick and Mr. Frenaye, trusted official and lay-secretary of the then Bishop of Philadelphia, and withal a man of independent means and generous benefactions, adds much light to the ecclesiastical history of the Eastern Province of the Catholic Church in America, and particularly to that of Philadelphia. Dr. Tourscher has opened reliable sources for the forming of a just estimate of the extraordinary zeal, the holiness of life as demonstrated in an unswerving devotion to duty, a high standard of episcopal responsibility and the humble devotion of a priest who was bound to maintain the prerogatives of ecclesiastical authority and to meet practical issues on every side. The account is not devoid of the romance which ordinarily tends to throw heroic sanctity into prominence. These letters relate the missionary struggles of priests in the dioceses over which the prelate ruled as bishop and archbishop. Incidentally they deal with the interests of religion, "the needs of the people, the upbuilding of the Church in the new and prospective sees from Maine to California" (Introductory), about which the pastoral counsel of the Bishop is sought. In Dr. Kenrick's expressions of views we have the wise direction of a competent judge regarding the needs of theological training, the use of text books in our ecclesiastical seminaries, the study of the Sacred Scriptures among our people, in all of which the saintly Bishop anticipated the legislative and prudential activity of the pontiffs who followed him, and whose office it became to deal with the problems of the American Church. We have sought an opportunity which will allow us to treat more in detail these letters, so as to obtain a better and more pleasing photograph of the great American prelate than has yet been given. Letters more often reveal the true soul-life of a man than external acts or public avowals of motives can do.

Mr. Herbert Williams of Edinburgh in a brief literary sketch of *Pope Pius IX*, renews the plea of many of the older Catholics for the canonization of the pontiff whose sovereign leadership of the Church outlasted the years of all the pontiffs, excepting St. Peter alone, and whose fruitful reign laid the foundation of the constructive work going on at present throughout the world, even though the crisis of malign liberalism which he diagnosed did not reach its height until these latter times. (B. Herder Book Co.)

Fr. F. M. Dreves of the English "Foreign Missionary Society" tells a decade of short stories under the caption *A Joyful Herald of the King of Kings* in which Blessed Théophane Vénard, St. Vincent de Paul, and personal sketches from present-day life are adduced to awaken the missionary spirit and foster priestly and religious self-sacrifice by devotion to the Foreign Missions. (B. Herder Book Co.)

The most recent accession to the series of holy lives published in the United States is that of Sister Benigna Consolata Ferrero, a Visitation nun who died in Lombardy in 1916, at the age of thirty-one. In her religious career are combined the sweet attractions of the Teresa of Lisieux with the contemplative gifts of the great Carmelite saint. She is called "The Little Secretary of Jesus," and the account of her activities, supernatural gifts, and sufferings is beautifully told in an English translation from the Community Circular of Como, by that graceful writer who veils her identity under the signature of M. S. Pine, and to whom we owe sundry valuable contributions to the history of the Catholic Church in America. (Georgetown Convent of the Visitation.)

THE LITERATURE OF PSYCHO-ANALYSIS.

The latest venture in psychology, and one which in a short time has succeeded in gaining for itself a large measure of popularity, is psycho-analysis. It arose as a therapeutic method, but quickly developed into a full-fledged science with wide ramifications. A very extensive literature has grown up about it, and it no longer is possible to ignore its claims, which are far from being modest. The rapid progress of this young science and its pretensions are well summed up by Dr. André Tridon, who speaks in very enthusiastic terms. "Psycho-analysis," he writes, "is a very young science. The world knew nothing of it until Freud delivered his first lectures on the subject in 1895. In these few years, however, psycho-analysis has made a deep impression on all the mental sciences and has especially revolutionized psychology, ethics, and psychiatry. Its terminology, at first forbidding, has enriched the language with entirely new expressions, without which the cultured would find themselves helpless in psychological discussions. It has supplied not only physicians, but artists, thinkers, sociologists, educators, and critics, with a new point of view. It offers to the average man and woman a new rational code of behavior based on science instead of faith."¹

The facts here stated we cannot deny; it unfortunately is true that many have gone to the psycho-analyst for a reïnterpretation of the problems of life, and that they have received his conclusions without question.² It is nowise flattering for our generation that so shallow and unscientific a movement as psycho-analysis should meet with such stupendous success in the world

¹ *Psychoanalysis. Its History, Theory and Practice.* New York, B. W. Huebsch, 1919; p. 1.

² "The Psycho-Analytic cult has quite recently attracted the attention and aroused the interest of the public. In the medical and psychological world it has won for itself a position of unquestionable importance. It has developed rapidly during the last decade, and lays claim to astonishing achievements. Its ramifications are amazing and bewildering. In Pedagogy, Ethnology, Æsthetics, Literature, Psychology, and Therapeutics, new methods and new investigations have been pursued in the light of its assumed discoveries. Whatever the merits or defects or dangers of the new science may be, it is certainly now in process of vulgarization, judging by the space given to it in the daily press, and in view of that fact, it is high time that it should be examined from a Catholic standpoint." E. Boyd Barrett, S.J., Ph.D.; "Psycho-Analysis and Christian Morality", *The Month*, February, 1921, p. 99.

of the learned.³ But far more deplorable is the fact that now it is beginning to infect and poison the people through the misguided efforts of the popular exponents of the psycho-analytic method. The potencies for evil in the popularization of psycho-analysis are almost beyond calculation. To the psycho-analyst nothing is sacred; with coarse hands he tears to ragged shreds our ideals and robs us of whatever makes life noble and inspiring. For a long time there has been no greater menace to religion and purity of morals.

What is Psycho-analysis? In its legitimate acceptance it is a therapeutic procedure for the treatment of the neuroses. Dr. Isador H. Coriat describes it in this way: "It is what its name implies, an analysis of the mind. Other psychotherapeutic methods deal only with the superficial manifestations of the neuroses and therefore cannot produce a fundamental cure. Psycho-analysis concerns itself primarily with the cause of symptoms, with their underlying mechanism. It not only penetrates into the origin of the symptoms, but the analysis at the same time is the treatment. It is the study of man's unconscious motives and desires as shown in various nervous disturbances and in certain manifestations of everyday life. It has been demonstrated that the manifold symptoms of the neuroses result from unfulfilled desires, often extending back to the earliest years of childhood. These desires not only influence the formation of character traits, but likewise are responsible for many forms of nervous illness."⁴

³ "It would seem that there is no kind of lunacy which will not be welcomed if it but masquerade in the garb of science. For proof of this no more telling example can be chosen than the extravagance, called psycho-analysis, which has been hailed by certain learned men as the coping stone of scientific achievement. Had this new cult remained in a select professional circle, we would be glad to leave it there and pass it by in silence and horror. Unfortunately a vigorous propaganda has been entered upon, and the subject has been promulgated in popular journals, so that its phraseology has come into the marketplace." (George Matheson Cullen, M.D.; "Psycho-Analysis", *The Dublin Review*, no. 337, 1921, p. 239.)

⁴ To clarify the matter we add some other definitions. "By psycho-analysis is meant primarily the process by which the physician discovers the complex or body of forgotten experience which is believed to underlie abnormal mental states. According to Freud, a complex cannot be discovered by the ordinary methods of introspection, but expresses itself in dreams, in such abnormalities of conduct as forgetting, slips of the tongue or pen, and apparently meaningless acts. The investigation of these processes forms one of the chief departments of psycho-analysis." (W. H. R. Rivers, in the *Encyclopedia of Religion and Ethics*.) More briefly Dr. E. Jones tells us that psycho-analysis aims "at

Taken in this limited sense, as a therapeutic method, there are no radical objections against it, though even thus restricted it suffers from certain exaggerations and requires in its practice great prudence and many precautions. It is hardly true that all psychic disturbances have their source in unfulfilled desires, especially if these desires are supposed to be, as the psycho-analyst would have it, of the sexual sort. Putting such a construction on human nature is an insult to our kind.

Besides, it is our experience that disorders of the mental life are not so much caused by effectually suppressed desires as by the unrepressed desires, entertained deliberately, but not allowed to issue in action. This is a point which the psycho-analytical method completely overlooks, at which we are not surprised, since it rejects the notion of free will. Mental disturbances are due in most cases to lack of will control, for will is supposed to be the censor of our conscious life and to hold in check all evil tendencies. The ascetically trained will is the best cure for mental troubles that are not produced by organic lesions or functional irregularities.⁵

A very sane judgment on the merits of psycho-analysis as a method of treatment is pronounced by James J. Walsh, M.D., who writes: "One of the things that a physician has to find

setting free the unconscious with a view to the discovery and comprehension of the patient's buried complexes." (*Papers on Psycho-Analysis*.) Dr. C. G. Jung offers a more elaborate description which foreshadows the extravagant claims made in behalf of the new science by its ardent admirers. It reads as follows: "Psycho-analysis is the name given to the method developed for reaching down into the hidden depths of the individual to bring to light the underlying motives and determinants of his symptoms and attitudes and to reveal the unconscious tendencies which lie behind actions and reactions and which influence development and determine the relations of life itself. The result of digging down into the hidden psyche has been to produce a mass of material from below the threshold of consciousness, so astonishing and disturbing and out of relation with the previously held values, as to arouse in anyone unfamiliar with the process the strongest antagonism and criticism. Although originally studied only as a therapeutic method for the sick, it was soon realized through an analysis of normal people how slight were the differences in the content of the unconscious of the sick and of the normal." (*Psychology of the Unconscious*. A study of the Transformations and the Symbolisms of the Libido. A Contribution to the History of the Evolution of Thought. Authorized Translation by Beatrice M. Hinkle, M.D.; New York, Moffat, Yard and Company, 1916.) To peruse this book without nausea demands a rather stout stomach. The same can be applied to most of the productions that have come from the pen of Dr. Freud.

⁵ F. W. Foerster, *Marriage and the Sex Problem*, translated from the German, *Sexualethik und Sexualpaedagogik*. Also: Lionel Spencer Thornton, M.A., *Conduct and the Supernatural*. New York, Longmans, Green and Co., 1915.

out from a great many patients is what sources of dread they are laboring under so as to neutralize them or at least correct them as far as possible. It is surprising how much good can be accomplished by a deliberate quest after dreads and the direct discussion of them, for they are always much less significant when brought out of the purlieu of the mind directly into the open. Many a neurotic patient, particularly, will not be improved until his dreads are relieved. This form of psycho-analysis rather than the search for sex insults as they are called, or sexual incidents of early life, is the hopeful phase of modern psychological contribution to therapeutics."⁶

The Exaggerated Claims of Psycho-analysis. In its wider acceptance, psycho-analysis purports to furnish a new philosophy of life and to bring about a complete reorientation of the traditional notions of anthropology and ethics. It interprets the totality of life in terms of the subconscious and reduces everything to a sublimation of suppressed sex impulses. In its restatement of the values of life it evidences an appalling irreverence and besmirches the things that are holy to the vast majority of men. Dr. I. H. Coriat gives voice to these astonishing claims, when he says: "Psycho-analysis is beginning to found a new ethics as well as a new psychology, a new neurology and a new school of literary criticism. It bears the same relation in all its principles to the human mind, and to the social consciousness, as biology does to the organic world."⁷ Barbara Low valiantly seconds these claims. According to her, Psycho-analysis will result in a revaluation of all values. "It may be described", she modestly asserts, "as having for its ultimate goal a further understanding and a further harmonizing of the various elements of psychic life, working toward that goal, as has already been noted, by strictly scientific empirical methods."⁸ Pretensions such as these refute themselves by their grotesque and ludicrous exaggeration.⁹

⁶ *Health through Will Power*; Boston, Little, Brown, and Company, 1920. Cf. Dr. W. Bergman, *Selbstbefreiung aus Nervösem Leiden*; St. Louis, B. Herder, 1911; Bessmer, S.J., "Die Religion und das Unterbewusstsein", *Stimmen aus Maria Laach*, 1909, 1; J. Lindworsky, S.J., "Psychoanalyse", in *Lexikon der Paedagogik*, St. Louis, B. Herder, 1917.

⁷ *What is Psycho-analysis?*, New York, Moffat, Yard and Company, 1919. Cf. the same author's *Abnormal Psychology*, by the same publishers.

⁸ *Psycho-analysis*. New York, Harcourt, Brace and Howe, 1920, p. 39.

⁹ See: Dr. Sigmund Freud, LL.D., *Wit and its Relation to the Unconscious*.

What to think of Psycho-analysis. It goes without saying that its exaggerated claims must be repudiated. The emphasis it places on the subconscious cannot be reconciled with the nature of man. Without denying the influence of the subconscious, we must none the less insist that it represents but a small segment in the psychic existence of man.¹⁰ In normal human life, it may almost be entirely ignored. It is only in abnormal mental conditions that it assumes considerable importance, and this is the fundamental error of psycho-analysis, that it treats the normal manifestations of mind and explains them on the same basis as the phenomena of the diseased mind. It obliterates the boundary lines between sanity and insanity; in fact, it goes further than this, for it actually reduces the normal to the abnormal. Man, according to this view, is better understood in his dreams, his hysteric fears, his unreasonable dreads, his wildest fancies and in his degrading weaknesses than in his noble endeavors, sane thoughts, and deliberate activities. The subconscious is the key to everything. It accounts for art, religion, heroism, as well as for crime, insanity, and perversion. The highest is nothing but a sublimation of the lowest.¹¹

Authorized English Edition by A. A. Brill, Ph.B., M.D., New York, Moffat, Yard and Company, 1916; *A General Introduction to Psycho-analysis*. Authorized Translation with a Preface by G. Stanley Hall; New York, Boni and Liveright, 1920. Of the application of the psycho-analytic method to art Dr. Coriat says: "The study of Leonardo da Vinci is based upon a fragment of one of Leonardo's infantile memories, and by a most ingenious logic this fragment is utilized to explain Leonardo's greatness as an artist and man of science and to fathom the mystery of the smile of Mona Lisa. In addition to Freud, other investigators have published valuable studies and investigations on the various medical and cultural aspects of psycho-analysis, such as the relation between myths and dreams, comparative mythology, sketches of great artists, and finally psycho-analytic interpretations of complex literary creations, such as Hamlet and Lady Macbeth." L. c., p. 23. Art, indeed, has fallen on evil days when it is handed over to the tender mercies of the psychiatrist. Cf. Everts, A. A., "Color Symbolism", *Psycho-analytic Review*, April, 1919; Freud, S., *Leonardo da Vinci*. Dr. S. E., "Eyes of Youth", *Medical Record*, March, 1918; A. B. Kempf, "The Psychology of the Yellow Jacket", *Psycho-analytical Review*, Oct., 1917; A. Maeder, "Die Symbolik in den Legenden, Maerchen, Gebraeuchen und Traeumen", *Psychiatrisch-Neurologische Wochenschrift*, X. Jahrgang. A. Mordell, *The Erotic Motive in Literature*. Boni and Liveright; Ricklin, R., *Wish Fulfilment and Symbolism in Fairy Tales*. Nervous and Mental Disease Monograph Series, No. 21.

¹⁰ We must now turn to the important contribution to knowledge which they profess to have discovered. It may be shortly summed up in five words: the omnipresence of the unconscious. G. M. Cullen, l. c. 243.

¹¹ P. J. B. Egger, O.S.B., *Die Psycho-analyse als Seelenproblem und Lebensrichtung*. Sarnen, Ehrli, 1920; cf. *Philosophisches Jahrbuch*, 1921, 34, 1.

Father Lindworsky holds that the indiscriminate use of psycho-analysis in education would be nothing short of a crime.¹² When we consider the general tendency of this fanciful science it is quite apparent. Quickly would it brush the beautiful bloom of innocence from the innocent soul of the child.

A General Estimate of the Literature of Psycho-analysis. If psycho-analysis confined its claims to the status of a medical science, we would have no cause to blame it for its dearth of inspirational power or its absence of literary merit; but, since it is heralded as a new gospel and as an important message to mankind, we have a right to apply more exacting standards. Guaged by these, it must be assigned a place at the bottom of the ladder.¹³ The output is too large to be anyway well done. On the whole, this literature is dull, uninviting, and frequently positively depressing. To go through it is like wading through a slimy morass.¹⁴ Dante might have conceived the task of perusing it as the punishment for some particularly heinous crime. In course of time psycho-analysis may tone down its pretensions and become useful; its present unwarranted assumptions must be severely rebuked. One will do well to adopt toward it an attitude of great reserve, even of cautious distrust.¹⁵

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¹² J. Lindworsky, S.J., "Die Psycho-analyse eine Erziehungsmethode?" in *Stimmen der Zeit*, 1915.

¹³ "As a literature, Psycho-analysis is on the whole poor stuff. It is neither thoughtful nor well written, though it is replete with interesting matters of observation. The conclusions arrived at, and the general remarks about history, religion and philosophy, which we find in this literature, are often shallow, fanciful, and hysterical. There is a marked lack of accurate and logical thinking, and a still more marked lack of reverence and respect for what is sacred—and all is written with a ludicrous air of superiority. As a literature, Psycho-analysis only serves to depress one with a renewed sense of the weakness of that human heart, the foibles and sins of which it glories in exposing." (E. Boyd Barrett, l. c. 110.)

¹⁴ Though not recommending any of these books, we add to the preceding list a few more: A. G. Tansley, *The New Psychology and its Relation to Life*, New York, Dodd, Mead and Company, 1921; Wilfrid Lay, *Man's Unconscious Spirit*; same publishers; H. Addington Bruce, *The Riddle of Personality*, New York, Funk & Wagnalls Company; H. W. Frink, M.D., *Morbid Fears and Compulsions*. Their Psychology and Psychoanalytic Treatment. New York, Moffat, Yard & Company, 1918; E. B. Holt, *The Freudian Wish*, New York, Henry Holt and Company; Dr. Alfred Adler, *The Neurotic Constitution*; W. Lay, *Man's Unconscious Conflict*, New York, Dodd, Mead & Company.

¹⁵ Arthurus Vermeersch, S.J., *De Castitate et de Vitiis Contrariis*. Tractatus Doctrinalis et Moralis. Brugis, Charles Beyaert, 1919; p. 5.

Criticisms and Notes.

REBUILDING A LOST FAITH. By an American Agnostic. New York, P. J. Kenedy and Sons. Pp. 222. 1921.

Not since Orestes Brownson gave to the world his immortal *Convert* has there been added to the long and ever-growing list of books and pamphlets in the English language dealing with the same subject a more valuable, more instructive, more interesting contribution than the present *Rebuilding a Lost Faith*. The two books, though they have much in common, are in more respects unlike and not to be compared with each other. Indeed there are few accounts of transition from unfaith to faith that are more dissimilar than these in regard to the starting-point and the journey itself.

The author of the present account—he modestly withholds his name—was brought up piously as a child in Congregationalism. In his youth he entered a Protestant seminary to prepare for the ministry. Assailed by doubts during his study of the Bible—difficulties which his professors confessed themselves unable to meet—he consulted a young minister of his acquaintance who informed him that he himself had been troubled with similar doubts during his course of studies, but he had kept them to himself, had somehow managed to pass the examination for ordination, and now was bitterly conscious of the fact that he was preaching much that he did not believe! “I shall never forget his mournful words. ‘Old friend,’ he said, ‘it is too late for me to act as you can do. I have worked all these years to be a minister, and orthodoxy owes me now a living. Moreover, I am married, and have settled down in a parish. To tell my people and the world that I no longer believe the doctrines I proclaim would bring down ruin on myself and family. I simply cannot do it. I therefore steer around the dangerous points, and get along as best I can. The people want a certain amount of emotional religious treacle given them once a week, and I am paid to furnish it. I therefore serve it out to them, mixed with such ethical ingredients and literary spice as I am capable of producing’” (p. 13).

Subsequently the author leaves the seminary and after a year’s travel thinks of becoming a Unitarian minister. Consulting a clergyman of that denomination he receives the advice not to become a minister therein. The “Unitarian Church is moribund,” he is told. “It will not survive.” His next step was into rationalism—“the Religion of Science”, agnosticism. He seems never to have lapsed beyond this stage, i. e. into downright atheism. Of an active temperament, he escaped indifferentism. “There was a time,” he says,

"when young men like myself went every Sunday eagerly to listen to some scientific lecture, 'Free Religious' address, or Unitarian sermon, and even in the week-time zealously frequented radical debating clubs, where papers were discussed on 'Immortality', 'Science and Religion', 'The Bible', 'Omar Khayyám's Philosophy', 'Gnostics and Agnostics', and a score of similar themes. We had, in fact, what might be called a *positive enthusiasm for unbelief*. It is true, this was not to any great extent embarrassed by definite knowledge; but all that was Unknown to us we thought Unknowable! Our great mistake was that we accepted without question, not merely all the positive truths which Science brought to light, but also *all the radical deductions which certain scientists drew from them*. We disbelieved in God and in His government of the universe because we *thought* that Science proved their non-existence; yet in reality we based our unbelief on the authority of a few men, not much older than we were, who frequently disagreed among themselves. At the same time we ignored the statements of older and far greater scientists, and scornfully rejected the authority of the Church, and the traditions and testimony of 1,900 years! So far did we finally carry our hostility to the Christian religion, that almost any ideas which bore the stamp or flavor of Christianity were obnoxious to us. Many of the parables and precepts of the Gospels would have been lauded by us to the skies had they been uttered by some Chinese sage, or couched in other words than those employed by Christ and His disciples. Not for the world would we have spoken of 'God' or the 'Devil' as real entities, but we would talk complacently of 'something Real that is Divine', or 'something Real that is Diabolic', as if we could transform the nature of things by speaking of them in the abstract, or by writing their names in capitals! Thus did we cheat ourselves with words, and caught at every subterfuge, in order to avoid a reference to the Almighty as a Person. Thus did we turn our backs upon the Light of the World, to hail some tallow candle as the Morning Star, and 'to explain Christianity by explaining it away'" (pp. 15-16).

The following lines indicate the author's general spiritual habit during the next forty and more years. "I at least never went to church for public worship; Christianity was to me but one of numerous religions, all of human origin; the universe was an insoluble mystery; the existence of God was probable, but the term was meaningless; Christ was a noble teacher and exemplar, but a man who had been born and died like other mortals, with no resurrection; whether the soul existed separate from the body was a matter for conjecture; in any case, its conscious immortality was very questionable; reincarnation was a pleasing theory, which fairly

well explained the presence here of suffering and evil, but the essential thread of memory was lacking to make a previous life of any real advantage; death was a matter hardly to be feared, since it was universal and as natural as birth; moreover, if it meant eternal sleep, it was a boon; if not, one could at least suppose, according to the theory of evolution, that our next stage of existence would be an improvement on the present one; and since the inhabitants of this planet, if they survived the dissolution of the body, would probably be kept together, wherever they might be transplanted, conscious reunion with our loved ones seemed not utterly unlikely" (p. 20).

Facilis descensus. Thus far the dissolving process, the breaking down of faith, the wandering in the wilderness of unbelief; next comes the awakening, the rebuilding, the gradual approach and final entrance into the Promised Land.

As was the case with Kant, the starry vault above and the moral law within awakened in the writer the conviction of the personal reality of God, and quickened the realization of accountability and immortality. Further patient examination aided by prayer led him step by step to the belief in a Revelation made by God through the Olden Covenant, renewed and completed by Christ, the God-man, and transmitted to all mankind through a Church; but not the Church of Luther nor of Henry. With Manning he saw that "if Christianity is historical [as it is], Catholicism is Christianity". The Church can be no divinely established medium of revelation unless she is infallible collectively and in her head, the Pope. Next in order come the doctrines of the Church; those that create special difficulties for the outsider: purgatory, indulgences; confession; veneration paid to Mary and the Saints, and to images and relics; miracles, persecution for heresy. These difficulties are examined in turn. When the doctrines are rightly explained and the motives for belief clearly understood, the difficulties vanish before the mind and heart disposed by prayer.

Such are the main lines whereon the lost faith was rebuilt. They are developed in the book with a wealth of solid argument, set in a framework of personal incidents and presented in a manner that quite dispels the atmosphere of controversy and pleases while it enlightens. The work becomes therefore much more than a story of conversion, though it is redolent with the interest peculiar to narratives of personal experience. It possesses a doctrinal and even an apologetical value inasmuch as it sets forth the grounds of faith and the reasons for many of the teachings of the Church—those particularly which are generally misunderstood by the non-Catholic—in the way those motives and those arguments affect a man of wide experience and culture and a thorough student of religious prob-

lems. The book should, therefore, be of great service to the clergy in dealing both with Protestants and with persons who have lost their way in the total eclipse of supernatural faith.

INSTITUTIONES THEOLOGIAE NATURALIS ad usum Scholarum accommodatae, auctore Gulielmo J. Brosnan, S.J., Theologiae Naturalis Professore in Collegio Maximo SS. Cordis Jesu Woodstocki in Marylandia. Chicago, Typographia Loyolaea. Pp. x—396. 1921.

Students of philosophy are already provided with many manuals both in Latin and all modern languages, including of course English, on the subject covered by the present volume. Nevertheless, when they come to know the latter, they will welcome it warmly and assign it to the first place in its category. A glance at its contents prepossesses one straightway in its favor. The outlines, the orderly arrangement of the parts, the skilful adaptation of typography to arrest and sustain the student's attention, assist his memory, facilitate his analysis and synthesis—in a word, the whole didactic mechanism stamps the work as a model text book, a splendid exhibition of pedagogy in *actu secundo*. Very many books have passed under the eyes of the present reviewer. They have never rested on a more perfect manual; one better arranged and printed. Indeed one can almost envy the student who comes equipped for work with so perfect an instrument.

Approaching the text more closely, not much reading is required to engender the conviction that the material apparatus is but the outer sign of the perfect clarity, preciseness, conciseness, consecutiveness, thoroughness of the exposition. The style is simple and translucent as sunlight. The arguments are clear-cut, conclusive, convincing. The counter objections are numerous and skilfully handled. Brevity has been gained with no sacrifice of clarity. On the other hand, it may be thought that curtailment could have been judiciously exercised in some parts in order to gain expansion elsewhere. This may be true as regards the controversies of the Schools centering on God's foreknowledge and His concurrence with human liberty. These perennial problems recur in theology, where the professor is sure to go over the same ground with no less detail. Doubtless the curriculum at Woodstock is so economically planned as to prevent such repetitions. It were greatly to be desired that the same wise economy of time and labor could be universally exercised in the planning of the curricula of philosophy and theology so as to avoid overlappings.

The Scholastic controversies here in mind are of course only one or two of the places where the identical belligerents renew their

frays and allure otherwise neutrals into taking part when the latter might to greater profit and in sheer reasonableness be occupied with other affairs—productive and distributive. Not that these contentions between the physical predeterminationists and intermediate science-ists (*sit venia verbo*) are wholly useless. On the contrary. The contestants get their strategic wits pointed, their intellectual vision quickened and sharpened, their skill in syllogistic fencing perfected; and not infrequently their power of self-control is tested—especially when the offensive epithet “heretic” is hurled from one or other side. Moreover, it is not impossible that an occasional student by calmly brooding over the possible (and impossible) ways in which God may foresee man's free decisions and secure infallibly man's choices, may be drawn into closer communion with the ever-present and concurrently operative Deity. This, however, we believe is effected *per accidens*, not *per se*. Anyhow a dispassionate reader of the book before us need not confess himself guilty of rash judgment should he opine that a somewhat lavish amount of space has been devoted to these controversies; or, should he be even bold enough to venture the opinion that some of the precious pages might have been profitably given to a fuller development of the theistic arguments and to a deeper discussion of the existence of providence and the problem of evil. And this the more, seeing that he is morally, if not (reductively) metaphysically, certain that his text book of Dogma is going to be no less prodigal when the same problems recur within its domain.

Be all these things as they may, there is one feature of the manual which the average student will rejoice to see so generously large. That is the employment of the English literature of Theism. Like Fr. Hickey, who in his well and favorably known *Summula Philosophiæ Scholasticæ* utilizes so largely and so effectively cognate works in the English language, Fr. Brosnan quotes generously and wisely from English writers on his subject. He does this, not only in illustration and confirmation of his own arguments and opinions, but also as embodiments of opposite views and as objections to the several theses. This collateral apparatus of English sources pro and con is an almost unique feature in a book of its kind. Needless to say, it enhances very greatly the service of the work not only as a class-book but as an instrument for private study; both of which lines of service are further secured by a double index — *thesium et rerum*.

CATHOLIC LIBRARY—ARCHEOLOGY SERIES. By Prof. Orazio Marucchi and E. Sylvester Berry. Edited by Roderick MacEachen, D.D. Vol. I—"The Roman Catacombs", pages 219. Vol. II—"Faith of the Early Christians", pp. 176. Vol. III—"The First Popes", pp. 223. Vol. IV—"The Early Martyrs", pp. 219. Vol. V—"The Ancient Christian Basilicas", pp. 164. Wheeling, W. Va., Catholic Book Co., 1921.

In this quintet of neat little volumes—which with their convenient portability, their warm red dress, their large open-faced print, and their many photo-illustrations, it is a pleasure to look upon, while each volumette voices the willingly-heard imperative: *tolle, lege*—we have an informing and a deeply interesting summary of Christian archeology. Under the guidance of a recognized expert in the field of Christian antiquities, Professor Marucchi, the reader is first taken into the Catacombs. Led along the winding avenues of those cities of the dead, the history whereof is told him, he is shown the resting place of the illustrious martyrs with whose names history and sacred liturgy have made him already familiar. In the second booklet he is reminded of the doctrines held and the modes of worship practised by the early Christians, doctrines and practices which he sees to have been identical with those that he himself believes and follows at this very day. The third volume introduces him to the early Popes, from St. Peter to St. Damasus. In the fourth volume he learns many things concerning the persecutions and the hero-saints; who they were and where and how they bore witness to the faith with their blood and lives. Lastly, the fifth volume makes him acquainted with the forms of early Christian architecture and church equipments, especially with the regal temples, the basilicas, notably the Lateran and the Vatican, St. Paul's, the Holy Cross, and others. Finally a full index unlocks and gives easy access to these rich treasures of historical and doctrinal knowledge.

The alert compiler of these compact booklets previously furnished the Catholic laity with ten little volumes of a like format wherein he set forth in an easy, popular style the truths of Catholic faith and the rules of Catholic conduct, and the modes of Catholic worship. The present series is a fitting crown to its predecessor. A repertoire of interesting information, it illustrates, confirms, defends from the monuments Catholic faith, life, and worship. The catacombs with their abundant relics and eloquent inscriptions are shown to be a witness of the faith which our earliest forefathers watered with their blood and which has come down to us untarnished, unchanged. One likes to hope that this useful and attractive series

may be followed by other like collections dealing in similar form and style with the successive stages of the Church's life, especially with the Middle Ages, no less rich in romance than in faith.

LEHRBUCHER ZUM GEBRAUCH BEIM THEOLOGISCHEN STUDIUM.

Katolische Dogmatik nach den Grundsätzen des heiligen Thomas. Zum Gebrauche bei Vorlesungen und zum Selbstunterricht. Von Dr. Franz Diekamp, Professor der Dogmatik an der Universität Munster. Erster Band: Einleitung in die Dogmatik—Die Lehre von Gott dem Einen—Die Lehre von Gott dem Dreieinigen (pp. 308); Zweiter Band: Die Lehre von der Schöpfung—Die Lehre von der Erlösung durch Jesus Christus—Die Lehre von der Gnade (pp. 556). Munster, i. W. 1921. Verlag der Aschendorffschen Verlagsbuchhandlung.

Those who are acquainted with the literature of theology in German need not be told that there already exists a number of very excellent manuals of Dogma in that language. The accession to the list of the present *Lehrbuch* is amply justified, however, as the author indeed sees it, by the fact that since Dr. Glossner issued in 1874 his meritorious (though *viel zu wenig beachtetes*) manual, there has appeared in German no text book of Dogma that treats the subject as does the book at hand, on strictly Thomistic lines, or rather, as the title has it, "according to the principles of St. Thomas". The latter qualification signifies that, in the controversies of the Schools, the opinions ascribed by the Thomists to St. Thomas are faithfully followed in the text. For it need hardly be remarked that at these divergent points each of the different groups of protagonists claims to follow in the footsteps of the Angelic Doctor. Indeed this is a matter on which one who studies the psychology of controversy may find an interesting topic for investigation; to wit, that while the Physical Premotionists (shall we say Bannezians?) insist with no slight emphasis that St. Thomas *explicitis verbis* stands for *their* side, the Molinists with equal vehemence claim that Aquinas holds precisely *their* opinion—the contrary, or rather the contradictory of physical predetermination.

Outside these never-to-be-settled Scholastic disputations, Professor Diekamp follows of course the *sana doctrina* of sound theology. Of the two volumes at hand, the first expounds the Tracts *de Deo Uno* and *de Deo Trino*; the second treats *de Creatione*, *de Redemptore*, and *de Gratia*. A third volume, still to be issued, will comprise the other portions of the theological organism.

The introduction to the first volume treats synoptically of the nature and scope, sources and history of Dogmatics. Holding close

to the limitations laid down therein, the author does not develop the philosophical proofs for the existence of God. He devotes the exposition in detail to our *knowledge* of that existence and to the nature and attributes of God.

In treating of the nature and scope of inspiration, Professor Diekamp maintains the theory of verbal inspiration, not of course in the Rabbinical or the early Protestant meaning, namely, that the inspired writer was the merely mechanical instrument of the Holy Ghost, but in the sense that under the Divine influence the writer freely chose the words which the Holy Ghost wished him to select. The author is here, as elsewhere, faithful to his master, Aquinas.

In his interpretation of the Hexæmeron, Dr. Diekamp adopts a moderate concordism. On the subject of the formation of the first man, he defends the *sententia fere communis* that the body of Adam was formed by special immediate action of God, to the exclusion of any evolutionary descent from a merely animal progenitor. The production of the body of Eve from Adam as narrated in Genesis he maintains as the *sententia certa*.

As regards the arrangement and detailed distribution of the material the work is an excellent text book. The leading propositions are made to stand out in relief, the chief arguments are given distinctive characterization and the additional explanations placed in subsidiary positions. The style is remarkably lucid though concise and precise. An excellent feature of the treatment is that each constitutive thesis receives its theological note—certain, common, probable, and the rest, as a skilled theologian estimates it to be. The bibliography is full within its limits, books in English being, however, conspicuously absent from the lists. Each volume has a good index besides a clear-cut outline of contents. On the whole, therefore, the student who reads German will find the work decidedly serviceable.

COLLECTIO RERUM LITURGICARUM, concinnata a Joseph Wuest,
O.S.B. Editio quarta ad normam Legum Juris Canonici, recentissimorum Decretorum S. R. O. et Novi Missalis emendata et ampliata.
Bostoniae: Typogr. Congr. S.S. Redemptoris. 1921. Pp. 371 et 49.

This new edition of a manual already well known to the clergy for its practical value as a guide in liturgical matters, calls for special commendation as embodying the prescriptions of the new Code, the rubrics of the new Missal, and the recent decisions of the S. Congregation relating to the changes in certain laws and formularies. Although the new *Codex Juris Canonici* expressly aims at avoiding legislation concerning the rites and ceremonies contained in

the liturgical books, numerous observances were found to be more or less affected by the canons touching the Sacraments, especially the tracts on the Eucharist. With the revision of the rubrics of the Missal, other alterations and additions became necessary. Altogether more than a hundred and fifty articles of the *Collectio* had thus to be rewritten and adapted. It will suffice to recall the general plan and contents of the little volume, with its copious and serviceable alphabetical index, in order to indicate its utility both in the classes of liturgy and as a reference manual for missionary service.

The requirements for the celebration of Mass, its parts and various formularies, and the circumstances of time and place are found in the first part. Next follow in order the rules for reservation and the worship of the Blessed Sacrament; the method of reciting the Divine Office as set forth in the Breviary; the feasts and fasts of the liturgical year, with their respective rites; finally, the administration of the Sacraments. Other articles explain the use and cult of relics, various exercises of devotion, such as the Way of the Cross, the meaning and purpose of indulgences, together with special rules for votive Masses, consecrations and blessings, such as have not found place in the body of the book, which for all practical purposes in the pastoral ministry, as in the seminary, takes the place of the fuller course in liturgy.

Literary Chat.

Year Books, Almanacs, Calendars for 1922 are already—or rather have been for quite a while—with us. Among the earliest, and it deserves a place among the very best, is Benziger's *Catholic Home Annual*. Serviceable as a calendar keeping the household acquainted with the day-by-day succession of feasts and fasts, it offers a selection for home reading, varied with things that edify, instruct, interest, and please. All of which functions are further confirmed by the numerous photo illustrations. Altogether the Annual is such a messenger as a priest would like to find in every Catholic family.

The eminent Spanish philosopher Balmes is probably best known to us as the author of the *Fundamental Philosophy*, and a still more notable work on the comparative influence of Protestantism and Catholicism on

European civilization—a work in which civilization is interpreted in the light of sound philosophical principles. In it many of the sociological ideas of Balmes are educed and illustrated. These ideas, however, were more fully developed in *Sociedad*, a periodical founded by him in 1843. The contributions from his own pen were subsequently collected and issued in two compact volumes. It is significant of the breadth of his vision that the social and economic ideas laid down in this work meet many of the present-day problems relating to the family, the individual, and the State, social progress, property, labor, value, and so on. A well-conceived and ably-written book in which his social teachings are collected is *Balmes* par A. Lugin (Paris, Tralin). Though published some ten years ago, it has lost none of its actuality.

In the general series to which the study on *Balmes* belongs (*La Pensée d'Œuvre Sociale du Christianisme*) has just appeared M. Lugan's *L'Enseignement de Jésus — Les Grandes directives sociales* (Paris, Tralin). This itself is the initial portion of a special series on the social teachings of our Lord. Its value may be inferred from the fact that it has within a very short time passed into its fourth edition. It unfolds the teachings of the Gospel on the individual, the family, and the state. In spirit and tendency it resembles a well-known kindred publication on the same subject by Professor Peabody. Based, however, on Catholic teaching and following closely the mind of St. Thomas, its principles are more solid than those upon which the work of the distinguished Harvard Professor is built.

In a small pamphlet of twenty pages Fr. Joseph Baierl, well known as the author of several excellent catechetical works, has synopsized a *Method of Confession for Children*, together with a *Method of Holy Communion for Children* (Rochester, N. Y., The Seminary Press). Everything pertinent to these two subjects is adequately and simply explained. Religious teachers, and still more the little ones themselves, will find the book serviceable.

To imbue the child mind with distinct ideas regarding the Church is, as every priest learns by experience, no easy undertaking. A booklet containing four-score pages and entitled *The Church and her Members*, by the Rev. George H. Bishop, and introduced by the Very Rev. Canon Sutcliffe, M.A., Diocesan Inspector of Schools, Westminster, comprises a course of instructions that make the subject as intelligible to children as it seems possible to do. The secret of Fr. Bishop's success lies in his happy use of comparisons drawn from the child's own experience. Boys' Brigades, Trade Unions, Coöperative Stores, and other like organizations with their membership and government furnish familiar illustrations which help the child to grasp the meaning of the Church and her

members. The booklet is published in this country by Benziger Brothers, N. Y.

Of the many publications issued by the *Volksverein* in M. Gladbach, one that calls for special notice—and more than can be accorded to it here—is a short treatise (pp. 192) on the beginnings of social life considered in the light of recent ethnology (*Die Anfänge des Menschlichen Gemeinschaftslebens im Spiegel der neuen Volkerkunde*). The author, Dr. William Koppers, S.V.D., is editor of *Anthropos* and Professor of Ethnology in the Missionary Seminary of St. Gabriel in Vienna. The peculiar value of Professor Koppers' ethnological studies lies in the new light they shed upon the alleged historical ground-work of Socialism. Communism, as everybody knows, claims for itself two sets of principles: philosophical and historical, or rather ethnological. The former were derived from a materialistic world-view according to which all things from the atomic elements up to man's highest intellectual, moral, social, and religious life are the outcome of a cosmical evolutionary process. This materialistic evolutionism is being more and more discredited by modern science and philosophy in favor of some sort of spiritualistic monism. As a consequence the philosophic supports of their system are no longer trusted or relied upon by the more thoughtful socialists.

The ethnological pillars, likewise, are now seen to be insecure. These have been (1) the asserted primitive communism of property; (2) the original promiscuity of the sexes and the accompanying prior right of the mother over the father; (3) the priority of the State to the family. The farther research has advanced into the domain of primitive customs prevailing amongst uncivilized races the more manifest it has become that these so-called principles are pure assumptions invented in order to support an *a priori* theory. The evidence, with the authoritative sources for the latter verdict, are given by Professor Koppers in the volume above mentioned. The lecture form

in which the matter was originally delivered has been retained, and so the reading of subjects that appear to be technical and rather uninviting to the general reader has been happily facilitated.

One of the classics of spiritual literature is *The Fiery Soliloquy with God*. Its author, Master Gerlac Petersen of Deventer, was a friend of Thomas à Kempis. In fact, he was once known as *Alter Thomas de Kempis*, and the *Soliloquy* breathes the spirit of the *Imitation*. A new edition or reprint of an old translation with some slight additions and revisions has recently been issued by Benziger Brothers in their Angelus series. The neat little volume makes an appropriate gift token for a priest or a religious. Indeed whosoever has the spiritual taste for the *Following of Christ*—and who has not?—will relish the *Soliloquy*; which for the rest retains in its plain, simple English the quaint flavor as well as the strength and unction of the original.

The good work being done by the Catholic Social Guild in England and through its literature in this country has been repeatedly noted by this REVIEW. In the well-known collection of *Catholic Manuals for Social Students* issued by the Guild the pamphlet entitled *The Church and Eugenics* by Fr. Thomas Gerrard has recently appeared in its third edition, revised and enlarged. While recognizing that the eugenist movement contains much that is opposed to Catholic principles, the author finds on the other hand much in it that is accordant therewith and indeed conducive to the ideals for which the Church is ever active. The brochure treats the subject with just discrimination as well as in a method and style that adapt the manual for its special use as a text book for study-clubs, in the interests whereof it was primarily though not exclusively compiled (Herder Book Co., St. Louis, Mo.).

Bobby in Movieland, Father Finn's latest story, is sure to find its way into the hearts of Catholic boys and girls. The youthful hero is a new

type. At least the environment in which he moves educes new traits, new reactions, fresh fun and fine gentle feeling. The story opens with a tragedy which quickly and naturally resolves itself through tears into smiles amidst which the curtain drops. The characters are well drawn, and behave themselves becomingly. About one or two the reader would like to have learned more. For instance, the good-natured bather who rescues Bobby from the billows and the Ragans who feature much in the life of Bobby's mother leave the stage rather abruptly and never come back. It might have been well to have given both these characters more to do or to have assigned them a place in the closing scene. On the whole, while *Bobby in Movieland* may not quite equal some of Father Finn's earlier creations—it is probably not as natural or as homogeneous—it is nevertheless a good, healthy story for boys and girls; one, likewise, that old folks who are still young at heart will enjoy. (New York, Benziger Bros.)

Many priests and religious have doubtless found the *Practical Guide for Servers at Low Mass and Benediction*, by Fr. Bernard Page, S.J., a help in the training of altar boys. The same writer has recently compiled another small brochure entitled *A Practical Guide for Servers at High Mass and the Services of Holy Week* (N. Y., Benziger Bros., pp. 40), which will prove no less useful in the same relation. The booklet is not meant for servers in a cathedral or in other large churches where the ceremonies are supposed to be highly elaborate. Humbler and simpler functions alone are within its purview. Which fact may in part explain the brevity of the instructions for the Holy Week ceremonies. By an oversight the duties of the M. C. at the Offertory incensation are omitted. This and a few other slight matters will receive attention in a subsequent edition.

Just why into the torrent of printed matter incessantly pouring from the press Barthlemy Enfantin's *Life Eternal* should be dropped, it is not easy to determine. The superlatively emo-

tional French egoist wrote nothing that ought not to have died with him. A Carbonarist at twenty-five, a Saint-Simonist at twenty-nine, he put together in his maturer life a miscellany of sentiment and imagery, interfused with some ethical ideas and covered it with the imposing title indicated above. His self-conceit was monumental. Like Mohammed he believed himself the bearer of a heavenly message. But soaring beyond the Prophet of Islam, Enfantin identified himself with God, and that not in any merely pantheistic sense—in which indeed he identifies all men with God—but in the very real and blasphemous identification of himself with the Word of God. "He regards himself as actually the Word of God incarnate." With it all, he held marriage to be a tyranny and proclaimed the doctrine of free love. He is accredited (at least by himself) with a following of 40,000 in France, amongst whom are said to have been "some of the finest intellects of his age". Many of his followers he induced, strange to say, "to renounce family ties and live an ascetic life, to retire from society and engage in manual toil, to undergo the humiliation of public confessions and pay to himself the worship accorded to divinity". And yet the effusions of this blasphemous egoist have been recently translated into English by Mr. F. Rothwell and are published by the Open Court Press (Chicago).

While there is no reason for any one to be glad of the discovery and introduction of this freakish Frenchman to the reading world of to-day, one who takes an interest in the history of human thought will have that interest quickened by the discovery, or rather rediscovery, of Richard Burthogge. Since the name may not appear familiar to the present reader, it will be proper to say that Burthogge was a hard-headed English philosopher—the antipodal of an Enfantin—who was born in Plymouth in 1638 and died about the close of the seventeenth or the beginning of the eighteenth century. He is the author of several essays on philosophical and a goodly number on religious and medical subjects. The philosophical essays are: *Organum Vetus*

et Novum, or a *Discourse of Reason and Faith; Wherein the Natural Logick Common to Mankind is briefly and plainly described* (pp. 73, London, 1678); *An Essay Upon Reason and the Nature of Spirits* (pp. 280, London, 1694); *On the Soul of the World and of Particular Souls* (pp. 46, London, 1699). These essays have been recently reprinted and edited with an introduction and valuable notes by Margaret W. Landes, Fellow at Wellesley College. A Catholic student will not, of course, derive much, if any, knowledge of systematic philosophy from Burthogge; nevertheless he will find this straightforward, common-sense thinker decidedly stimulating and even entertaining. There is a quaint drollness about his style that gives a certain zest to his leisurely philosophizing. On the whole he is an original thinker, though one can discern in him a strain of the Platonic idealism of his age, blending with elements of Locke's sensationalism, while here and there may be noticed anticipations, as it were, of Kant's theory of knowledge. Perhaps it is the infusion of Platonism in his speculations that gives his discourse on the Soul of the World an apparently pantheistic color; although Burthogge himself maintains that God is "Pure Mind", independent of matter. It should be noted that the *Essay on Reason* has been greatly abridged in the present reprint, which for the rest is equipped with adequate bibliography and indexes and produced in excellent form by the Open Court Publishing Co. (Chicago).

The Works of Satan, the title of Richard Aumerle Maher's recent book, is not what it seems to be. It points to nothing iniquitous or spiritistic. Satan just stands for the editor of *The Yaleville Democrat* and his works are sundry lively and enlivening pranks which he performs with a view to wake up the sleepy little town away up in New York State where he publishes his weekly newspaper. Satan was a perfectly innocent man. People gave him the name out of derision, and just because he was harmless. It was a case of *lucius a non lucendo*. Harmless but not guileless. One hot

summer afternoon, when looking for some reason why he should not hoe his corn, his eye lights on George B., the village banker, down the street acting queerly. Satan closes shop, hangs up his intermittent sign *Back Any Minute*. By slyly questioning the villagers here and there concerning George B., he stirs up the town. There's a run on the bank. Excitement becomes intense, and out of it grows all manner of ridiculous situations and Pickwickian doings. These commingle, differentiate, and intertwine a bit of love story, the whole working out happily. Unlike Father Maher's other books, there is no tragedy in the *Works of Satan*. There is a bit of intense description in an automobile chase, which, however, ends farcically, as it is meant to do. The book is essentially humorous. It reflects the doings, sayings, habits, characters of homely people, which are often drollest just because they spring from no root of self-consciousness. Of course, humor affects people diversely. And it may be that to some Fr. Maher's will here and there appear strained, exaggerated. Nevertheless, on the whole it will be safe to say that many people will enjoy all, and that everybody will be de-

lighted with most of these *Works of Satan*. (The Macmillan Co., N. Y.)

Father Wyman, C.S.P., has written and the Paulist Press (New York) has recently issued in a brief pamphlet (pp. 29) a valuable little essay entitled *The Scholastic Philosophy Explained*. It contains a firmly-grounded and a well-reasoned defence of the rational (moral) certitude that must logically precede the mind's acceptance of the revealed truth—the truths of faith. Scholastic Philosophy is the "Philosophy of Common Sense". It leads up to faith by demonstrating the preambles thereof. It appeals to the logical reason, not to the emotions; although it recognizes the persuasive and preparatory value of the latter. Father Wyman sums up several arguments drawn from metaphysics, and from physical and psychological science for the existence of God; and concludes with some observations on the relation of archeology to the Bible. The pamphlet is meant "for students especially", under which class of readers the clergy are presumed included as well as the educated laity, non-Catholics particularly who are looking toward the light.

Books Received.

SCRIPTURAL.

THE RELIGION OF THE SCRIPTURES. Papers from the Catholic Bible Congress held at Cambridge, 16-19 July, 1921. B. Herder Book Co., St. Louis. 1921. Pp. 106. Price, \$0.75.

THEOLOGICAL AND DEVOTIONAL.

HIGH SCHOOL CATECHISM, or The Baltimore Catechism Explained. In accordance with Holy Scripture, the Decisions of Holy Church, the Teachings of the Fathers and of the Doctors of the Church, particularly St. Thomas Aquinas and St. Alphonsus de Ligorio. By Mgr. P. J. Stockman, Chaplain, Immaculate Heart College, Hollywood, Los Angeles, Calif. 1921. Pp. 828.

VADEMECUM THEOLOGIAE MORALIS in usum examinandorum et confessorum, auctore Dominico M. Pruemmer, O.P., Prof. in Universitate Friburgi Helv. Friburgi Brigoviae et Ludovici, Missouri: B. Herder Book Co. 1921. Pp. 598. Pretium, \$2.50.

THE LOVE OF THE SACRED HEART. Illustrated by St. Gertrude. With a Preface by the Most Rev. Alban Goodier, S.J., Archbishop of Bombay. Benziger Brothers, New York, Cincinnati, Chicago. 1921. Pp. xiii—223. Price, \$2.00 net.

MATTERS OF MOMENT. By the Rev. John McCabe. With a Preface by the Bishop of Northampton. Benziger Brothers, New York, Cincinnati, Chicago. Pp. xiii—157. Price, \$2.00 net.

THE CHRIST, THE SON OF GOD. A Life of our Lord and Saviour Jesus Christ. By the Abbé Constant Fouard. Translated from the fifth French edition with the author's sanction. With an Introduction by His Eminence Cardinal Manning. New and cheaper edition omitting the Notes and Appendices. New impression. Longmans, Green & Co., New York, London, Bombay, Calcutta, and Madras. 1921. Pp. xx—251. Price, \$0.75 net.

SERMONS ET CONFÉRENCES POUR L'ANNÉE LITURGIQUE. Par M. l'Abbé A. Lugan, Missionnaire. (*Catholicisme d'Action.*) Bloud & Gay, Paris VI^e. 1914. Pp. xii—257. Prix, 6 fr.

L'ENSEIGNEMENT SOCIAL DE JESUS. I: Les Grandes directives sociales. L'Évangile est-il Doctrine sociale? Jésus et l'Individu. Jésus et la Famille. Jésus et la Société. Par A. Lugan. (*La Pensée et l'Œuvre Sociale du Christianisme.* Études et Documents.) 4^e édition revue et augmentée. Procure Générale, Paris, VI^e. 1921. Pp. 257. Prix, 6 fr.

THE DIVINE MOTHERHOOD. By Anscar Vonier, O.S.B., Abbot of Buckfast. B. Herder Book Co., St. Louis. Pp. 104. Price, \$1.00.

THE CHURCH AND HER MEMBERS. By the Rev. George H. Bishop. With a Foreword by the Very Rev. Canon William O. Sutcliffe, M.A., Diocesan Inspector of Schools, Westminster. Benziger Brothers, New York, Cincinnati, Chicago. 1921. Pp. 84. Price, \$0.45 net.

PHILOSOPHICAL.

ESSAYS AND ADDRESSES ON THE PHILOSOPHY OF RELIGION. By Baron Friedrich von Hügel, LL.D., D.D. J. M. Dent & Sons, Ltd., London and Toronto; E. P. Dutton & Co., New York. 1921. Pp. xix—308. Price, \$6.00.

A CHRISTIAN'S APPRECIATION OF OTHER FAITHS. A Study of the Best in the World's Greatest Religions. By the Rev. Gilbert Reid, D.D., Director-in-Chief of the International Institute of China, author of *Glances at China, Antiforeign Disturbances in China, Religion and Revolution, China—Captive or Free?* Open Court Publishing Co., Chicago and London. 1921. Pp. 305. Price, \$2.50.

BALMÈS. Par A. Lugan. (*La Pensée et l'Œuvre sociale du Christianisme.* Études et Documents.) A. Tralin, Paris VI^e. 1911. Pp. 201. Prix, 3 fr.

THE FORMATION OF CHARACTER. By Ernest R. Hull, S.J., Editor of the *Bombay Examiner*. With a Preface by the Bishop of Salford. B. Herder Book Co., St. Louis and London. 1921. Pp. 171. Price, \$0.50.

THE STYLISTIC INFLUENCE OF THE SECOND SOPHISTIC ON THE PANEGYRICAL SERMONS OF ST. JOHN CHRYSOSTOM. A Study in Greek Rhetoric. Dissertation submitted to the Faculty of Letters of the Catholic University of America in partial fulfilment of the requirements of Doctor of Philosophy. By the Rev. Thomas E. Ameringer, O.F.M., M.A., of the Province of St. John Baptist, Cincinnati, Ohio. Catholic University of America, Washington, D. C. 1921. Pp. 103.

THE CHURCH AND EUGENICS. By the Rev. Thomas J. Gerrard. Third edition, revised and enlarged. Catholic Social Guild, Oxford; B. Herder Book Co., St. Louis. 1921. Pp. 64. Price, \$0.50.

UN PRÉCURSEUR DU BOLCHEVISME, FRANCISCO FERRER. Sa Vie et son Œuvre. Étude critique. Par A. Lugan. Procure Générale, Paris VI^e. 1921. Pp. 56. Prix, 2 fr. 50.

THE SCHOLASTIC PHILOSOPHY EXPLAINED. By the Rev. Henry H. Wyman, C.S.P. Paulist Press, New York. Pp. 29. Price, \$0.05; \$4.00 a hundred.

THE ECCLESIASTICAL REVIEW

SEVENTH SERIES.—VOL. V.—(LXV).—DECEMBER, 1921.—No. 6.

THE LAY OF THE NATIVITY.

Virgo salutata est:

Dominus conceptus est.

To Joseph, spouse of Mary, came
Mysterious news, that boded shame.
The wondrous tidings him sore distress,
Till Seraph said 'twas the Lord's behest.
Thus Gabriel's word Virgin thrills:—
“Through thee the Promise God fulfils:
This Mystery, of which thou'rt afraid,
The Prophecy is—in Eden made.
A King the Infant thou shalt tend,
And His the Kingdom—ne'er to end.
Lo! He's the promis'd Emmanuel:
Messiah!—King of true Israel.”



*Deus incarnatus est:
Christus adoratus est.*

The King of Glory, lo! descends
As man to earth; yet, all transcends.
A manger's Deity's humble cot:
His earthly state the most lowly lot.
The Shepherds heaven's effulgence fear'd,
Until by Angels' message cheer'd:
Which told that born now was Christ—the Lord!
Who is the Ancient of days—the Word!
They hark: and, lo! Seraphic strain
Proclaims that Peace and Goodwill reign.
Then, angel-bid, straight the Shepherds seek,
With reverent faith, the Divine Babe meek.
Forsaking flocks—for stray they may—
In haste the Shepherds wend their way
To crowded khân; and, there, lowly laid
Find Prince of Peace and the heav'n-blest Maid.
They then return—their worship done—
Themselves the sheep that Christ had won.
Good Simeon joys the Lord to hail
As Consolation of Israël.
St. Anna, vers'd in praise and prayer,
Beholds in Christ the Deliverer.
The star-led Magi glad homage bring
To Holy Infant, old Jewry's King.
Nor scorn, nor harm, these Wise Men dread;
But come to Him, their gifts to spread.
Then turn, with joy, to their native land;
Themselves the first of the Gospel-band.
Though strangers, they Christ homage pay:
The favor'd Jews His claim gainsay.
Christ's other sheep know the Shepherd's voice:
His own fold, Israel, spurns the choice.
The precious Promise—God had will'd—
The Gentile seers now know fulfill'd:
But Judah—still Faith-blind—fails to see,
In Christ, the Incarnate Deity.

Parens nunc monitus est:
Infans, en! salvatus est.

Messiah's birth, so long presaged,
 The wicked Tetrarch's fears enraged;
 Who vainly thought prophecy to stem,
 So slew the boy-babes in Bethlehem:
 Thus Jeremy's prophetic word
 Fulfilment had, through Herod's sword.
 But, angel-warn'd, had—to Egypt—fled
 The Holy Pair, with the Anointed;
 Till God spake thus: "Thy steps retrace:
 No longer flee thy native place.
 No danger there shall the Infant meet:
 Another fills cruel Herod's seat."
 Then joyously the Sacred Three
 Did homeward haste toward Galilee:
 And, there, by dwelling in Nazareth,
 They that accomplish'd which Prophet saith.

Deus incarnatus est.
En! Salvator natus est.
Christus adoratus est.
Jesus hodie adest!

JOHN R. FRYAR.

St. Edmund's, Canterbury.

A MOVEMENT THAT WILL CATHOLICIZE OUR SCHOOLS.

Sister Superior. "What is this movement, Father, you refer to?"

Priest fresh from the Dayton Convention. "A movement, Sister, that is going to Catholicize our schools."

Sister Superior, manifesting surprise bordering on scandal. "Catholicize our schools?"

Sister companion, interposing. "Yes, Sister; Father says our schools at present are only negatively Catholic."

Sister Superior. "I can't admit that characterization; for my many years of experience have taught me otherwise. I have seen all sorts of children grow up in Christian innocence, free from worldliness and attached to the things of God, then blossom into the religious life."

Priest. "Passing over the point of your experience, I would ask why is it, if our schools are positively Catholic, that with one million five hundred thousand children under arms, as you would have to assert, most religious communities are going begging for vocations. A normal Catholic life among such a multitude of souls should produce a crop of vocations large enough to supply all home needs and leave a goodly surplus for foreign demands."

Sister Superior. "But the spirit of the age is destructive of vocations."

Priest. "That's tantamount to a confession of naturalism. Grace is divine and as able to transform carnal souls into energizing agents of good to-day as it was in the first three centuries of our era—and back in Rome the world, the flesh, and the devil had at least as long a tether as they have in the cities of America. No; grace is ever operative, providing that human activity places the right measure of coöperation. So let us not charge the shortage of vocations to anything but our own lazy husbandry. And it is precisely here that the *Catholic Students' Mission Crusade* movement enters. For this movement seems destined to rouse us, priests and sisters, out of our lethargy and make us plow deeper the fields we are already tilling and cause us to bring under supernatural cultivation vast areas of spiritual swamp lands, great stretches of spiritual cut-over timber lands, and boundless tracts of spiritually arid land. Therefore, to say the Catholic Students' Mission Crusade will Catholicize our schools is an over-statement in appearance rather than in fact."

The enthusiasm displayed in the foregoing dialogue by the priest for the new student movement is quite intelligible to those who attended the memorable gathering of Catholic young people at the University of Dayton, 18-21 August of last

summer. And to none is that enthusiasm so intelligible as the few who have witnessed all three stages of growth in that movement. The first stage was seen at Techny, Illinois, in the summer of 1918, coincident with the days that America's sons overseas were writing high on the tablet of the world's military achievements in Belleau Woods. Thirty delegates had assembled at that miracle spot of quick mission development outside Chicago, St. Mary's Mission House, to deliberate on forming a students' mission society. A young seminarian of the Society of the Divine Word, now a priest in China, had asked himself why the Catholic students of the United States and Canada could not do for truth what the Protestant students have been doing on a gigantic scale these forty years for error. This query had been transmitted in three different pamphlets by the Techny Fathers to the seminaries and men's colleges of the country. A call was finally sent out for a convention, to which only sixteen institutions responded, mostly seminaries. A few priests came to that modest assemblage and encouraged and advised that hopeful band of pioneer missionary students. Prepared papers were read; earnest discussions were held; and a provisional constitution, short but of wide embrace, was drawn up and adopted. The declared purpose was to promote interest in the home and foreign missions of the Church by means of prayer, study, and almsgiving among all groups of Catholic students pursuing high school, collegiate, or professional studies—even a Catholic club in a secular university might organize a unit. The president of the provisionally organized society was to be Bishop Shahan as head of the educational system; and the Rector of Mt. St. Mary's Seminary, Cincinnati, was asked in convention to accept the office of chairman of the executive board with the power of appointing two students of his choice as secretary and treasurer. Thus closed the first stage in the development of the Catholic Students' Mission Crusade.

The school year opened with two obstacles to recruiting for the new society, the influenza and the preoccupations of the Students' Training Corps. However, the provisional field secretary, and one of the inspirers of the convention, Father Handly, C.S.P., got out a report of proceedings, securing by himself the funds for the printing and distribution. By the

next summer there were some thirty units in the young organization. A general gathering was out of the question; but a sectional meeting was held at Jasper, Indiana. That meeting seems to have abounded in courage and promise. At any rate the executive board was heartened to go ahead, and from that time things went steadily forward, so much so that by the Easter of 1920 a convention at Washington within a few months could be safely decided upon.

It was this convention held at the Catholic University early in August of that year, 1920, which proved the Crusade idea feasible, that put the future existence and expansion of the society beyond doubt. The representation was sufficiently large to call the convention general; it was vertical as well as horizontal. Delegates came from points as far away as Winnipeg, Canada, and Bisbee, Arizona. High school boys and girls were present, college men and women, seminarians and professional students. There was, in addition, a scattering of priests and a fair number of sisters, these latter for the most part from the houses of study in Washington. Altogether about three hundred joined in the deliberations. For the first time in this or perhaps in any other country Catholic student-dom met to discuss apostolic problems from a student's viewpoint.

The society was now of respectable proportions, units to the number of one hundred and fifty-four having been enrolled. The miniature crusader's shield with its winged cross and book, besides giving distinction to the convention ribbon, symbolized to the mixed delegates the springing spirit of fraternity engendered by the broadest appeal in the Church of Christ. The proceedings once they got under way moved with dash and determination. Although a great bulk of business was transacted, time was found also for talks by bishops and priests connected with distant mission fields. But these talks were not of such compelling interest as the achievements reported by different units. Especially did the accomplishment of *The Wekanduit Club* of Trinity challenge admiration and sow the seeds of fruitful imitation. Ten college girls had earned the previous year by performing for their companions such menial services as shining shoes and pressing clothes the staggering sum of nine hundred and ninety dollars. Two of

these girls it was that assumed leadership of the feminine wing of the convention. They likewise moved and had adopted a resolution admitting the grade school children to junior membership and graduate members of mission units to veteran membership in the Crusade. The provisional constitution was recast and three student members were added to the executive board. Bishop Shahan was reelected to the presidency of the organization and Monsignor Beckmann to the chairmanship of the executive board. The clerical student who had cropped out as a leader as Techny two years before and who had since been serving as secretary to the Crusade covered himself with honor as the priest presiding officer of the unique gathering, Father Frank A. Thill of Cincinnati. The convention adjourned with its motto for 1920-21 to be *Spread*. The eventful chapter it had written into the annals of American ecclesiastical history was hinted at that evening when the Rector of the University remarked to the visiting priests at table that no one in the wildest flights of imagination ten years before could have pictured the palpable realities which had just been enacted. The second stage of the Catholic Students' Mission Crusade had been completed. The success that had been vaguely and timidly hoped for two years previous were now clearly and triumphantly assured. For the future the question would be one of methods and means, not of purpose and end.

The third stage of this vitalizing movement began last fall with the opening of executive offices in the Catholic Welfare Building, Cincinnati, under the direction of Father Thill as secretary-treasurer. A diocesan appointment of this strenuous priest interfered with his conducting a campaign for unit membership by travel; but he did carry on a vigorous membership propaganda by correspondence and his efforts were seconded by Mr. Floyd Keeler in Washington and by the "Spread" activities of individual units. A part of the work done at headquarters was the getting out of three posters entitled, "Organization", "Achievement", and "Junior Units", whose purpose was to give suggestions to prospective and organized units alike. New units could learn from these very last words in mission advertisement how to get started and old units could learn wherein they were deficient in comparison with other units in one or other form of zealous service. The extent and

thoroughness of the year's work at executive headquarters can best be judged by the amazing success of the Dayton convention; for the planning and the detailed arrangements of such a large gathering was in itself a big undertaking.

Facts and figures alone are but a small part of the Dayton story, a story that so impressed a matured priest present as to make him declare that assemblage of composite students the most promising feature in the life of the Church in America. An achievement shield hung on each side of the hall giving the membership statistics: 354 senior units; 171 junior units; 400 veteran members. The voting units of the Crusade had registered a hundred per cent gain since the Washington convention. But the attendance had more than doubled, there being something like seven hundred assembled. Meetings were held morning, afternoon, and evening; their character was legislative and informative. After one day of busy interest a Sister consultor from a big teaching community exclaimed: "This convention has done more in one day than I ever saw the educational convention do in three." The delegates were treated to a lecture panorama of home and foreign missions. They saw mission life as actually caught by the movie camera in Uganda and in China, sisters dressing incurables, teaching school, big and little seminaries in operation in lands afar, a missionary bishop blessing his flock coming from solemn Mass on Easter in a vicariate that now numbers 500,000 Christians as against a few hundred a quarter of a century ago, missionary sisters from Boston being welcomed by screaming blacks in Central Africa.

Then as for business. Incidentally those delegates learned the great things the juniors are doing even before these little folks have got a skeleton corps in the Crusade. And they legislated minutely and comprehensively, these high school boys and girls, collegians, seminarians, and professional students. They adopted a resolution asking for the release of Father Thill from all diocesan work so he could go to swear in waiting senior crusaders in every part of the North American Continent and by deputation call the juniors to the banner. They added to the central office a units activity bureau to furnish lecture and entertainment matter on request and to promote the writing of mission dramas, etc. They divided the United

States and Canada into eight propaganda zones, appointed an invitation committee of three for each zone and drafted a letter to be sent in the name of the convention by the combined committees to every unaffiliated school in both countries. They counseled inter-unit activities. They decided to fix a common day of prayer to emphasize the Crusade conviction from the outset that prayer is the first means of bringing the world to the Sacred Heart and the Sacred Heart to the world. They passed upon the details of the new Crusade organ, leaving the naming to the executive board, which has since hit upon *The Shield* as quite exponential for a students' mission quarterly. And they drew up in final form after intelligent debate upon every article and clause the constitution of the society. The presidency went unanimously to His Grace, Archbishop Moeller, Bishop Shahan having resigned and having suggested the propriety of the chairman of the Hierarchy's committee on missions being the head of the students' organization also. There was a unanimous renaming of Monsignor Beckmann, who re-appointed Father Thill and Mr. Keeler to their old offices as secretary-treasurer and field secretary respectively. But there was a rotation in the student membership of the executive board. The representative of the religious element changed from Maryknoll to St. John's Seminary, Boston; the representative of schools for men from St. Xaxier's, Cincinnati, to the University of Dayton, and the representative of schools for women from Trinity College, Washington, to Loretto College, St. Louis. Thus terminated the third stage in the existence of the Crusade with no mean army of youth already enrolled in its combat ranks and capable of being expanded into the largest student missionary force ever mustered in the Church of God.

The recruiting of the Crusade, however, will not finish, and should not, until the million and a half parochial school children together with almost as many Catholic Sunday-school pupils attending public schools are given the cross as junior crusaders; until every one of our fifteen hundred institutions of higher learning, not omitting novitiates and normal schools, and numerous groups of Catholic students in secular institutions are affiliated as senior units. This will be the primitive enrollment, a remnant and reminder of which will be the yearly

aggregation of veteran members and new institutions. That accomplished (and it may be realized within two years), the work of intensification will be carried to completion, the three-fold zeal kept at white heat. There are units where this zeal is burning clear, and everywhere are sparks running among the reeds of selfishness and temporal distractions. Enkindled units have their bulletin boards on which the world is charted piecemeal and prayed for each day in terms of unborn souls. Study circles meet each month and go deeper and deeper into spiritual geography. Spending-money is parted with and, where not possessed, is earned so that unconsecrated temples of the Holy Ghost may not fail of rescue by reason of arms weakened through self-indulgence—colleges and academies giving and earning at the rate of five dollars a head.

Think of the new generation chaste with mission glory, of which the following child examples are typical. Each room of a parochial divides itself into six bands. All the children go to Communion on Sunday; but for the weekdays every room has its group begging the Bounteous King at His festal board for conversions in this or that part of the home land or in a given part of the outside world; the little first communicant turning seven, explaining how she was out of her turn, because she was substituting for a companion, is emblematic of the higher selfishness that is growing. The grades in a small academy down South meet each week for mission study; their series of subjects, handled by the older girls, began with the pioneer missionaries of America, then narrowed down to those of their own state, to branch out afterward into general fields. These pupils ended the year by presenting in the adjoining country parish the play *Her Best Gift*, at which the pastor was converted—to the cause of missions. Elsewhere eight hundred children had been trained for some years in mission endeavor, among other things having gone to Communion once a month by class on Saturday for the conversion of Africa. Last year the Franciscan padres in charge of the parish made a special plea for their own missions. As a result the children gave in pure sacrifice-money thirteen hundred dollars to the Arizona Indian missions, besides a hundred and sixty-five to the Africa missions and a hundred and thirty-five to the Holy Childhood, two dollars per child.

Last consider this flower of winsome zeal. A youngster of eight, on getting her monthly mission magazine, promises herself for mortification's sake not to look at the pictures until she should reach home. On the way she is asked to go to the store by a non-Catholic woman. On her return the booklet falling to the ground, the woman inquires about it, and is told it tells of the little children over in Africa studying their catechism, becoming baptized and living good Catholics. The woman begs its loan and our little Nympha reluctantly hands it over. The next day the woman wants to know if she too couldn't become a Catholic. Nympha interposes the objection that she is big, whereas these over in Africa are all little. But the woman answers that by saying she also could study the catechism. Nympha admits she could and promises to lend her a catechism and come to hear her each day. Presently the youthful catechist brings her grown-up catechumen to the priest to finish the work of instruction. A paralytic stroke cuts short the course, although the woman was still young; but the aspirant to the white robe receives the sacraments before her death. Since then the mother went under instructions and had to receive the sacraments before catechism was completed. And a sister has followed into the Church—three souls that the fragrance of infantile zeal attracted to Christ.

The foregoing is our educational system with the mission spirit in embryo. That spirit grown to maturity, the system will be so rich in vocations to the priestly and religious life that the spiritual wastes of America will be reclaimed and colonies will go overseas to homestead souls for Mother Church. The first fruits are ripening. A girl went to the Washington convention with no thought of vocation in her head. Influenced by what she saw and heard there, two months later she entered a southern teaching community. Of the ten chartered mission workers at Trinity one is now a Good Shepherd postulant and another is getting ready to go to Maryknoll. Last year in a single seminary ten students asked their bishops to be released for home and foreign mission service, two being *ordinati* who desire active fellowship with the Irish Mission to China. At the same time this youthful mission movement is being paralleled in Europe. With such indications of a mighty outpouring of apostolic grace, who is

pessimistic enough, unbelieving enough, to think the world cannot, will not be at the feet of Christ in another generation? The Diocletian days of social persecution appear to be waning and the Constantinian days of social recognition dawning. The motto itself of the Crusade may be as prophetic as it is inspirational: *The Sacred Heart for the world and the world for the Sacred Heart*. The clergy of America can do much to make it so.

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MEDITATIONS OF AN EX-PRELATE.

A Strange Sick-Call.

IT is over a month since I paid a visit to our old friend, Doctor Sontel. Ella, who acts as a sister of mercy for him, in the service of relieving some of his poor patients, had told me that he was suffering from sciatica. The pain must be very severe, but the doctor is a man of spirit; which means that he not only has courage but knows how to draw spiritual comfort out of things personally disagreeable. To my question whether there were any specifics to relieve the acute torture to which patients in his condition are subject, he replied:

"O yes, we prescribe salicylates, potassium iodide, anti-pyrin, and the usual doses of quinine at intervals. But these drugs are apt to affect more or less the action of the heart in an old man. Sometimes we have recourse to an operation of acupuncture, but as it involves the injection of cocaine, which is a drug I abominate, I prefer to apply the more safe remedy of patience; for this pain, after all, is less hard to bear than the horrid depression and insomnia which follow the use of certain alkaloids."

Our conversation, as is so often the case, drifted gradually into the doctor's travel experiences. The subject of pain had brought to his mind a visit, during his student days, to Roncesvalle, on the western border of the Pyrrenees, that beautiful mountain country where chivalry and heroic sanctity grow as if naturally out of the soil. He spoke eloquently of the penitential processions to Notre Dame de Roncevaux, the pil-

grims carrying heavy crosses on their shoulders, often for days, coming ten, twenty and thirty miles with their load of Christ's sorrow.

"They are the Basques?" I queried.

"Yes, they are a wonderful race. Intelligent, vivacious, thrifty, with much of the humor of the Celt and as fond of adventure, they possess all the delicacy and native refinement of the French and Spanish people with whom they are partly associated."

"I thought they were rather hard and intractable, and isolated themselves as much by their character as by their language from the natives of Aragon and of Languedoc, their neighbors. One is often puzzled to reconcile the proverbial habits of exaggeration in the Gascon people with their reputed religious earnestness and the severe asceticism of which you speak."

The doctor forgot for the time his pain and discomfort in the enthusiasm with which he explained the seeming contradictions in the character of the Basques.

"The Gascon peasant differs somewhat from the Gascon fisherman," he said. "The latter is intrepid as a sailor, and the atmosphere of adventure makes him delight in 'fish-stories', to which his inventive imagination gives a unique coloring. But this does not lessen the mental habit of reverence for the things that matter in real life. He combines the Oriental imaginal qualities which we find in the Semitic races, and which are thoroughly compatible with the severe asceticism of the anchorite. You have an example in the Bedouin, who is silent and proud, while keenly observant of everything around him, and humbly conscious of the power of Allah. Like the language of the Basques, the genius of the people combines seemingly contrary elements."

"What of their language, which seems to defy the analysis of the philologist?"

"It is not easy to trace the origin of the Basque tongue. Indeed there are several varieties of it among the half million people who speak it to-day. In Labourd, Soule, and lower Navarre each province has its distinct peculiarities of dialect. The same is true of the southern or Spanish portion of Navarre, of Guipuzcoa and the Biscayan district. I rather incline to

the opinion of those who find in the Basque language a likeness to that of the Barbary tribes in Africa. At any rate the imagery is the same and presents curious elements of similarity to Biblical traditions. Its simplicity as well as its richness suggests the sunlight whose pure rays reflect the thousand beautiful color tints on the surface of the water."

As I was about to leave, the doctor said: "Do you know that Mr. Whitfield is quite ill, and will not, I think, recover? He is past seventy. I wish something could be done for him to secure him the grace of dying a Catholic."

I listened attentively. Mr. Whitfield is a retired merchant, who has been living for some years in a small but comfortable house on the outskirts of the city. He is descended from an old Quaker family, and owns a wide tract of finely cultivated land, although he takes no personal interest in its management, and spends his time in reading, and chiefly in the comparative study of religions. Though a professed adherent of the doctrines of George Fox, and therefore opposed to armed force of any kind, he had served as a young man in the Civil War. After that he engaged in commerce, accumulated considerable wealth, and finally sought refuge in solitude, dividing his time between study, charities, and a fondness for grooming and riding a spirited horse. A recent accident had caused a lesion which threatened paralysis and, as the doctor said, it was likely to prove fatal.

I knew the old gentleman, and had occasionally called on him at his own request, to discuss questions of theology as well as of practical charity in which he was interested. His disposition was singularly free from prejudice, and in his profession of faith he was neither a pronounced Hicksite nor a Wilburite. In fact he attended no services, as he told me, though there was a meeting house of the so-called "Orthodox Friends" in his neighborhood. He held simply to the fundamental principles of the original founder, who taught the necessity of divine power within man to enable him to live according to the will of God; the direct communication of this will to the individual believer in Christ; and the necessity of a perfect consistency between outward conduct and the religious profession. Naturally our discussion turned on the institution of the Sacraments as direct means through which Christ

would communicate the inward grace and which the Quaker discards as rather hindrances than helps to God's communications with the soul. As he affected the Quaker style of dress, I took this outward manifestation of an inward grace as an illustration of the instinct that leads man to communicate with God, and vice versa, through visible signs.

Sounds of words, and forms and signs, may not be necessary to bring grace to the soul, but ordinarily we are affected by outward matter and symbolism such as the religious habit, to put ourselves into a proper disposition for the reception of the divine communication. He seemed attracted by the action of the communities of Catholic sisters, which led to the exposition of Catholic doctrine on the subject of vocation and the sacramental system. Later I had a note from him, saying how much he would like to have further light on the subject from the Church's point of view. I told the doctor about these things.

"I know," he replied. "He himself told me of your discussion and that he practically accepted the Catholic position. However, there is just one obstacle to his coming into the fold just now; and if he should die in his present attack I fear there will be little chance of you or any priest seeing him before the summons comes. The difficulty is his sister. She has come from New England, having heard of his mishap through the papers. I understand that her family is bitterly opposed to and prejudiced against the Catholic Church, and I suspect she fears that the Catholic priest might interfere with the temporal prospects of the heirs who wait on his demise. Not knowing her disposition in these matters I said nothing to her. Dr. Antrim, who has kindly consented to act as my substitute while I am laid up, tells me that the nurse is a Catholic, but quietly keeps the fact to herself, seeing that the old lady and the housekeeper are both 'heathens' and in full sympathy with each other. I am afraid you would not get access to the patient if they suspected your errand. I suppose the only thing to do is to pray that God may move the old man's heart, for he certainly is a good man."

"But if he were to say that he wants to see me, would his sister prevent my going to speak to him about these matters?"

"There's the difficulty. He has a very sensitive nature. I believe he loves his sister much more than she loves him, and would not want to cause her and his relatives the shock of becoming a 'Romanist'. You know how such a step is apt to affect bigoted people, and how they would set up a very howl of indignation and protest. He may say he wants to see *you*; but he will not say he wants the priest, for fear of upsetting his sister who, while pertinacious enough, suffers from a weak heart, and will not leave the house. I have thought of the matter in all its aspects, and if I were up and on the spot I might devise some plan of introducing you. But just now that is impossible. If I get better I shall do something; and if the old gentleman can be got to say he wants the sacraments, I shall let you know."

I went home; but the thing bothered me. As is my rule, I talked it over with Father Melody next day.

"Can't Dr. Antrim do something in the matter?" he asked.

"I fear not. He is, as you know, an infidel himself and rather sympathizes with people who discard outward form in religion."

That evening Father Melody came back.

"I have spoken to Antrim," he said. "He likes the old man and says that if you assure him that Whitfield desires the last rites of the Church he will do what he can to help you see him. Now here is my plan. Antrim will tell Mr. Whitfield that you have expressed a desire to see him, but that you are anxious lest your visit as a priest will annoy the lady, and might also disturb the patient himself. From that Dr. Antrim will learn whether Mr. Whitfield actually desires to see you as a priest, and what chances there are of having a talk with the patient without interference from the women—in the house. The rest would naturally depend on the courage of the sick man to insist on having the priest."

This is what happened. During the night I made up my mind to call on the patient without awaiting Dr. Antrim's action. If admitted, I would ask the privilege of speaking to him alone, broach to him the danger of death and the necessity of the Sacraments for salvation. If he assented I would without hesitation administer Baptism, and under favorable circumstances the other Sacraments with brief preparatory in-

struction, as I knew he was fairly well versed in the Catholic doctrine on the subject. Accordingly I went out the next morning, taking with me not only some baptismal water but also the oil stocks and the Blessed Sacrament.

On approaching Mr. Whitfield's house I saw in the gateway the Rev. Mr. Buckley, the Episcopal minister of the neighboring church. He had evidently anticipated my ministration. As I knew him quite well, we saluted, and on my asking about the condition of the sick man he replied, "There seems to be little hope of his recovery. I have just baptized him and received him into the Church."

As matters stood, I deemed it advisable to return home. On reaching the house my sister informed me that Dr. Antrim had just been there to say that Mr. Whitfield was quite anxious to see me.

I was at a loss how to act. I ought to see the patient, since he wished it; yet my visit could be of little service to him, and must be somewhat embarrassing to both alike, as he had evidently made his profession of faith to the Episcopal minister. Nevertheless I resolved to go. His sister received me quite kindly, said that her brother would be pleased to see me, although the nurse thought it should be only for a few minutes in view of the patient's weakness. When we went into the room the sick man stretched out his hands, apparently very glad to see me. As the lady remained with us, our conversation was confined to the ordinary urbanities, and when, after a little while I made as though I were going, saying that the doctor would protest against his patient being disturbed longer, Mr. Whitfield beckoned to his sister to leave the room:

"Please, for a minute, Clara."

Then happened a most unusual thing. The grave old gentleman, whom I supposed had but little emotion, taking hold of my hands, burst into a paroxysm of tears.

"Thank God," he said, "that you came. Since our conversation some months ago, I have been reading much and am now convinced that the only consistent religious position is in the Church of Rome. Knowing the deep prejudices of my family, I feared to wound the sensibilities of my sister, whom I had not seen for many years, especially now since she came to attend me in my illness. I love her, though there

has always been, even in our earlier days, a certain lack of mutual confidence and understanding. However, I could not delay a matter which involved my eternal destiny; and I told her that I wished to see a Christian minister. I did not wish her to send for one, for, as you are our neighbor, I naturally expected that you might call, and in that case I should be received into the Church by you. Meanwhile, however, my sister, without asking whether I had any preference, inquired from the housekeeper whether there was a clergyman in the neighborhood whom she might send for. An Episcopalian herself, the housekeeper suggested the Rev. Mr. Buckley, with whom she knew I had been on friendly terms. When he came he offered to baptize me. I reflected, and not knowing whether I could reach you in my uncertain condition, I consented to be baptized, knowing that it would be done right, though inwardly I made my profession of faith in the Apostolic Roman Church. Now I want the other Sacraments, for I feel that I have not much longer to live."

The situation seemed favorable. As there could be no doubt about the validity of the Baptism, I promised to return at once to satisfy his request, and went out. As I went downstairs his sister met me and asked me into the parlor for a moment.

"I believe," she said, "you are a Roman Catholic priest. My brother has told you that he was baptized by the Anglican minister of the neighboring church. He asked me to send for the Christian minister, and I gratified his wish, believing that he would be pleased to have the Rev. Mr. Buckley. I may say to you frankly that our family has been raised in strong antipathy to the Roman Catholic Church, and hence I did not suppose that my brother was on friendly terms with any Catholic priest. No doubt his interest in philanthropic enterprises has caused these old prejudices to disappear. What I want to say to you, however, is that I myself am on the point of entering the Catholic Church; and it is only my brother's illness and delicacy for his feelings that prevent me from telling him of my purpose. I mean to be received as soon as I return home to New England." I was amazed.

"Your brother," I said, "has just made profession of his Catholic faith. It was by a misunderstanding that you sent

for the Rev. Mr. Buckley. I shall return this evening to minister Holy Communion and Extreme Unction to your brother."

The woman seemed on the verge of collapse; but there was also an indication of genuine joy. As a result I instructed her there and then, and left it to herself to inform her brother of the fact that they would receive their First Communion together the next day.

It is three weeks since that interview and the funeral is to be in the morning at the Cathedral. I had informed the bishop, who paid a visit to the sick man, thereby adding to the consolations he derived from the consciousness of not only being in the Church of Christ but having his sister with him. She seemed to have become an angel of mercy since the day of their reception. Of the reserve that characterized both in the beginning no trace was left. I wondered at the influence which religion exercises in transforming dispositions of so seemingly decided a nature.

Authorship Aspirations.

Arthur Delany, Jr. called this afternoon. He is a graduate of the Arts Department of our local university and is undecided whether to apply for the seminary or follow his father's wish to enter the law offices of a successful attorney, a distant relative of the family. Delany senior has made a comfortable fortune in the contracting business, and whilst he is willing to leave the bulk of it to his only son, the idea of his name becoming extinct with a clerical heir does not appeal to him. The mother is ambitious and wants the lad to be a gentleman simply, devoting himself to culture, without business or profession. She reads and has travelled; and once in her early days had an opportunity to be presented to Queen Victoria; but the fact that her father was a New York tradesman frustrated the scheme. Now her hopes of earthly glory are centred in her boy, who is a fine lad, open, clean, and intelligent and for his age well read. His notion of entering the priesthood is, I think, purely Platonic. He reads Newman and is interested in the Anglican controversy about orders.

To-day he came to consult on the possible publication of an essay on "*Reineke Fox*", the medieval and later satires which

Jacob Grimm discussed in the 'thirties. He surprised me somewhat by the directions in which his taste lies, particularly since a good deal of the literature that touches on the subject is in Latin. Besides Grimm's collection of vulpine narratives, he had discovered a volume printed in 1579 which contained some interesting moral reflexions under the title *Speculum vitae aulicae*, with the sub-title *De admirabili fallacia et astutia vulpeculae Reinikes*, by Hartmannus Schoperus of Frankfort. These he had translated, and the only drawback was that, lacking the poetic gift, he had put together a series of quaint moralities, such as frequently appeal to youths of a serious turn of mind on the threshold of maturity. What I felt was uppermost in his mind just now, however, was not so much the attraction of the work itself as the desire to publish and see himself in print. He thought I might help him in finding a suitable channel.

Since the boy left, I have been reading the manuscript. The matter is in its way quite fascinating, especially to a cleric. But it is not of the sort that appeals to the larger number of readers of popular literature, even among those that affect higher culture. In England, where the average gentleman has learnt to appreciate the Greek and Roman classics, and where the general tone of periodical literature is academic rather than commercial or sensational as with us in America, the moralities have still a certain vogue with the habitual reader.

What Arthur has written is mostly translated, and concerns methods of right living, wisdom-rules, like one finds them in the Book of Ecclesiasticus, about avoiding detraction, guarding one's tongue, the danger of success, the bearing of burdens with grace, abstinence, and the like. Only there is a medieval flavor and a touch of the humanistic element in it all that are apt to delight those who have a taste for the old-fashioned. The young man assuredly has good leanings and some talent; and he wisely avoids the intruding of his own as yet immature judgment into what he reads and digests for the benefit of other readers. But it is caviare to the general. As for myself it has awakened a desire to look up forgotten treasures of pastoral wisdom, as one finds it in *De Lupo, Pastore et Monacho*, where vulpine prudence is contrasted with spiritual discernment and foresight. The monks certainly knew how to utilize the pagan

learning for ghostly education, as when they place Horatian admonition beside Patristic teaching. Witness:

Absentem qui rodit amicum,
 Qui non defendit, alio culpante, solutos
 Qui captat risus hominum, famamque dicacis;
 Fingere qui non visa potest; commissa tacere
 Qui nequit: hic niger est, hunc tu Romane caveto.

(*Sat. I, 4*)

One almost fancies seeing St. Augustine in the circle of his clerics at table quoting the old Augustan and pointing to the inscription on the wall:

Quisquis amat dictis absentem rodere vitam,
 Hanc mensam vetitam noverit esse sibi.

The wisdom of bridling one's tongue, of not discussing the shortcomings of a brother who is absent, of not retailing current gossip nor spending wit and humor to arouse the company's merriment at another's expense, is the better part, as opposed to the "niger" who stabs in the dark. The Roman satirist must have had some moralist near him who could quote the precepts of Deuteronomy and of Exodus. These latter he repeats almost literally in that fine ode ¹ to the Romans about their irreverence.

We do of course respect these things as of old; but they do not affect us in the ancient form as much as when, for example, Whitcomb Riley puts them in his rhyming Hoosier philosophy. Where the monk in Reineke Fox says:

Tu multa dura sustine
 Et abstine quamplurimis;
 Nec omnibus nudaveris
 Quae te premunt molestiae

our Indiana philosopher would paraphrase:

I've allus noticed grate success
 Is mixed with troubles more or less;
 And it's the man who does his best
 That gets more kicks than all the rest.

¹ "Delicta majorum", Lib. I, Carm. VI.

My doctern is to lay aside
Contentions, and be satisfied.

Or again :

I pray you, do not use this thing
For vengeance, but if questioning—
What wound, when dealt your human kind,
Goes deepest—surely he will find
Who wrongs you, loving him no less,
There's nothing hurts like tenderness.

But my young friend will not be satisfied with mere praise of his essay if at the same time I discourage his trying to have it published. Indeed the artist needs the appreciation of his efforts, to keep on in his endeavors to fly above the multitude. I shall tell him to send it to some publisher, and at the same time warn him not to be disappointed if his work is not promptly accepted on its merits.

Publishers must take account of the dispositions of their prospective readers. Even where they do not simply run after public opinion, but rather seek to make and better it, they cannot always print what is of intrinsic merit, because the reading public is not prepared for it, does not appreciate, understand, nor properly esteem it. From an experienced publisher to whom I might recommend my young friend's manuscript, under favorable circumstances, I have learnt that the idea, prevalent among aspiring writers, that their manuscripts are not read because they have not the backing of a name already popular among readers, or unless they use influence through authors' clubs or personal patronage, is an error. Editors and publishers, as a rule, are eager for new and attractive copy. It is true they often accept work of inferior quality from a man who has made his mark and his market in the literary field. But then it is for the better work which he has done at other times and which gives a certain value to his expression of views. That is unavoidable. On the other hand, everything offered from a fresh source is carefully scanned for the possible nugget of gold contained in it, indicative of the richer vein beneath. In many cases there is no need to go very far in the reading before realizing that the

whole matter is tinsel, or that it does not come within the scope of the editor's work. Gold or silver ore is not worked over in tannery or coal-breaker. It is for the crucible. This refers chiefly to magazine articles, and takes in the question of opportuneness in combination with that of suitability.

When there is question of publishing a book, authors frequently overrate the prospects of financial success. They have spent their days on the work, and in the circle in which they have opportunity to exhibit it, appreciation and praise are not lacking. Although, as a rule, a good book will find its market through an active publisher, it will often fail when published by the author who expects to reap all the revenue of the publishing and selling agencies. He will miss the proper channels of advertising, and what he gains in economy he loses, and more, in publicity. The author-publisher method reminds me of an incident mentioned in the history of a famous English printer, Bowyer. He had a heart for authors as well as for the true merits of their work. One day a vicar from the country, who on some popular occasion had preached an eloquent sermon which he was strongly advised by the gentry to publish, came to him with the manuscript, requesting that it be published. Bowyer listened to the enthusiastic proposal of the cleric, who had visions of immortal fame through London channels of publicity, and asked how many copies he would choose to have struck off. "Why, sir," returned the clergyman, "I have calculated that there are in the United Kingdom so many thousand parishes, and that each parish will take at least one, and others more; so that I think we should print about thirty-five or thirty-six thousand copies." The printer bowed and the matter was settled to the effect that the parson was to retain copyright, pay for the printing, and derive the chief profit from the sale, which Mr. Bowyer would promote by setting forth the merits of the discourse in a public bulletin. After some weeks the vicar became impatient and wrote to his publisher to have him forward the debtor and creditor account of his literary venture. To his astonishment he received the following:

	£	s.	d.
To Rev. —————: Dr.			
Printing and paper.....35,000 copies of Sermon.....	785..	5..	6
Cr.			
By sale of 17 copies of said Sermon	1..	5..	6
	<hr/>		
Balance due to Mr. Bowyer.....	784..	0..	0

A few days later there followed this letter from Mr. Bowyer:

REVEREND SIR,

I beg pardon for innocently amusing myself at your expense, but you need not give yourself uneasiness. I knew better than you could do, the extent of the sale of single sermons, and accordingly printed but fifty copies, to the expense of which you are heartily welcome in return for the liberty I have taken, etc.

THE DIRECTION OF SANCTUARY SOCIETIES.

THE Tercentenary year of the death of St. John Berchmans and its multiple celebrations throughout the world recall to mind the special office of Patron of Sanctuary Societies, which the Church has committed to him. A few suggestions relative to the direction of these societies is therefore most apposite.

The first St. John Berchmans' Sanctuary Society was founded in 1865 by Father Vincent Basile, a Jesuit Missionary in Slavonia, who the same year obtained from the Sovereign Pontiff, Pius IX, his approval of the society. The Holy Father was furthermore pleased to enrich it with many indulgences, and to permit any priest to establish it in his church, with the single condition that the consent of the Ordinary of the diocese be obtained.

The object of the Sanctuary Society is the training of boys who serve at the altar, in the modesty and decorum essential to so exalted a function.

Liturgy is a form or method of conducting public worship, and worship is the reverence or homage we pay to God publicly by the exercise of liturgical rites. The priest, therefore, becomingly zealous for the beautiful worship of the Church, will see to it that all the rubrics are observed with precision and devotion by those who minister to him in the sanctuary.

Good order—"Ubi est ordo, ibi est Deus"—and a spirit of religion equally impose great exactness in observing the ceremonies prescribed by the Church. Negligence is always inexcusable and may cause great inconvenience and disedification.

The very precision with which the Church regulates all details of her worship clearly shows the importance she attaches to them. St. Theresa declared, "For the things of Holy Faith or for the least ceremonies of the Church I would give my life a thousand times over." We say "*Domine dilexi decorem domus tue*," and it is an avowal that we are scrupulous about the liturgical worship performed in the House of God.

A well-organized Sanctuary Society will not only serve the useful purpose of securing order and dignity in the performance of Divine Service, but will also tend to increase the merit and devotion of those who take part in it.

Many non-Catholics assisting at our services and witnessing the admirable regularity and reverence of the sacred ministers and the servers in the sanctuary have felt the first glimmerings of faith in the Church that could create such majesty and beauty in its external worship.

Great men of State, forced at times reluctantly, by reason of their exalted office, to attend some great ecclesiastical function, have confessed to the profound impression that was made upon them by the stately ceremonial of the Church. All of us know that the impression received from a well-ordered liturgical service is indescribable and leaves after it a sublime devotional feeling that is almost sacramental in its efficacy.

In organizing a Sanctuary Society the pastor or moderator must be careful to choose only those boys who are held in highest repute in the parish or college. How pious and holy should they be who don the cassock and surplice to perform the very office of angels ministering before the Most High. They should be the élite of the parish and school, distinguished by their good conduct and virtue. They should be faithful attendants at Mass and frequent communicants.

The director of the Sanctuary will see to it that his altar boys fully realize the privilege that is theirs; that they are well instructed in the manner of serving Mass; that they are

faithful in their appointments; that they are quiet and reverent in the sacristy and about the church, respectful to priests and in a word "perfect acolytes," like their model St. John Berchmans.

In many sacristies a summary of the rules is posted up in a conspicuous place, for the benefit of the altar boys. Even if they do not actually read them each time they enter, the sight of them is often a sufficient admonition to keep order.

In large churches, where the altar boys are numerous, and the Sanctuary Society is well organized, directors have found it very useful to provide a special room for the meeting of the boys, which serves them also as a reading and recreation room. If the boys are to be kept together, and the organization firmly established, the social side of the society must not be neglected.

The society should have a body of officers. It may consist of a Reverend Moderator, a President, a Secretary, a Treasurer, a Sacristan, a Vestry Prefect, a Censor, and a Master of Ceremonies. Of course this number of officers is only practical in Sanctuary Societies erected in large parishes and colleges, and where provision can be made for a suitable meeting place. The duties of each, summarily, are as follows. The Reverend Moderator should always be present to supervise the conduct of the meetings, to give occasional instructions and timely suggestions. The President presides at the meetings, which are carried on in parliamentary form. The Secretary calls the roll and records proceedings in the minute book. The Treasurer takes care of the funds contributed for social events, such as an annual banquet and picnic. The Sacristan will be called into requisition only in a college chapel. The Vestry Prefect sees to it that the cassocks and surplices are put in their proper places and kept in good order. The Censor appoints the servers, watches them in the performance of their duties, and reminds them of their mistakes. The Master of Ceremonies is in charge of all great functions and sees that everything is in readiness for the services.

In smaller parishes an intricate organization is not feasible, but the pastor need not be content with an unsatisfactory makeshift. He should insist on having some order in the appointments of the altar boys, and devote some time to their

training and not neglect the compensating inducements that secure interest and fidelity. Pecuniary presents are not necessary, although many pastors make gifts of money at Christmas and Easter; but an annual social party and outing is not too much for the altar boys to expect for the little sacrifices they have made in fulfilling their duty.

The altar boys could also be brought together in some affair of common interest, such as putting on a parish entertainment, the proceeds of which would help to equip them with needed cassocks and surplices, and fit out their meeting room with added attractions, and replace their battered athletic goods. A series of inter-parochial athletic games may be arranged to stimulate *esprit de corps*. Besides the possible material advantages of such entertainments and contests, the great benefit derived is the union of the members, constant good companionship, and a desirable atmosphere of wholesome surroundings.

In small parishes to which a parochial school is attached, and where the Sisters take charge of the altar boys, the priest must not feel complacent because his servers are "in the best of hands". They are, indeed; for there is no doubt they will be trained as model acolytes; but the boys love to feel that the priest whose Mass they often serve has a personal interest in them. It will be some small recompense to them for their good will, if from time to time he calls them together and gives them a fatherly chat and perhaps a "little treat". These are the little things that must not be overlooked, for they win the boys' hearts—and there are no hearts more generous and faithful.

These suggestions for the direction of Sanctuary Societies in general may seem elaborate, but all priests who realize that a well-organized acolytical society is an invaluable asset to a church, and that reverent and well-regulated devotions mean a reverent and pleased congregation, will appreciate the advantages that will accrue to themselves and the boys by establishing one or by injecting new life into those already established.

Another motive for taking a personal interest in such Societies comes from the consideration that many priests attribute their vocation to the fact that as youths they served

at the altar. Certainly the seed of vocation could not fall on better soil than the hearts of the generous young boys whose little daily sacrifices in the interests of the Church have already brought them in close connexion with her most sacred functions. The Tercentenary of St. John Berchmans presents a golden opportunity for Sanctuary Societies to renew themselves in the spirit of their Patron, a spirit of faithful exactness and loving devotion in God's service.

Hence the close of the present year might be made the occasion for organizing a society of this kind in the parishes where it does not already exist. Some preliminary meetings may be called at which talks are given to the boys, calculated to increase devotion to St. John Berchmans and the service of the Altar. Small books containing the manner of serving Mass, Benediction, some rules, indulgences, and prayers could be distributed as souvenirs of the occasion.

By drawing together the members in this or similar fashion there will result a united and enthusiastic Society, and in general a lively interest in its aims. It will mean a better knowledge of their Patron, whose simple practical life of holiness cannot but make a lasting impression on all. With this knowledge will come an increased devotion to the Saint and an imitation of his constant fidelity and reverence in the service of the Altar.

JAMES J. LYONS, S.J.

Hillyard, Washington.



Analecta.

ACTA BENEDIOTI PP. XV.

EPISTOLA AD R. P. BEDAM JARRETT, O.P., PRAEPOSITUM
ANGLIAE PROVINCIAE, DE NOVO SODALIUM ORDINIS ET
STUDIORUM DOMICILIO OXONIAE PROPEDIEM EXCITANDO
GRATULATUR.

Dilecte fili, salutem et apostolicam benedictionem.—Aedificandi novi Oxoniensis monasterii, quod in veteris memoriam spemque fructuum dudum cogitas, iam te prope esse in limine non mediocri cum laetitia accepimus. Ad Angliae enim populos praecipua quadam caritate ac desiderio respicimus et ea est dominicana familia, quae ad conciliandos catholicae veritati animos possit plurimum simul exemplo disciplinae sanctae, simul studio divinae gloriae. Amplissimaeque utilitatis facis spem spectando in nova domo non perfectionem solum religiosae vitae, qua dominicani sodales *Christi bonus odor sint*, sed etiam eorum operam agitationemque proximis fructuosiore excolendis vulgandisque humanis divinisque doctrinis. Hoc proposito consilium iniisti addendi monasterio scholas, in quibus cum domesticis tum externis auditoribus tradantur, principio quidem, philosophia ac theologia, Aquinate, ut sollemne vobis est, duce; tum dein, cum facultas tulerit, ea varietas et copia disciplinarum, quibus parva initia in magnam efflorescant studiorum universitatem.

Quid postulent tempora, quid a religiosis viris, nunc maxime, Ecclesia desideret, optime nosti. Et est cur confidamus, te

auspice, vetus illud pietatis doctrinaeque domicilium, quod Oxoniae flebilium casuum vis iamdiu sustulit, esse brevi ad vitam revocandum et ad decus pristinum, magno cum emolumento Ecclesiae ac civitatis. Bonum interim omen vel ex hoc sumere licet quod, ut nuntiatum est, novae domus excitandae initium incidet die xv proximi augusti; quae dies, sacra Virgini in caelum assumptae, septem abhinc saecula, dominicanis sodalibus initium fuit Oxoniensis commorationis.

Nos, ut par erat, et gratulati tibi iam animo sumus operis consilium, cum illud significatum primum Nobis est, et hisce nunc litteris iterum vehementiusque gratulamur opus idem iam prope effectum reddendum, probantibus, imo etiam hortantibus civibus ex omni ordine iisque liberalitate praeceuntibus non exigua. Libet his omnibus testari benevolentiam Nostram, laudes impertiri, auctores esse ut coepta optima omni studio prosequantur. Et ut coepta eadem felicem ad exitum deducantur, tibi, dilecte fili, viris illis quos supra memoravimus, religiosis sodalibus tuis iisque omnibus qui operi auspicando intererunt, caelestium conciliatricem munerum, apostolicam benedictionem peramanter in Domino impertimus.

Datum Romae apud Sanctum Petrum, die x iunii MCMXXI, Pontificatus Nostri anno septimo.

BENEDICTUS PP. XV.

LITTERAE APOSTOLICAE: OPERA APOSTOLICA A IESU CHRISTO OPERARIO, GENEVAE INSTITUTA, ERIGITUR IN PERPETUUM IN PRIMARIAM SIVE CENTRALEM, CUM FACULTATE AGGREGANDI EIUSDEM NOMINIS SOCIETATES UBIQUE TERRARUM.

BENEDICTUS PP. XV.

Ad futuram rei memoriam.—Romanorum Pontificum decessorum Nostrorum usu institutoque receptum est ut piae societates ad pietatis et caritatis opera exercenda institutae, quo propositum sibi finem uberius consequi valeant, singularibus decorentur honoribus et privilegiis opportunis muniantur. Iam vero perspectum Nobis est frugiferas has inter societates merito accensendam esse illam a dilecto filio Iulio Schuh, presbytero paroco, fundatam in curiali aede ad Sanctae Clotildis, Genevensis urbis, sub titulo "Operae apostolicae a Iesu Christo Operario". Hoc pium opus, anno MCMXVI, probante Ordina-

rio, conditum est pro salute et sanctificatione operariorum curanda et provehenda potissimum per merita et exempla absconditae vitae D. N. Iesu Christi in oppido Nazareth. Nosque, quibus nihil antiquius est, quam ut opificum, qui manuum labore victum sibi comparant, etiam spiritualibus necessitatibus consultum sit, operis eiusdem coeptis favendum ultro existimavimus. Idcirco non sine laetitia comperimus apostolicam ipsam Operam, a pluribus Episcopis amplissimis verbis laudatam, brevi in universam Europam sese effudisse et longinquas quoque Americae regiones pervasisse; cumque in praesens Moderator dictae Operae enixis Nos precibus flagitaverit, ut ipsam ad Primariae gradum evehere dignemur, Nos votis his annuendum libenti quidem animo censuimus. Quare, omnibus rei momentis attento ac sedulo studio perpensis cum VV. FF. NN. S. R. E. Cardinalibus Congregationi praepositis pro Tridentini Concilii decretis interpretandis, Apostolica Nostra auctoritate, praesentium tenore, Operam apostolicam a Iesu Christo Operario, canonice institutam in ecclesia paroeciali ad Sanctae Clotildis in urbe Genevensi, in Primariam sive Centralem cum consuetis privilegiis, perpetuum in modum, erigimus atque instituimus. Operae autem enunciatae, sic in Primariam sive Centralem, per Nos erectae Moderatori atque officialibus hodiernis ac futuris, Apostolica pariter auctoritate, largimur ut ipsi, servata forma constitutionis rec. mem. Clementis Pp. VIII Nostri praedecessoris, aliisque Apostolicis ordinationibus desuper editis, alia eiusdem nominis atque instituti opera ubique terrarum, tam erecta quam erigenda, sibi aggregare possint et cum illis communicare valeant indulgentias et spirituales gratias omnes et singulas, eidem apostolicae Operae ab hac Sede concessas, quae tamen cum aliis communicari queant.

Decernentes praesentes Litteras firmas, validas et efficaces semper exstare ac permanere, suosque plenos atque integros effectus sortiri atque obtinere, eidemque Operae apostolicae, sic in Primariam seu Centralem per Nos erectae, nunc et in posterum perpetuo suffragari; sicque rite iudicandum esse ac definiendum, irritumque ex nunc et inane fieri, si quidquam secus super his, a quovis, auctoritate qualibet, scienter sive ignoranter attentari contigerit. Non obstantibus constitutionibus et ordinationibus Apostolicis, ceterisque omnibus, licet

speciali atque individuali mentione ac derogatione dignis, in contrarium facientibus quibuscumque. Volumus autem ut praesentium Literarum transumptis seu exemplis, etiam impressis, manu alicuius notarii publici subscriptis et sigillo personae in ecclesiastica dignitate vel officio constitutae munitis, eadem prorsus fides adhibeatur, quae adhiberetur ipsis praesentibus si forent exhibitae vel ostensae.

Datum Romae apud Sanctum Petrum, sub anulo Piscatoris, die VIII aprilis MCMXXI, Pontificatus Nostri anno septimo.

P. CARD. GASPARRI, *a Secretis Status*.

SAORA CONGREGATIO CONSISTORIALIS.

DECRETUM CIRCA PROPONENDOS AD EPISCOPALE MINISTERIUM IN MEXICANA REPUBLICA.

Quo expeditiori utiliorique Ecclesiarum vacantium provisioni consuleretur, Mexicanae Reipublicae Ordinarii nuper ab Apostolica Sede petierunt, ut, quae de eligendis Episcopis in Canadensi dominio et Terrae Novae insulis statuta sunt, ad ipsorum quoque Ecclesiam extenderentur. Quorum vota benigne excipiens SSmus Dnus Noster Benedictus PP. XV, hoc consistoriali decreto quae sequuntur, hac super re, praescribit.

1. Pro proponendis sacerdotibus ad episcopale ministerium idoneis ac dignis, conventus Episcoporum fiet singulis trienniis aut saltem singulis quinquenniis, tempore infra assignato.

2. Conventus erunt provinciales, hoc est, omnes et singuli Ordinarii dioecesium uniuscuiusque provinciae convenient simul, nisi forte pro aliquibus provinciis paucas dioeceses complectentibus duas provincias simul convenire decernatur: quod quidem iidem Episcopi proponere poterunt.

3. Vicarii vero Apostolici, si tempus et negotia permiserint, conventibus Episcoporum provinciae suae interesse curabunt, iisdem cum iuribus ac ceteri.

4. *Quolibet triennio* aut *quinquennio*, ut supra dictum est, sub initium Quadragesimae, incipiendo ab anno 1922, omnes et singuli Episcopi Metropolitano suo vel seniori Archiepiscopo (si duae ecclesiasticae provinciae simul convenient) sacerdotum nomina indicabunt, quos dignos episcopali ministerio existimabunt. Nil autem vetat quominus, hos inter, alterius

etiam dioecesis vel provinciae sacerdotes proponantur; *sub gravi* tamen exigitur, ut, qui proponitur, personaliter et ex diuturna conversatione a proponente cognoscatur.

5. Una cum nomine, aetatem quoque designabunt candidati, eius originis et actualis commorationis locum, et officium quo principaliter fungitur.

6. Antequam determinent quos proponant, tam Archiepiscopi quam Episcopi poterunt a viris ecclesiasticis prudentibus necessarias notitias inquirere, ita tamen ut finis huius inquisitionis omnino lateat. Notitias vero quas receperint nemini patefacient, nisi forte in Episcoporum conventu, de quo inferius.

7. Nomina quae Episcopi iuxta art. 4^{um} proponent, nemini prorsus aperiant, nisi Metropolitano suo vel seniori Archiepiscopo.

8. Metropolitanus vel senior Archiepiscopus habitis a ceteris Praesulibus candidatorum nominibus sua adiiciat: omnium indicem ordine alphabetico conficiat, et, reticitis proponentibus, hanc notulam transmittat singulis suis Suffraganeis sive Antistitibus, ut hi opportunas investigationes peragere valeant de qualitatibus eorum quos personaliter et certa scientia non cognoscant.

9. Investigationes huiusmodi, earumque causa, maxima secreti cautela peragendae erunt, ut supra, num. 6, dictum est. Quod si Episcopus vereatur rem palam evasuram, ab ulterioribus inquisitionibus absteineat.

10. Post Pascha, die et loco a Metropolitano vel a seniore Archiepiscopo determinandis, quae coincidere poterunt etiam cum loco et diebus assignatis pro ordinariis conferentiis episcopalibus, omnes episcopi convenient ad seligendos eos qui S. Sedi pro episcopali ministerio proponi debeant. Convenient autem absque ulla solemnitate, quasi ad familiarem congressum, ut attentio quaelibet, praesertim diariorum et ephemeridum, et omne curiositatis studium vitentur.

11. In conventu, invocato divino auxilio, praestandum erit a singulis, Archiepiscopo non excepto, tactis SS. Evangeliiis, iusiurandum de secreto servando, ut sacratius fiat vinculum quo omnes adstringuntur: post hoc regulae ad electionem faciendam legendae erunt.

12. Deinde unus ex Episcopis praesentibus in secretarium eligetur.

13. His peractis, ad disceptationem Praesules venient, ut, inter tot exhibitos, digniores et aptiores seligant. Id tamen veluti Christo praesente fiet et sub Eius obtutu, omni humana consideratione postposita, cum discretione et caritate, supremo Ecclesiae bono divinaque gloria et animarum salute unice ob oculos habitis.

14. Candidati maturae, sed non nimium provectae aetatis esse debent; prudentia praediti in agendis, quae sit ex ministeriorum exercitio comprobata; sanissima et non communi doctrina exornati, quae cum debita erga Apostolicam Sedem devotione coniungatur; maxime vero sint honestate vitae et pietate insignes. Attendendum insuper erit ad capacitatem candidati quoad temporalem bonorum administrationem, ad conditionem eius familiarem, necnon ad eius indolem et valetudinem. Uno verbo, videndum utrum omnibus iis qualitatibus polleat, quae in optimo pastore requiruntur, ut cum fructu et aedificatione populum Dei regere queat.

15. Discussionem peracta, fiet hac ratione scrutinium:

(a) Qui omnium Episcoporum sententia, quavis demum de causa, visi fuerint in disceptatione ex numero proponendorum expungendi, ii in suffragium non vocabuntur; de ceteris, *etiam probatissimis*, suffragium feretur.

(b) Candidati singuli ordine alphabetico ad suffragium proponentur: suffragia secreta erunt.

(c) Episcopi omnes, Metropolitano non excepto, pro singulis candidatis tribus utentur taxillis seu calculis, albo scilicet, nigro, tertioque alterius cuiuscumque coloris: primum ad approbandum, alterum ad reprobandum, tertium ad abstensionem indicandam.

(d) Singuli Antistites, praeunte Archiepiscopo, in urna ad hunc finem disposita taxillum deponent, quo dignum, *coram Deo et graviter onerata conscientia*, sacerdotem aestimabunt qui in suffragium vocatur: reliquos taxillos binos in urna alia, pariter secreto, deponent.

(e) Suffragiis expletis, Archiepiscopus, adstante Episcopo secretario, taxillos et eorum speciem coram omnibus numerabit, scriptoque adnotabit.

16. Scrutinio de omnibus peracto, liberum erit Episcopis, si id ipsis placeat, aut aliquis eorum postulet, ut inter approbatos plenis aut paribus suffragiis novo scrutinio designetur quinam

sit praeferendus. Ad hunc finem singuli suffragatores nomen praeferendi in schedula adnotabunt, eamque in urna deponent: schedulerum autem examen fiet, ut supra num. 15, litt. e, decernitur.

17. Quamvis vero Summus Pontifex sibi reservet, dioecesi vel archidioecesi aliqua vacante, per Delegatum Apostolicum, aliove modo, opportuna consilia ab Episcopis vel Archiepiscopis requirere, ut personam eligat quae inter approbatas magis idonea videatur dioecesi illi regendae; nihilominus fas erit Episcopis in eodem conventu indicare, generali saltem ratione, cuinam dioecesi hunc aliumve candidatum magis idoneum censeant; ex. gr. utrum exiguae, ordinatae ac tranquillae dioecesi, an maioris vel difficilioris momenti, vel in qua plura sint ordinanda aut creanda; utrum dioecesi mitioris aëris et facilis commeatus, et alia huiusmodi.

18. Episcopus a secretis, discussione durante, diligenter adnotabit quae de singulis candidatis a singulis suffragatoribus exponentur, quaenam discussionis fuerit conclusio; quinam tum in primo scrutinio tum in secundo (si fiat) fuerit exitus, et quidnam specialius iuxta art. 17 fuerit dictum.

19. Antistites a conventu ne discedant, antequam ab Episcopo secretario lecta fuerit relatio ab eodem confecta circa nomina proposita, candidatorum qualitates et obtenta suffragia, eamque probaverint.

20. Actorum exemplar ab Archiepiscopo, a Praesule a secretis et a ceteris Episcopis praesentibus subsignatum, quam tutissime ad Sacram hanc Congregationem per Delegatum Apostolicum mittetur. Acta vero ipsa penes Archiepiscopum in archivo secretissimo S. Officii servabuntur, destruenda tamen post annum, vel etiam prius, si periculum violationis secreti immineat.

21. Denique, fas semper erit Episcopis, tum occasione propositionis candidati tum vacationis alicuius sedis, praesertim maioris momenti, litteras Sacrae huic Congregationi vel ipsi SSmo Domino conscribere, quibus mentem suam circa personarum qualitates sive absolute, sive relate ad provisionem dictae sedis, patefaciant.

Datum Romae, ex aedibus Sacrae Congregationis Consistorialis, die 30 aprilis 1921.

✠ C. CARD. DE LAI, Ep. Sabinen., *Secretarius*.

L. * S.

Aloisius Sincero, *Adessor*.

SACRA CONGREGATIO DE RELIGIOSIS.

NORMAE

SECUNDUM QUAS SACRA CONGREGATIO DE RELIGIOSIS IN NOVIS
RELIGIOSIS CONGREGATIONIBUS APPROBANDIS
PROCEDERE SOLET.¹

PROOEMIUM.

1. Parvus hic Normarum codex nihil aliud est quam sectio prior Normarum pro approbandis religiosis Institutis votorum simplicium, quae auctoritate Sacrae Congregationis EE. et RR., anno 1901, in lucem prodierunt, novo tamen Codici universali iuris canonici accommodata. Secunda enim sectio Normarum, post Codicis promulgationem, iam non videtur necessaria, cum constitutionum scriptores et prae oculis habere debeant canones, qui religiosos respiciunt, et consulere possint probatos auctores, qui de religiosis, post editas praefatas Sacrae Congregationis EE. et RR. Normas, scripserunt.

2. Sicut vero novae Normae antiquarum titulum adamussim retinent, ita et eundem duplicem finem. Huc enim spectant:

(a) ut in novis religiosis Congregationibus earumque constitutionibus approbandis stabilis quaedam praxis servetur;

(b) ut, tam locorum Ordinariis, quam ipsarum Congregationum Superioribus, documenta et informationes, ad Sacram Congregationem transmittenda, in prospectu sint, quo huiusmodi approbationum negotia facilius et celerius expediantur.

CAPUT I.

*De diversis gradibus approbationis religiosarum
Congregationum.*

3. Quoties aliquis Episcopus, iuxta canonem 492 § 1, novam aliquam religiosam votorum simplicium Congregationem condere opportunum iudicaverit, re adhuc integra, Sacram Congregationem de Religiosis adeat, eam distincte docendo de iis, quae necessaria sunt, ut ipsa Sacra Congregatio de opportunitate novae foundationis mature iudicare possit.

4. Docebit praesertim, quis qualisque sit novae Congregationis auctor et qua is causa ad eam instituendam ducatur;

¹ Nemini liceat sine venia Sanctae Sedis harum Normarum versiones in alias linguas edere.

quibus verbis conceptum sit Congregationis condendae nomen seu titulus; quae sit forma, color, materia habitus a novitiis et professis gestandi; quot et quatenus sibi opera Congregatio assumptura sit; quibus opibus tuitio eiusdem contineatur; an similes in dioecesi sint Congregationes, et quibus illae operibus insistant.

5. Licentia vero obtenta, iam nihil obstat, quominus novam Congregationem condant. Congregatio tamen ita condita iuris erit dioecesani; ac propterea, etiam post suam fundationem, quamvis decursu temporis in plures dioeceses diffusa, usque tamen dum pontificiae approbationis aut laudis testimonio caruerit, vi canonis 492 § 2, remanet dioecesana, Ordinariorum iurisdictioni, ad normam iuris, plane subiecta.

6. *Decretum laudis*. Est primus actus quo S. Sedes ad novae Congregationis opus manum ita admovet, ut desinat esse simpliciter dioecesana. Per hunc actum, Sacra Congregatio Religiosorum Sodalium negotiis praeposita, praemissa narratione prooemiali fundationis novae Religionis, eius tituli, finis, votorum, formae regiminis ac auctoritatis supremi Moderatoris, concludit: "SSmus Dominus Noster N..., attentis litteris commendatitiis Antistitum, quorum in dioecesibus Instituti, de quo agitur, domus reperiuntur, Institutum ipsum, uti Congregationem religiosam sub regimine Moderatoris Generalis..., praesentis Decreti tenore, amplissimis verbis laudat ac commendat; salva Ordinariorum iurisdictione ad normam sacrorum canonum".

7. Hoc decretum laudis conceditur si, post elapsam a prima fundatione congruum tempus, nova Congregatio satis diffusa fuerit et dederit fructus pietatis, observantiae religiosae et spiritualis emolumentis; de quibus constare debet per litteras testimoniales Antistitis vel Antistitum Ordinariorum, in cuius vel in quorum dioecesibus, seu territoriis, Congregatio habet domos vel domum.

8. Ad obtinendum decretum laudis exhiberi debent Sacrae Congregationi:

(a) supplex libellus ad Summum Pontificem, subsignatus a supremo Moderatore et a suis Assistantibus seu Consiliariis;

(b) litterae testimoniales Ordinariorum de quibus supra (cf. art. 7); quae litterae obsignatae et sub secreto mitti debent;

(c) relatio a Moderatore supremo et a suis Assistentibus seu Consiliariis subscripta, ac ut authentica et veridica ab Episcopo domus principis Congregationis laudandae confirmata, qua exponatur, non modo ipsius Congregationis origo cum nomine fundatoris eiusque praecipuis qualitatibus, sed etiam eius status personalis, disciplinaris, materialis et oeconomicus, addita praeterea notitia de novitiatus institutione, de novitiorum et postulantium numero ac disciplina;

(d) Constitutiones ab Episcopo recognitae et approbatae, lingua vel latina, vel italica, vel gallica conscriptae et typis impressae;

(e) denique, si agatur de aliqua Congregatione tertiariarum in communi viventium, etiam testimonium Moderatoris generalis priimi Ordinis, quo constet eam eidem primo Ordini fuisse aggregatam, iuxta canonem 492 § 1.

9. *Decretum approbationis.* Conceditur decretum approbationis novae Congregationi, si, post datum decretum laudis, per satis diuturni temporis experimentum probatur eius firma compago, constitutionum accommodatio et vigens observantia, regiminis recta ratio, religiosorum studium servandae disciplinae in vinculo caritatis ad intra, et zelus in adimplendis operibus suae Religionis propriis ad extra.

10. De praedictis conditionibus constet oportet tum ex relatione status Congregationis, quam iterum, prout supra in art. 8 c) describitur, supremus Moderator exhibere debet, cum supplicem libellum porrigit ad obtinendam approbationem; tum etiam ex commendationis litteris, iterum dandis, ut supra clausis, ab omnibus Ordinariis, in quorum territoriis aliqua novae Religionis domus sita est, tum demum ex constitutionum codice, iterum S. Congregationi exhibendo.

11. Per hoc alterum decretum, de quo sermo est: " Sanctissimus Dnus Noster N. . . , attenta ubertate salutarium fructuum, quos tulit Congregatio religiosa N. . . , attentisque. . . , eam approbat et confirmat sub regimine Moderatoris Generalis; salva Ordinariarum iurisdictione ad normam sacrorum canonum ".

12. Quamvis inter decretum laudis et decretum approbationis congrui temporis decursus, ut supra dictum est (cf. art. 9), plerumque exigatur, nonnumquam tamen, licet raro, decretum definitivae approbationis conceditur, quin huic decretum

laudis praecurrerit. Quod quidem fit, si conditiones in favorem novae Religionis, cum primum se sistit coram Sacram Congregationem, ita sunt numeris absolutae, ut nulla videatur ratio ulterius differendi definitivam approbationem.

CAPUT II.

De Congregationibus caute tantum, aut nullo modo laudandis et approbandis.

13. Nullae fere, ni forte in missionum regionibus, laudandae approbandaeve erunt Congregationes, quae certo proprioque fine non praestituto, quaevis universae pietatis ac beneficentiae opera, etiamsi penitus inter se disiuncta, exercenda amplectuntur.

14. Cautissime procedendum est in approbandis novis Congregationibus, quae non vivunt nisi ex eleemosynis atque stipe ostiatim collecta. Approbatis inculcanda est fidelis observantia canonum 622, 623 et 624.

15. Nec facile approbandae sunt, praecipue cum votis perpetuis, novae Sororum religiosae Congregationes, quae sibi proponunt finem in privatorum domiciliis infirmos utriusque sexus diurna atque nocturna cura iuvandi, vel domesticum servitium quotidianum in familiis pauperum et operariorum exercendi. Si vero approbatio aliquando et ob iustas causas concedenda videatur, in constitutionibus prudenter praescribantur conditiones et cautela, quibus Sorores a periculis liberentur.

16. Item non facile conceditur approbatio Sororum Sodaliis, quae sibi constituent scopum specialem:

(a) instituendi in suis domibus valetudinaria aut diversoria pro personis utriusque sexus;

(b) instituendi hospitia pro sacerdotibus suscipiendis;

(c) docendi in scholis adolescentulorum, aut in iis, quae mixtae dicuntur, in quibus scilicet pueri et puellae simul congregantur.

17. Multo minus approbantur Congregationes quae sibi assumendum proponerent curam immediatam puerulorum in cunis vagientium, vel mulierum parturientium in domibus, vulgo dictis *Maternitatis*, vel alia huiusmodi caritatis opera, quae virgines, Deo dicatas et habitu religioso indutas, dedecere videantur.

18. Demum animadvertendum est, nullam virorum Religionem, ad normam can. 500 § 3, sine speciali privilegio, posse sibi subditas habere religiosas Congregationes mulierum, aut earum curam et directionem retinere sibi specialiter commendatam.

CAPUT III.

De approbatione constitutionum.

19. Pro obtinenda constitutionum approbatione supplex libellus, subsignatus a Moderatore supremo cum suis Assistentibus seu Consiliariis, Sacrae Congregationi Religiosorum Sodalium negotiis praepositae porrigendus est, una cum constitutionum codice, relatione et commendationis litteris, prout supra, in art. 8 (b), (c), (d) et 10.

20. In approbandis vero constitutionibus Sacra Congregatio per hos fere gradus procedit:

(a) *Dilatio cum animadversionibus.* Nimirum si, instituto examine, constat multis correctionibus constitutiones indigere, differtur ad opportunius tempus petita approbatio, atque interim communicantur animadversiones, quibus ea indicantur, quae praecipue in exhibitis constitutionibus corrigenda, reformanda, addenda vel demenda sint.

(b) *Approbatio ad experimentum.* Si exhibitae constitutiones tempore et usu non satis comprobatae videantur, et ceteroquin nec plurimis nec gravibus animadversionibus obnoxiae sint, fit ex officio prima correctio in textu; et datur decretum quo SSmus constitutiones, prout in correcto exemplari continentur, ad certum tempus, ex. gr. ad septennium, per modum experimenti, approbat atque confirmat.

(c) *Approbatio definitiva.* Cum denique sufficiens praecesserit experimentum, constitutionum codex, in paucis iam emendandus, absolute corrigitur, et datur decretum quo SSmus constitutiones definitive approbat atque confirmat.

21. Quae vero de approbatione constitutionum disiuncte hucusque descripta sunt, coniunctim saepissime cum approbatione Congregationis hac ratione procedunt:

(a) cum decreto laudis Congregationis dantur interdum opportuna animadversiones in folio super constitutionibus, termino praestituto, intra quem constitutiones ipsae emendatae Sacrae Congregationi iterum exhibendae sunt; quae tamen, si

multis indigeant emendationibus, communicantur Congregationi, antequam concedatur decretum laudis; ita ut, in utroque casu, omne ius constitutiones propria auctoritate immutandi, vel emendandi, ademptum censeatur, post obtentum decretum laudis;

(b) regulariter approbatio Congregationis conceditur, una cum decreto, quo constitutiones in textu emendatae approbantur, saltem experimenti gratia ad certum tempus.

CAPUT IV.

De excludendis a textu constitutionum.

22. Excludenda sunt a textu constitutionum:

(a) praefationes, introductiones, proemia, notitiae historicae, litterae hortatoriae vel laudatoriae, exceptis decretis laudis et approbationis a Sancta Sede concessis;

(b) citationes textuum Sacrae Scripturae, Conciliorum, sanctorum Patrum, theologorum et quorumvis librorum vel auctorum;

(c) citationes dispositionum, sive peculiaris directorii, sive privati caeremonialis aut manualis, sive cuiuscumque codicis consuetudinum vel usuum Congregationis, ne forte praefati libri aut codices approbati videantur; quamquam huiusmodi libros ad Sacram Congregationem mittere oportet, ut de eis opportune cognoscere possit;

(d) quaevis mentio e legibus civilibus, de ordinationibus magistratuum civilium, de approbatione gubernii et similibus;

(e) omnia ea quae respiciunt munera et officia Episcoporum et confessoriorum: cum pro his non scribantur constitutiones, sed pro religiosis;

(f) ordo studiorum et normae vivendi pro alumniis ac minute descripta horaria actuum diei pro domibus et operibus Congregationis;

(g) quaestiones theologiae dogmaticae vel moralis, decisiones doctrinarum controversarum, praesertim in materia votorum;

(h) termini iuris canonici qui Congregationibus religiosis applicari non possunt; verbi gratia, *Regula*, *Ordo*, *Monasterium*, *Moniales*, etc.; quorum loco respective dicendum est: *Constitutiones*, *Congregatio religiosa*, seu *Religio votorum simplicium*, *Domus*, *Sorores*, etc.

(i) licet brevia spiritualis et religiosae vitae documenta sint opportuna, excludendae tamen sunt prolixiores instructiones asceticae, exhortationes spirituales ex professo, et mysticae considerationes, quae omnia aptius pertractantur in libris asceticis: cum constitutiones continere debeant tantum leges constitutivas Congregationis et directivas actuum communitatis, sive quod ad gubernium attinet, sive quod ad disciplinam et normam vitae;

(k) minutissimae quaelibet praescriptiones circa secundaria et infima officia, quae respiciunt culinam, valetudinarium, vestimentorum curam, etc.: cum istae gravitatem textus constitutionum a Sancta Sede Apostolica approbandarum, minime deceant;

(l) dispositiones denique cuiusvis generis, quae, sive explicitè sive implicite, aliquid contra ius contineant.

CAPUT V.

Generalia in constitutionibus requisita.

23. Constitutionum codex continere debet ea quae respiciunt notiones et dispositiones:

(a) de religiosae Congregationis natura, votis, membris et modo vivendi;

(b) de Congregationis gubernio, administratione et officiis.

24. Haec vero omnia distribui possunt in duas, tres vel quatuor partes, sed summopere commendatur brevitās, claritas et optimus ordo.

25. Constitutiones dividantur in partes, partes in capita, capita in articulos seu paragraphos; hisce praeponantur numeri ab initio ad finem progredientes.

CAPUT VI.

Specialia de titulo.

26. Titulus seu nomen Congregationis religiosae desumi potest vel a Dei attributis, vel a Sanctae nostrae Religionis mysteriis, vel a festis Domini et Beatissimae Virginis Mariae, vel a Sanctis, vel a fine speciali ipsius Congregationis.

27. Ne nomen seu titulus Religionis iam constitutae usurpent novae Congregationes, iam cautum est in canone 492 § 3. Ut igitur huic dispositioni satisfiat, debent novae religiosae Con-

gregationes aliquid saltem titulo iam approbatarum addere, quo distinctio inter singulas satis appareat.

28. Cavendum insuper, ne tituli religionum Congregationum vel nimis artificiose compositi sint, vel quampiam devotionis speciem, a Sancta Sede Apostolica non probatam, exprimant aut innuant.

DECRETUM.

Sanctissimus Dnus Noster Benedictus divina Providentia PP. XV, in audientia concessa die 6 martii 1921 R. P. D. Secretario Sacrae Congregationis de Religiosis, audito suffragio Eminentissimorum ac Reverendissimorum Patrum Cardinalium eidem Sacrae Congregationi praepositorum, suprascriptas Normas, ab eadem Sacra Congregatione servandas, approbavit.

Datum Romae ex Secretaria Sacrae Congregationis negotiis Religiosorum Sodalium praepositae, die 6 martii 1921.

TH. CARD. VALFRÉ DI BONZO, *Praefectus*.

L. * S.

Maurus M. Serafini, Ab. O. S. B., *Secretarius*.

ROMAN CURIA.

PONTIFICAL APPOINTMENTS.

27 June, 1921: Monsignori Joseph Byrne, Francis Dowd, Theodore Mesker, Francis Roell, Francis Unterreitmeier, of the Diocese of Indianapolis, named Domestic Prelates of the Pope.

8 August: Mgr. Godfrey Raber, of the Diocese of Denver, named Protonotary Apostolic *ad instar participantium*.

10 August: Mr. John K. Mullen, of the Diocese of Denver, named Knight of the Order of St. Gregory the Great, civil class.

22 September: Mr. John Lonergan, of the Archdiocese of Philadelphia, named Private Chamberlain of Cape and Sword (supernumerary).

Mr. Ovid de Saint-Aubin, of the Archdiocese of New York, named Knight of the Order of St. Gregory the Great, civil class.

Studies and Conferences.

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

ACTS OF POPE BENEDICT XV: (1) Letter of congratulation to the Very Rev. Bede Jarrett, O.P., Provincial of the Dominican Order in England, on the occasion of the opening of the Dominican house of studies at Oxford. (2) Letter commending the society entitled "Opera Apostolica a Jesu Christo Operario", and erecting it into a Primary or Central Society with power to attach to itself societies of the same name everywhere.

S. CONSISTORIAL CONGREGATION issues a decree determining the method of submitting names to the Holy See for episcopal appointment in the Republic of Mexico.

S. CONGREGATION OF RELIGIOUS gives the rules to be followed in applying to Rome for approbation of religious congregations.

ROMAN CURIA announces officially some recent pontifical appointments.

THE CHARM OF CHRISTMAS CAROLS.

Almost two thousand years ago, the Wise Men followed the Star, and year by year ever since there has been woven round the festival all manner of fascinating folklore. Our heritage is the culmination of centuries, and ours the enjoyment of stories and song age-old. Carol singing and Christmas have become synonymous from long association. The original meaning of the word "carol" seems to have been both song and dance, for the angels of the early Italian masters are portrayed as dancing while they sing, and there is a custom in York Minster to accompany the singing of carols at Christmas time by dancing.

The word "carol" has given a bit of trouble to the philologists. Many suggestions as to the derivation of the word have been offered, but few have been given credence. It is now believed to have come from the prolific and common root "chor", which is associated with the old song and dance or both. In its present form the word seems to have reached us from the medieval "caroula."

St. Francis of Assisi is claimed to have been the originator of the carol and of the custom of placing a model of the Holy Family in the stable in church at Christmas time. Yet it cannot be denied that the first Christmas carol of which we have knowledge is the mighty "Gloria in excelsis", sung by the angels to the shepherds on the night of the Nativity of our Blessed Lord. In the second century, the Christians celebrated public worship on the night of the Nativity and then solemnly sang the angels' hymn. In the fourth century the chant was introduced into religious ceremonies. In the twelfth century the monks celebrated Christmas with the reciting of legends and verses and the singing of Christmas hymns.

It was in the Middle Ages principally that carols and caroling came into general use. They were the material and formed the themes of trained choruses in the churches and at the courts. King John in 1201 gave 25 shillings to the clerks who chanted "Christus vincit" before him on Christmas; and these spiritual songs were gradually introduced into palace and private homes, together with others for the same purpose, but of a lighter vein, which were found acceptable; and thus the carol had its origin. Christmas was primarily the great festival of kings from the crowning of Charlemagne in 800 A. D. to the coronation of William the Conqueror in 1066 A. D. on Christmas Day. At this time there were two distinct types of carols: the religious, usually sung by chorus boys, and festive carols, sung at feasts, and crownings of kings. The majority were purely devotional, founded on the beautiful story of the "birth of Christ in Bethlehem town".

In the fifteenth century the Lowlands had their carols similar to the English. There is a story on record of a plague in Goldsberg, in 1553, which carried off two thousand five hundred persons, leaving not more than twenty-five alive in the place. The plague having abated, one of the few survivors

went out on Christmas eve and sang a carol according to an old custom. He was gradually joined by others, to excite each other to thanksgiving, and thence rose a custom for the people to assemble in large numbers on Christmas morning to sing carols beginning with, "Unto us this day is born".

The term "carol" appears originally to have signified a song joined with a dance, a union frequently used in early religious ceremonies. It was however applied to joyous singing and thus to festive songs; and as these become more frequent at Christmas it has for a long time past designated those sung at this feast. As the customs of paganism and most Christmas observances are a mixture of both song and dance, so the early carols are strange jumbles of theology and conviviality. In one of the old manuscripts there are two carols to be sung to the one tune, the first one called, "The Angel Gabriel" and the second "Bring us in good ale". There are also touches of humor in some of the carols, due perhaps to the influence of the Mystery Plays, during the performance of which they were often sung. In the story of Dives and Lazarus, the poor man at his death is guided to heaven by good spirits with the prospect of "sitting on an angel's knee," but Dives at his death is guided by evil spirits to hell, where he will have to "sit upon a serpent's knee".

The real mission of the old carols was to furnish dance tunes. This was the case especially in France and England. In Chaucer's time it meant dancing interspersed with singing. To us, however, it means nothing but song, and really our acceptance of the word is more fitting. There is little doubt but that the singing of carols grew out of the medieval Mystery Plays. In the twelfth century, to entertain and instruct the people, the Church gave all manner of Mystery and Miracle Plays. The priests used to place a crib containing a bambino at the side of the altar. This custom you may witness to-day in our churches. Around the crib was erected a miniature stable with all the realistic accessories. In the Coventry Mysteries there is a charming carol concerning these representations of the Nativity.

The directions given by Coussemaker in his *Drame Liturgique* call for a procession of men in shepherd attire to enter the church, reverently approach the artificial manger, and, as

they draw near, the priests thus address them: "Quem queritis in praesepio?" The shepherds respond antiphonally: "Salvatore[m] Dominum Christum." Then women dressed as midwives withdraw the curtain and show to the shepherds the Babe, "lying in a manger."

The Christmas Mystery Plays always reach a climax with "Gloria in excelsis Deo". From these plays it is probably that our Christmas carols were evolved in the form we have them to-day. First, they were secular, and then sacred. From the church they were carried to the home, and thus formed the basis of the extensive carol literature of Germany, France, England, and Austria. In the early parts of the seventeenth-century carols in Britain, noëls in France, and the Weihnachtsgesänge in Germany and Austria were in their zenith.

Some of the old English carols are still in use, such as "Christ was born on Christmas Day", "Good King Wenceslaus", "God rest ye", "Good Christian Men", and of course the universal "Adeste Fideles" or "Oh Come All Ye Faithful". The subject of Christmas carols is an extensive and interesting one. Fortunately many specimens have been preserved, so that it is possible to trace almost to their origin many of the old tunes and poems. Christmas without the old carols is like Hamlet with Hamlet left out. Every choir should include in its Christmas program the old Catholic custom of singing a number of the old carols at Christmas time. They have not only devotion, but furnish the proper atmosphere.

In the earlier times, music, both instrumental and vocal, was introduced into religious ceremonies and was a necessary accompaniment to all the religious games and feasts. In the records of the Greeks, Romans, Egyptians and other great nations of antiquity, we find descriptions which show the close connexion of music and festivals. The Druids, the Anglo-Saxons and the Gothic nations made great use of hymns in their public worship. One of the earliest of the Hebrew songs on record is the song of Meriam and her companions on the overthrow of the Egyptians. No doubt here we have the origin of the religious and festive character of the carol. The curious blending of the religious and the secular in carol singing is greatly due to the fact that the time of the year which the

Church eventually selected for the commemoration of the Birth of our Blessed Lord happened to coincide with a heathen feast of great antiquity, handed down from time immemorial through the Druid's winter feast, the Roman Saturnalia, and the Scandinavian feast of the Yule.

At the present time carol singing forms a prominent part of the Christmas service in all churches, non-Catholic as well as Catholic. There is an attempt to revive the beautiful custom of carol singing on the steps of church and temple, a notable return to an effective and impressive celebration. Probably the most sung carol in America to-day is the familiar exaltation accredited to J. Reading in 1692, "Come All Ye Faithful". Carol singing has a firm root in the hearts of the human race, and as an expression of the greatest event in all history, the birth of the King of Kings, it has also a perennial charm as poetry and song. It has become an almost universal custom throughout Christendom.

In France the custom of carol singing was of very early date, and there are many collections of them. They are called "Noëls". All these early carols were crude, and some of them sound almost grotesque to us of to-day. But these have been replaced by modern carols and anthems that express more thoroughly the spirit of the joyous season of Christmastide. But the custom is a gracious and a pleasing one and well worthy of the widest usage. It must be said of these later carols that they are carols in the strict sense of the word. A carol without a strongly expressed belief in the Incarnation is no carol at all. A carol must relate in one way or the other to that most solemn event in all history, the Birth of Christ at Bethlehem.

One of the most famous of the old English carols is:

God rest you, merry gentlemen,
Let nothing you dismay.
For Jesus Christ, our Saviour,
Was born upon this day.
To save us from Satan's power,
When we were gone astray.
Oh tidings of comfort and joy,
For Jesus Christ, our Saviour,
Was born on Christmas day.

Another more modern English carol by Alfred Domett
breathes a deeply religious Christmas spirit:

It was the calm and silent night.
Seven hundred years and fifty-three
Had Rome been growing up to might,
And now was queen of land and sea.
No sound was heard of clashing wars,
Peace brooded o'er the hushed domain;
Apollo, Pallas, Jove, and Mars,
Held undisturbed their ancient reign
In the solemn midnight,
Centuries ago.

'Twas in the calm and silent night,
The senator of haughty Rome,
Impatient urged his chariot's flight
From lordly revel rolling home;
Triumphal arches, gleaming, swell
His breast with thoughts of boundless sway;
What recked the Roman what befell
A paltry province far away,
In the solemn midnight,
Centuries ago.

Within that province far away
Went plodding home a weary boor;
A streak of light before him lay,
Fallen through a half-shut stable door
Across his path. He paused, for naught
Told what was going on within;
How keen the stars his only thought,
The air, how calm, and cold and thin,
In the solemn midnight,
Centuries ago.

It is the calm and silent night.
A thousand bells ring out and throw
Their joyous peals abroad, and smite
The darkness—charmed and holy now.
The night that erst no name had worn—
To it a happy name is given;
For in that stable lay, new-born,
The peaceful Prince of earth and heaven,
In the solemn midnight,
Centuries ago.

A COMMUNION GUILD FOR THE YOUNG.

There are numerous ways in which priests keep the boys and girls who have left school, attached to the church of their parish. We have the Sodality of the Blessed Virgin, Junior Holy Name Society, Boy Scouts, literary societies, clubs, and other organizations, into which we gather the young between the ages of fourteen and seventeen, that most critical period in determining their sense of moral and religious duty. These associations have their rules, their meetings, fees, anniversaries, and local diversions, under proper supervision. This regularity and discipline of obligation has its advantages, but it does not embrace all classes of the young whom we want to hold within the fold.

Many boys, especially those in country parishes, or who are employed in stores, railroad offices and as telegraph operators in the city, cannot or are not disposed regularly to attend meetings, whether for self-improvement or entertainment. The payment of fees is at times irksome; and demands of service at home, or the satisfying of those attractions of personal friendship which later on ripen into love and marriage, play an inevitable part in many a young life and prevent the fulfilling of obligations imposed by associations which appeal to a large class of our young Catholics, but not to all. We lose as a consequence a considerable number of boys as active church members, even if they retain their religious convictions and attend Mass and make their Easter duty. The danger of loss of fervor or of interest in the affairs of the Church and of the parish is naturally greater in the case of boys than of girls. The latter are less apt to be withdrawn from the moorings of habitual devotion, and the Sodality of the Blessed Virgin, which was originally meant for boys chiefly, has become almost wholly a girls' association.

These considerations have led to the establishment of a guild, formed, under the direction of the pastor, among the boys who are on the point of leaving school. Five or six of the more influential members are selected. They are instructed regarding the influence of holding together by the bond of regular reception of Holy Communion, one day each month. Their enthusiasm is made to arouse others to join

them in the General Communion movement. The priest keeps in touch with these leaders, who become his assistants or lieutenants. Their duty is to keep a list of the boys who live near, forming the Communion band; and to remind every lad on the day preceeding, or at an opportune time, of the promise to receive Holy Communion in a body. This committee must hold together; and it is easy to direct them at periodical meetings in the priest's parlor. For the general body there are no meetings; no expenses. If they wish voluntarily to arrange for a common breakfast, or other objects that tend to facilitate the purpose of the general Communion, or strengthen the bond among them, they arrange the matter among themselves.

This method has wonderfully prospered the Holy Name Society among men. With boys the matter is of far greater importance, for it meets precisely *the point at which the leakage from the Church begins*. At school they are kept good, not merely by a sort of coercion, but by the community spirit that fosters what is good and right around them. Their idea is that they will always be good. When they leave school, however, they are not only bereft of the two great helps of individual direction and of the community spirit, but they meet with systematic depreciation of virtue and ridicule of religion. A boy who is isolated in his practice of piety finds it hard to withstand cynicism from his elders. If he is a part of a crowd which in common performs a devotional exercise he loses self-consciousness, frequently becomes enthusiastic, and is never ashamed of his piety. Keep him associated with a set of lads who persistently practise religion by going to Holy Communion, and you steady him. If he keeps his courage until he is nineteen, his faith and moral status are usually secured. He has taken his path and will rarely leave it. Up to that time he is in the plastic stage; he looks for a definite mould in his surroundings, and takes the shape these give him. Although he is likely to remain imitative, which is a quality of the youth, his normal instinct in a crowd is to submit to the ruling influence that leads, whether it be good or bad. The example of a number of young lads going to Holy Communion is an inspiring sight even for grown people. It is the best of sermons. Example draws, and mothers and fathers

will look ahead to see their sons as members of this volunteer band, a body guard of the Divine Master.

Many a pastor has doubtless long ago found some such method to be a help to his work in the parish. But the movement, common enough perhaps in Catholic countries, such as Belgium, has obtained a new vogue recently in Australia.

The young people themselves have to supply the two big helps that are wanted when they leave school. They can do that easily. Oftentimes they are the only ones who *can* do it. There are always a few splendid and enthusiastic boys in every parish. Half-a-dozen will be sufficient to start the guild. Let them meet together, and make out a list of all the boys they know who have left school; and each lad should be responsible for, say, half-a-dozen lads attending the monthly Communion on a fixed day. *A word from a boy to a boy friend is better than an hour's lecture or sermon.* Let these young "apostles" be not afraid to go to the priest for assistance and guidance, and also for names of others whom they will get to join them for the general Communion. The priest will be only delighted that they come to him, especially now that they have become the biggest help he has got. Sometimes the lads arrange for games, baseball, and football matches, etc. This adds interest and keeps the young fellows together. On general Communion Sunday they usually wear a medal of the Sacred Heart attached to red or cerise ribbon. The secretary—one of the young fellows themselves—keeps a roll, and marks it every month.

1. *There are no meetings*, except one, viz., once a month at the Holy Table (when they go to Holy Communion in a body).
2. *There are no expenses* (except the few pennies for the ribbon and medal).
3. It is helpful if seats can be reserved near the altar; and it is very edifying when the lads sing hymns during their Communion Mass.

The Guild of the Sacred Heart has the approval of His Excellency, the Apostolic Delegate; of His Grace, Dr. Kelly, the Archbishop of Sydney; of the Most Rev. Dr. Mannix, Archbishop of Melbourne; the Most Rev. Dr. McCarthy, Bishop of Bendigo; Dr. Gallagher, Bishop of Goulburn.

It is not necessary that the Guild should be under the patronage of a special title, such as the Sacred Heart. It may often be a distinct advantage, and help to cultivate the home or parish spirit to have it named after the Patron of the Church, who thus becomes sponsor and example from which illustration and intercession may be gained.

As introduced in many places in Australia, with the approval of Archbishop Cattaneo, the Apostolic Delegate, it has done a great good in preserving the allegiance of the young, especially the boys, to the Church. Father J. C. Hartnett, S.J., of Adelaide, South Australia, who furnishes the information contained in this paper, answers the objections that may be offered to the introduction of the Guild when there are so many other devices aiming at a similar end. The matter is in no sense a novelty: going to Holy Communion is both an ancient and a universal practice in the Church. To continue what the children have learnt to do while at school is easier than to bring them back to it after a lapse or neglect for a long time when out of school. As for the objection that it multiplies devotional societies which have a similar purpose, it has already been stated that the object is to keep the boys who are likely to avoid or fall away from the Sodality, Confraternity, or club which enjoins attendance at times when it is difficult or impossible to go. Sunday Communion can rarely if ever interfere with social obligations or home duties in the case of boys.

THE NEW NORMAE FOR OBTAINING THE APPROBATION OF RELIGIOUS COMMUNITIES BY THE HOLY SEE.

In 1901 the Sacred Congregation of Bishops and Regulars issued a set of rules to be observed by newly-founded congregations of religious in applying for Pontifical approbation. These rules, known as "Normae", also specified certain conditions under which the desired approbation would be granted.

When the new Code of Canon Law was issued, some of the regulations of the "Normae" were incorporated in the canons, with certain changes in the observances of the religious rule. These govern also the older congregations, chiefly those of so-called simple vows whose Constitutions had already been approved in Rome. The new Canon Law touching religious

communities calls for a revision of the first part of the old "Normae". This revision by the Sacred Congregation for Religious forms a new set of rules or "Normae", the text of which we print in our *Analecta* of this issue. The object of the new regulations is to bring about uniformity in the mode of applying for approbation of recent religious institutes, and at the same time to furnish bishops and religious superiors with full information regarding the procedure to be followed in applying for approbation.

The Holy See reserves to itself the right to issue authentic translations of these "Normae", since only thus can errors and misunderstandings be avoided. But we may for the purpose of fixing attention upon the matter give here a summary of what is required in order to obtain Pontifical sanction for newly-organized religious communities, while at the same time indicating the spirit in which Rome deals with Constitutions and Rules for religious communities in general.

Application for approval of a religious community as set forth requires complete but brief statements regarding:

the founder of the society, i. e. his or her name, character, antecedents, etc.

title of the Society as a religious body;

form of habit (dress);

prospective sources of maintenance;

characteristics that distinguish the new congregation from others of a like or similar character already in existence and in the same locality.

The petition is addressed to the Sovereign Pontiff and contains, in addition to the above data, the testimonial letter or letters of the Ordinary or Ordinaries under whose jurisdiction the society operates. It may be that the houses of the society are in different dioceses, the Ordinaries of which remain superiors over their respective communities, and have a voice in their direction until Rome has approved the Constitutions. By this approval the internal management of the society is withdrawn from the jurisdiction of local ecclesiastical authority.

Besides the episcopal testimonials there is to be presented a succinct history of the origin, progress and work of the society up to the time of making application for Pontifical approbation.

Finally, a copy of the Constitutions by which the society is governed must accompany the request for approbation. If these Constitutions are taken from one of the older congregations, as in the case of tertiaries, they must have the sanction of the superior general of the (first) order, and a testimonial letter from the same to that effect.

The first step in the procedure of approbation is the obtaining of the so-called *Decretum Laudis*. It is given after due examination of the aforementioned documents with certain recommendations, changes, and corrections. When these have been incorporated and observed for a definite period, by way of trial, the final approbation is accorded.

The advantage of express approbation in form of a *Decretum* by the Holy See is that it carries a certain guarantee of stability, apart from the protection against undue interference on the part of qualified ecclesiastical personages. Before the *Decretum Laudis* is issued, the religious activity of the society remains entirely under the direction and control of the Ordinary, who may prohibit its work as a body corporate under Catholic auspices, or modify its Constitution and Rules to harmonize with the general policy of diocesan administration.

Since, after Pontifical Approbation has been given, no legitimate changes of the scope or the methods of the society can be undertaken without leave from Rome, it may, during the evolutionary stage of a religious organization, prove beneficial to delay the request for Pontifical Approbation. Moreover, there are certain classes of activities under religious auspices to which Rome will not easily give its permanent and explicit Approbation, owing to the danger of deflection or of secularism which easily opens the door to abuses for which religion might be made unfairly responsible. Hence, while the Church approves all manner of charities in relief and education work, she indicates her cautions of the dangers involved particularly in organizations of women who as a religious community propose to minister to the poor and sick in their homes, indiscriminately night and day; in hospices and sanitariums for both sexes; in schools adopting the coeducation system for youth, and in certain kinds of maternity and infant asylums. Here the lay nurse is less exposed to the danger of scandal tarnishing the name of religion by the exercise of functions

which demand a certain freedom offensive to the sensitive delicacy called for and expected from those who wear the religious habit. Under guarantee of proper safeguards the Church approves such organizations. For the rest, she leaves them to the vigilant care of the bishops.

In conclusion, the new "Normae" indicate what is to be especially avoided in the drawing up of Constitutions for religious communities, and in the presentation of the accompanying documents asking for approbation, namely useless verbiage, injection of devotional sentiment, references to persons, times, places, and circumstances which add nothing to the clear and succinct exposition of the matter required.¹

WINNING NON-CATHOLICS AND SUPPORTING THE PARISH.

In a country like ours these two constitute our principal problems. Our churches are, for the most part, not endowed, and must live on their income from day to day, and in nearly every instance, too, our parochial boundaries contain a large number, often a majority, of non-Catholics. To their credit be it said that most of our pastors are alive to the problems which are involved in this peculiar situation. The only question is how to do one's full duty by both sides. It is our purpose to try to outline, largely from experience, some practical ideas which may assist the priest in fulfilling these obligations.

The first matter of concern is, of course, caring for the running expenses of the parish itself. In our system the pastor is nearly always directly charged with this duty, and acts as treasurer for all general and special funds. This plan has both its virtues and its defects. It prevents the possibility of the priest's being hampered, as many Protestant ministers are, by the moneyed men of the parish, and by all the evils of "trusteeism," but at the same time it lays upon the pastor immense burdens which may easily crush him unless they are properly adjusted. Many a conscientious and consecrated priest has gone to an early grave because of the herculean load which parochial finance has laid upon him.

¹ The complete text of the new Normae, official translations of which the Sacred Congregation reserves to itself, is found in the *Analecta* of this number of the REVIEW.

It is not our purpose to give a history of how our present methods grew up. The writer is not sufficiently familiar with that phase of American Catholic practice to do so, did he desire it; but what we find in most places is describable as a system of pew-rents for ordinary parochial expenses, to which are superadded monthly and special collections to meet requirements of the Ordinary or needs of various sorts. Special expenses (and sometimes the usual ones also) are cared for additionally by means of fairs, bazaars, and kindred money-taking devices. And sometimes the methods employed seem very crude and even ethically undesirable. But what to do about it? I have had many pastors ask me questions along this line, and some of them, having read my contribution in *THE ECCLESIASTICAL REVIEW* for May, 1920, entitled "A Method of Mission Support", have asked me to go more deeply into the subject and give a complete outline of plans which I have explained to them by word of mouth.

The second duty, of caring for those outside the Fold and attracting them within it, sometimes seems a thing apart from the usual matter of running parochial affairs, and in the past the most that many really zealous priests have felt able to do has been to arrange for an occasional "mission to non-Catholics," held for a week or two, once in two or three years. This is better than nothing at all; but, after all, it is but a spasm, where a steady continuous effort is required for the best results. What we need is to attract non-Catholics to our ordinary services, to give them a chance to know us as we are, and so to come under the spell of the Truth and to feel at home in the Presence of our Lord on His Altar. And, speaking from personal knowledge, I can say that there is nothing which so effectively prevents this as our present methods of church finance.

The average Protestant congregation is well managed financially. This is due in a large measure to the application of "business methods" to their financial problems. And for this, in turn, they must thank the fact that usually a business man is treasurer of the church. It is not necessary for us to adopt the evils of their method or to take it over whole, but we can learn from them. "The children of this world" have ever been "wiser in their generation than the children of

light", and our Lord Himself suggested that we adopt what is good in their wisdom. They have, far more than we, a problem in securing church attendance, and of drawing outsiders to their services, and they have learned that, if money appears in the foreground, people will be scared off.

We sometimes forget that no article of the Catholic creed is involved in the matter of pews, or their rental. Indeed pews are comparatively modern and the rental or possession of them dates from the worst period of English ecclesiastical history and is really not a Catholic practice at all, but a Protestant one. It was only after the common people were despoiled of their faith that the "squire" was boxed off in a place where the vulgar herd might not intrude. But we cling to this unsocial scheme with a tenacity which is hard to understand.

In casting about for a satisfactory method of support Protestants generally have abandoned rented pews. It is now hard to find a non-Catholic church where the system is still in vogue. In several Episcopalian parishes where pews were not only rented but bought and sold outright, the parish itself has purchased them when no other settlement was possible and has made them henceforth free. The Catholic pastor when one approaches him on this subject, immediately says he cannot support his church without pew-rents. Protestant ministers said exactly the same thing thirty years ago, but it has been done for them. In their case it came about because laymen (who had charge of the finances) saw that the change was desirable. The present task is to convince our clergy that it is so. The purpose of trying to do it is because I am convinced that it will produce larger parish revenues and also will help in the duty we owe toward our separated brethren and will make it easier for them to come to our churches.

No man can come to a saving faith "except the Father draw him", but much besides the God-given impulse is necessary to get him to a full acceptance of it. The human element is very strong, and, however willing the spirit, the weakness of the flesh asserts itself. A stern woe is pronounced against those who place a rock of offence in their brethren's way. Probably the best method that could be devised for keeping non-Catholics out of the Church is the "pay-as-you-enter" system, now happily falling into abeyance. My own non-

Catholic training is still influential enough to give me a sort of shudder when I see it. Personally I doubt if I should ever have crossed the sill of a Catholic church had I, in my non-Catholic days, met with some of the zealous young men I have sometimes found guarding the portals since my submission to the Church. It is not a question as to how defensible the method may be. It does drive the stranger away, and that is enough to condemn it in a missionary country like ours, where we are called upon to assist our Lord in His chosen task—"Them also I must bring". Neither can I be made to believe that Catholics have such a low morality that they would cheat the Lord and fail to pay unless they were held up at the door and made to do it. I am sure that they have too high a regard for the precepts of the Church to need such highwaymanry. And there is no reason why our ordinary services and the everyday management of our churches should not be arranged with regard to making them appeal to the non-Catholic. That the things we do are harmless in themselves and that they are done in all innocence makes little difference in their effect. I think I know the Protestant mind pretty well, and I am free to say that there is no one thing which so offends as crudity in money matters. We must avoid occasions of scandal. And scarcely less deterring is the constant harangue about money which is heard in some of our parishes. It merely confirms the occasional visitor in what he has been told, namely: that Catholic priests are mere money-grabbers, and that they bulldoze their people into giving large sums that they may batten upon the proceeds which their dupes supply. The first essential, therefore, if we would make our churches attractive, is that money-collecting machinery be kept out of sight. There are other things needful, maybe; but I am not lecturing priests on things that appertain to their office. That task is for the seminary professor, and not for the layman, even though he may once have been a missionary clergyman.

Let us then proceed to the consideration of parish finance. It is comparatively easy to reckon the principal needs of any parish for a year. There are certain fixed charges for salaries, heat, light, and equipment which must be met, and which can be approximated with considerable accuracy. There are other

charges, not so constant, such as repairs, which must be figured in. And lastly there are the occasions on which the bishop orders a special collection, and there should be contributions to the general missionary work of the Church. The first thing is to get an estimate of each of these. It is just here that I would plead for a larger use of the laity. In nearly every parish there are men of business experience who would gladly assist in compiling a scientific budget, and if they did so assist, it would inevitably quicken their sense of responsibility for the parish welfare. I can imagine nothing which would so tend to increase the layman's realization of the burdens of the priest's office like having a knowledge of the material side of that load. There could well be a committee of responsible laymen charged with making up the budget under the pastor's direction and with his help. This committee should be as large as could conveniently be handled, for the more who have had a part in the struggle of "making the garment fit the cloth" the better.

Once the budget for parochial expense is made, assessments and extra-parochial obligations must be taken into consideration. There are the *cathedraticum*, diocesan charities, diocesan educational funds, seminary collections, and finally, but by no means least important, the parish's just share of the support of Catholic missions, home and foreign. And none of these things can prosper if left to haphazard. System is valuable and necessary to any adequate fulfilment of the corporate parochial duty. Making a proper estimate of these is the second step, and it also should be cared for by the above-mentioned committee.

Then comes putting all this into operation, and that is no overnight matter. It must be prepared for, planned, worked out with scientific exactness, but it is not so formidable a task as many pastors have thought. It can be done in a parish of any size, and under any set of conditions. Here again I am speaking from experience. I have seen it operate in a large city congregation, in a church in a medium-sized city, in small towns, and among the scattered inhabitants of the great plains. In putting such a plan into effect the Catholic priest has a great advantage over his Protestant brother. The Church has laid down support of one's pastor as a binding obligation. With

Protestants it is largely a case for persuasion, to be fulfilled if one happens to "like the minister". The Catholic priest has all his people present every Sunday; he does not have to go over half his ground the next week for the benefit of those who did not come the week before. These things enable him to work out the plans in a shorter time, but they must be presented nevertheless. I should say that two or three Sundays ought to suffice to explain the plan. Let a brief talk be given along with the announcements explaining, first, the already well-known necessity for parish support. Then there should be an outline of extra-parochial expenses. It will be an eye-opener to many who have thought that the upkeep of the rectory, together with a few candles, a little oil and some incense constituted the whole of the church's expenditures. Next there should be carefully explained the budget idea; how it saves waste, how it gives one a real basis for calculating expense, and how it makes possible an intelligent survey of the needs. After this a plea that people will make definite pledges, on a weekly basis (whether paid every week or not), not so much per capita, but according to income, these pledges to be divided into two parts—one for the parish and one for the outside. This latter should be urged as an obligation incumbent upon us because we are Catholics, members of the "holy Church throughout all the world". The reverend clergy need no sermon outlines from me to tell them how to present this phase of the matter.

Then, too, there must be explained the "mechanics" of collection, and I know of nothing which approaches the duplex envelope system for effectiveness. I would urge its adoption everywhere. In doing away with the pew-rent plan, it could easily be explained that this did not mean that the parishioners would not ordinarily sit where they always sat or that they should find no place open for them; but the "keep off" sign of one's name would be eliminated. There is nothing which makes a stranger feel so at home as to see every pew at least looking as though he were equally welcome to it, and of having an usher say as he enters the door, "All seats are free, sit where you wish."

Then there should be an appeal for the making of the pledge as a solemn agreement with God, made after a careful and prayerful consideration of the extent of one's stewardship

of this world's goods. The necessity for a clear conscience in making such a pledge is of prime importance. It is not like buying a ticket to a minstrel show or taking a chance on a ton of coal. The pastor's talks and explanations must be timed so as to coincide with the date when the final putting into operation of the plan will take place. And this date should be not more than a week or so before the beginning of the fiscal year of the parish.

Meanwhile the preparation of those who will present the matter has been going on. The parish should be districted for convenient canvassing, and the men who will do the work must be organized and trained. Local Holy Name Societies, or Knights of Columbus, will often be the leaders; but this matter would vary in different localities. Whoever these men are, they must be the reliable laymen, the kind who are the backbone of every congregation. They should meet together to learn the arguments for and against every feature of the plan. They must learn what the world calls "salesmanship" in connexion with the church's needs. The canvass is made on a Sunday afternoon and every family is visited on that one day. Two men go together and usually but a few minutes is required to give and get the necessary information. The parishioners have been requested from the pulpit to remain at home until after the visitors have seen them. All teams meet at the rectory or parish hall in the evening, and the records are checked up. There will, of course, be a few who will have been missed for some reason and these can be approached some time during the week following. Here and there (though rarely) perhaps an obdurate parishioner will have none of it. His name should be reported to the priests, who can then be left to handle him.

The results of such a canvass are (1) financially, parochial income is generally increased from 25 per cent to 75 per cent and outside contributions are advanced anywhere from 75 per cent to 500 per cent, and this without any appreciable strain upon the people: (2) a realizing sense of the the quasi-sacramental character of giving in the sight of the Lord, which results in the imparting of many new graces to the parish as a whole and to many individuals in particular; and (3) it does away with the necessity for harping on money, and of the crude

collection devices which are so offensive, and thus removes one cause of stumbling from the minds of those "other sheep" whom we so ardently wish to see brought into the One Fold.

These are tried methods, they have passed the stage of experimentation, and the parish or diocese which adopts them will find itself richer, materially and spiritually, for having done so.

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THE CHRISTMAS COLLECTION.

When I was a young priest, acting assistant to an infirm pastor, there was one great collection during the year, supposed to be the gift of the congregation to the parish priest. We had of course our regular salary, which was small enough and just covered the personal needs of a priest in a moderately sized parochial district. The church was well built and furnished through the liberality of chiefly two families, factory owners in the town, who being of old Irish stock and generous by disposition saw that nothing was wanting to make the service on Sundays and festivals becoming and attractive. The pastor said his daily Mass, but for the rest left the management of the devotions and the preaching and instructions to the assistant, and to the religious who conducted the school. On Christmas morning he would say the early Mass and at all the Masses (four) of that day come out into the sanctuary to wish his flock a happy Christmas.

We all liked the old man, for he had been a hard worker during the pioneer days, when there were missions to attend, and before the rheumatism had seized hold of him. But there was one thing that used to jar on my feelings on this Christmas morning. It was the way in which the dear old priest would talk of the Christmas collection. The esteem I had for him because of his prudence and insistence on regularity, his forbearance with my mistakes and ignorance, would drop down when he would gloom, as it seemed to me, the joy in the atmosphere of the Christmas worship, by talking of the money they ought to give their clergy on that one day of the year,

etc. Sitting in the sanctuary I could see—a certain air of disgust in the faces of the front-pews, the younger generation of wealth, who were willing enough to pay their share, but hated to be dunned in church.

I remembered these sensations in later years and resolved that, if I had ever to urge my people to alertness in supporting the material needs of the parish, it would never be at the Christmas services, and if possible never at all from the altar. I reasoned that if I could not find my parishioners in their homes I had but little claim on their generosity in church; and that if I preached to them when they came to church how they could attain to God's kingdom by self-denial and charity, they would be likely to do their part just as our forefathers had done theirs, in the days of persecution and poverty, when priests saw no occasion for making the altar a tax-collector's office. Experience has strengthened the conviction, and the first thing I did in entering on my duty as pastor of a small city parish was to abolish the Christmas and Easter Collections as special features of the day of worship, and the collections at the church door. What induced me to be radical on this subject was not only the memory of the "Christmas Collections" of earlier days as curate, but a letter by Canon Moyes of Westminster which I had seen somewhere and taken a copy of a short time before my appointment to the pastorate.

Thus far I have had no reason to regret my course in following the resolution not to talk money from the altar, nor to let my assistants do so. We announce the diocesan and other charities briefly; but we preach regularly on the Christian virtues and the fundamentals of the Catholic faith. The result is a growing readiness to respond on the part of all classes of the people; though at first there were slackers and we ran short of money. To the remonstrances of my older curate who was of the former regime I replied: "Wait". But here is the letter of the English priest, an intimate of the late Cardinal Vaughan, in reply to a proposal to resume the custom of collecting an entrance fee from persons who were not regular pewholders in the church, a custom which had been abolished by the Cardinal.

After stating Cardinal Vaughan's attitude during the twenty years of his episcopate in Salford on the subject of collecting church fees, the Canon continues:

He regarded the admittance to the House of God by an entrance-money charge—"the copper bar across the door of our churches," he often called it)—as a blot upon our church system, and one of which he as a Catholic felt ashamed. He fully recognized the grave practical objections that stood in the way of its discontinuance, especially in the case of struggling and debt-burdened missions, but he was anxious that Catholic opinion should not allow itself to acquiesce in or accept as permanent a method so unworthy; and that it should be alert to discover, if possible, some other solution for providing the due support of the church, and that it should look forward to the abolition of the present theatre-like arrangement whenever and wherever the circumstances would permit. To my knowledge, Cardinal Vaughan, some time in the 'eighties, expressed these views, in these or stronger terms, to some Lancashire priests who were disposed—perhaps prematurely—to make the experiment.

In the eleven years of his episcopate at Westminster that followed, the Cardinal's feeling seemed to be, if anything, intensified by his experience in London. He had no wish to ignore in any way the practical difficulties which were present to the minds of the clergy faithfully laboring under him, and he had no desire to press unduly for a reform for which, in many places perhaps, the hour had not yet struck; but his conviction and his ideal only waxed more strong and clear as the years rolled on. On this point, I take it that my testimony would be confirmed by those who, during his thirty-one years of episcopate, either in Lancashire or in London, were privileged to be near his person and to share his confidence. Only a year or so before his death, when the Cathedral porch was in course of construction, his thoughts, while looking upon its spacious entrance, turned to the subject, and I remember how heartily he thanked God that the new Cathedral "would set an example in the right direction".¹

But to return to our Christmas Collection. We do have it. And we announce it as a special feature of the church celebration. Three things are done for the occasion and carefully prepared for by the priests of the parish and a committee of parishioners. They are briefly:

1. An announcement that all the gifts brought to the church on Christmas day or for it to the rectory, are to be for the poor of the parish.

2. A gathering of all the children of the parish for the purpose of *giving* and *receiving* presents on the eve of Christ-

¹ *Tablet* (London), 7 September, 1918.

mas. For this we call into active service the Sisters and the Sodality members. They arrange by visits to the parents two chief groups of children—the *Shepherds and Kings* on the one side, offering their gifts of toys, books, provisions, clothes, etc., and the *Messengers of the Holy Child*, coming to receive the gifts in the name of Jesus.

3. The distribution of the money received at the Christmas collection through members of the various societies such as the St. Vincent de Paul, among the poor families who have their larders filled, their parlors or homes decorated, their rent paid, for the Epiphany. Special attention is given to the sick of the parish.

Last year, despite the hard times we managed to get together a large sum. But what was most noticeable was the atmosphere of joy throughout the whole parish, and it lasted for the entire period from Christmas to Epiphany week. People who had not gone to church were interested in the philanthropic schemes; and they came to church, and remained interested. Among the children a spirit of democratic Christian benevolence was called forth in which I see forces for the upbuilding of a Catholic community organ. And we priests have been more or less idolized as the instigators of a Christmas atmosphere which is thoroughly satisfying.

FR. RICHARD.

MARYKNOLL MISSION LETTERS. XXIX.

It's not fair to make comparisons, but if there is a live-wire in South China it is Fr. Yeung, our nearest neighbor. Where another would merely vegetate for lack of funds, this Chinese priest has a thousand and more converts. Within five years he has baptized nine hundred and fifty-four Chinese and made his Christians build chapels and schools, for the most part unaided. To show his calibre—he tackled the organ and plays creditably. He sang and played at sight some songs I happened to have with me. By himself he has mastered enough French and English to read the papers and keep abreast of foreign affairs. With the stout legs of a little pony that struggles in carrying a still stouter master, he covers his eight principal stations regularly; indeed it would be hard

to say where he lives, for he rarely says Mass for two consecutive Sundays in the same chapel. He wanted to sell me the pony for \$40, because he needed the money to pay a school-teacher and he could walk. Besides, despite his activity, he is getting too heavy for the animal.

Five years ago there was not a Christian in this section, and no priest here. But Fr. Yeung had done such good work at Sancian, gaining five hundred converts in three years, that the Bishop wisely sent him pioneering with wonderful success.

I don't mean it as any discredit to the Chinese, but in talking with Fr. Yeung you forget that he is not "white". One day with him, however, will quickly disabuse you, for none but a Chinese could live so poorly. If I am not mistaken, and I feel sure I am not, the average salary of a Chinese priest is eight American dollars a month—\$2 a week. His bill for kerosene alone is \$1.50 per month, and the "salary" of his cook must be at least \$3 to \$5, so, even if he would, he could hardly go in for the creature comforts life on the missions offers. He handles a 10c can of condensed milk as though it were a relic. His only hobby is a bulletless gun; his pony is really useful. I'm sure if to-morrow he were to get word to move to another mission his belongings could be packed in one trunk.

Don't think, however, that voluntary poverty, even in China, means dirt: his wooden candlesticks had no traces of melted wax adorning them, his mosquito netting was starched and ironed, and his floors were ready without washing for a prime coat of varnish. Ordination has made no change of fare except for a tablecloth and clean napkins. This may be true of every Chinese priest; but I have not been a guest of many, so I cannot say.

Four of our stopping places lay in his district, so we had an impartial view of his work. The first village had one hundred Christians and no chapel, so, though it was late, we pushed on till we came to a river. On our side there were no boats, but a Christian soon had a huge bonfire lit—the signal agreed upon for the Christians posted on the outer side to row over and fetch us.

I was taken by surprise at the enthusiasm to greet the "American Father". My lack of Chinese was no hindrance; these men preferred to speak their little "Englishes", and

there were usually a few who could carry on a fair conversation with the help of a Chinese word now and then. At Tomun, where we put up for the night, at least twenty of the Christians had been to Los Angeles. What made the welcome more pleasant was their attitude. They seemed to associate me with the "great America" the returned men had been talking about and there was a friendly feeling, in consequence, that Yeungkong could not feel.

Each village added its quota of retainers and we made a brave showing as we finally arrived at Hoiyin, which might be translated "Noon Sea". A mile from this big market first came some men on ponies, dashing gloriously along and halting abruptly. They alighted in front of us and knelt in the road to greet us. You get used to homage after awhile in China, though I haven't reached that stage yet and can't help having a good opinion of myself after the kowtowing. A quarter of a mile nearer the place, and at intervals the rest of the way, boys were stationed with firecrackers. To add to the noise and confusion and shouting and explosives, it was market day and the throng repeated "The American Father" until I began to fear I should be called on for a speech. Several hundred Christians had packed the miserable chapel for Benediction of the Blessed Sacrament, as soon as we had washed. I'm afraid Fr. Yeung must have borrowed all his ceremonies from the rubrics for the Bishop's visit. Of course much of the enthusiasm was the result of Fr. Yeung's big heart. He would make a first-rate organizer or the rally-leader at a football game.

Hoiyin, his main station, has a little house. The chapel was formerly a kerosene-storage plant, and in front he has added two bedrooms. He himself slept on the porch for the night we were here. The river lay in front of us and was alluring, so at ten o'clock at night two of the boys rowed me out to deep water and I had my first swim in China. There seems to be no "leisure class" in China to frequent the fine bathing sites, and the villagers take their mud baths in the rice fields; but I was surprised, here at Hoiyin, to see many men swimming—nay, even performing the usual fool stunts indulged in at home! One youngster "fetched" so long that I gave him up as drowned, but he had the laugh on me. Believe me, the Chinese are just as human as any white folk.

After our morning meal (there should be a word coined to express the combination breakfast-dinner of China) we took the level road to Tanon ("Peace Banks"), a Catholic village with but one pagan family. All this, remember, has been done within five years by Fr. Yeung. The house was too low for summer comfort, but the chapel was large, though not enough for his congregation. Some zealous Catholics ought to give him five thousand dollars; he would soon double his converts. While he is waiting for it, I daresay even ten dollars would keep him smiling. He told me the children about us had only the clothes we saw on them, and I believe it, for the village is poor. He has fifty boys here who sang Gregorian well; he has postponed their solemn First Communion Day till he can find fifty dollars to clothe them. He assured me the clothes would be worn only when they approach the Altar in a body. The neighboring pagan village that shone with whitewash and prosperity has two hundred emigrants now at Vancouver. Two of his Christians here are leaving this week for Mexico. I gave them a letter of introduction to the Maryknoll Procure at San Francisco, where they will change boat.

There seems to be need of some organization to take care of emigrants. Perhaps later a Procure over here could do that. These men are much relieved of coin in their efforts to get passports and health certificates. A passport at Canton, I am told, may cost \$80, while the Chinese consul at Hongkong will give the precious document for a nominal fee. Then, the men arrive on the Pacific Coast ignorant of the whereabouts of a priest. They are good Catholics and honest men and as soon as they return to China they continue the practice of their religion faithfully, but I fear while in America they are lost in the crowd and are not in touch with any priest. My ideas on Chinese emigrants have changed much; for when the tale of their sacrifices is told, with its frugal living and hard work to support the folks at home in China, they appear in a softened light. Many a family here depends on the few dollars sent them from America, and I make bold to say that the rest of us could pattern from our Chinese in their care of their families and parents.

FRANCIS X. FORD, A.F.M.

Yeungkong, China.

LITANY OF ST. ANNE AT SOLEMN CHURCH FUNCTIONS.

Qu. The novena to St. Anne is spreading greatly. The private litany of St. Anne is recited or sung solemnly or publicly in church. What of the liturgical regulation that the litanies only of the Roman ritual are to be recited in public devotions? The litanies of the Roman ritual are five.

S. ANNAE DEVOTUS.

Resp. The restrictions of the use of litanies in the public worship of the Church are seemingly so stringent as to exclude the recitation in common or the chanting of such litanies as are not included in the liturgical books, even though these litanies have the approval of the Ordinary. The S. Congregation in its various decrees permits them only when recited "privatim" and not "communiter". To judge from the terms of the new Code, this "communiter" is to be understood of liturgical as distinguished from private devotional services. Canon 1259, referring to this subject, reads: "Orationes et pietatis exercitia ne permittantur in ecclesiis vel oratoriis sine revisione et expressa Ordinarii loci licentia". It then adds: "Loci Ordinarius nequit novas litanias approbare publice recitandas."

This would seem to imply that the litanies recited or chanted through a long and hallowed tradition may continue to be used unless the Ordinary withdraw his approval. That new litanies are forbidden is not strange in view of the growing tendency to invent novel forms of devotion and to multiply expressions of sentiment which are, to say the least, superfluous in view of the existing forms of approved prayer.

ADMINISTRATION OF VIATICUM TO SCHISMATICS.

Qu. Among the foreign patients in our city hospital we occasionally encounter Russians of the "Orthodox" church, who are as a rule very devout in their manifestation of faith. Would I be at liberty to give them the Holy Viaticum if they request it, without requiring from them an explicit retractation of error, beyond eliciting from them an act of contrition, and after giving them absolution under the presumption that they are in good faith?

Resp. A person adhering to error, even if in ignorance or in good faith, is not a member of the visible Church or a subject for the reception of the sacraments as visible signs of communion and grace, under ordinary circumstances. Hence

the participation in the privileges of visible communion are withheld from them until they recognize the obligations of true communion with Christ in His Church by a profession of its faith and the explicit renunciation of errors opposed to it. The law of the Church forbids the administration of the sacraments to heretics or schismatics, since they are in the wrong, even if "bona fide", and such administration would be an endorsement of their error.

A brief instruction to those who ask for the Viaticum, and an expression of assent to the true faith formulated for them, are necessary conditions to warrant participation in the benefits of the Church. But the circumstances in each individual case must be taken into account in order to determine how far a priest, as the interpreter and minister of the sacramental benefits of Christ's Church, has to exact an external expression of consent to her separate doctrines, some of which the patient may be too weak to understand and appreciate properly. Good will and the preparatory graces of Baptism validly received may supply in many cases that intelligence through a sincere appeal to the mercy of God, and thus make the disposition of a dying patient something more than a passive good faith. The canons of the Church, in other words, are to be interpreted with an understanding heart and not merely with scholastic wisdom.

THE PRIEST AS THEME FOR THE MOVIES.

Qu. Should a priest permit himself to be photographed for the "movies"? Cinema companies desire to present clerical life as not only an attraction to Catholics, but as giving opportunities for rightly interpreting the daily habits and motives of pastoral life. In a recent conference of priests they discussed the matter among themselves and were divided on the policy of sitting for the artist. Some thought it better to do so than to allow the photographers to draw on regular actors, who usually misinterpret the priest for the sake of sensation. Others say that a priest lowers his dignity by entering the "show business".

Resp. Judging from what we have seen as the result of experiment, with seemingly the best intention to produce a worthy presentation of clerical life for the stage or the cinema,

we would dissuade any cleric from lending himself to the business, or fostering presentations in which priests figure for the Catholic public and especially for children. The figures, no matter how carefully chosen, are undignified, and lower the high estate of the priesthood in the public estimation. To say that they are true is no argument in favor of their being exhibited. Those finer qualities which we love to emphasize in the true priest are too subtle to allow copying, and the grosser habits which cling to the man are not helpful to edification or respect for his office or person.

ASSISTANT PRIEST AT LOW MASS.

Qu. Canon 812 states that no priest, except a bishop, is allowed to celebrate Mass with an assistant priest. My pastor is an epileptic and the doctor does not want him to say Mass without someone to guard him against a possible mishap. Must we obtain permission for this from Rome? Or can the bishop allow it?

Resp. No permission is needed where there is necessity, such as infirmity or risk of indignity to the Blessed Sacrament. The canon speaks of assistance "sola honoris aut sollemnitatis causa".

BINATING WITHOUT AUTHORITY.

Qu. A priest from the neighboring city visiting relatives in my parish asks leave to say Mass in the church on the following Sunday. As his presence would dispense me from binating, I requested him to take the early Mass. When the time arrived and he did not appear I said the usual Mass, hoping he would take the second Mass: This he was quite willing to do when on my returning to the house I found him waiting to excuse his delay. "But," said he, "my two cousins are in the church waiting and I don't want to keep them for an hour and a half; so I shall say Mass for them now and then take the late Mass." I doubted whether this could be done; but as it was a question of one of us binating, unless he gave up his project of accommodating his relatives, I let him have his way. Was I justified?

Resp. Probably there was no fault on the pastor's part; though he should have protested against his visitor's proposal. But the latter exposed himself to the penalty of suspension if

the Ordinary chose to exercise the letter of the law. For there was no justification for the stranger binating under the circumstances, merely to suit the convenience of two persons who could have waited for the late Mass. "*Sacerdotes qui contra praescripta canonum praesumpserint missam eodem die iterare, suspendantur a missae celebratione ad tempus ab Ordinario*" (Can. 2321).

Ecclesiastical Library Table.

RECENT THEOLOGY.

The earnest attention which is devoted by contemporary theologians to the Sacred Humanity of Christ proves conclusively the importance of this subject in the doctrinal life of the Church. While the tide of non-Catholic thought is tending to debase our Lord to the level of a mere man, the Church unceasingly raises her voice in defence of the ineffable dignity conferred on His Human Nature by its hypostatic union with the Godhead. One phase of this development of Catholic doctrine is the ever increasing prominence that is given to the devotion of the Sacred Heart. *Le Sacré Cœur de Jésus*, an historical and dogmatic exposition of this devotion, has recently been published by the Rev. L. Garriguet, former Superior of the Grand Séminaire of Paris. M. Garriguet develops the history of the devotion from its beginning, as outlined in Sacred Scripture, down to the present day. He minimizes the importance of the revelations made to St. Margaret Mary Alacoque, which he considers only a transitory element in the propagation of the devotion. He protests against over-estimating the spirit of reparation in the cult of the Sacred Heart, since the predominant note of our devotion should be an intense love for our Blessed Redeemer. He advocates the greater *spiritualization* of the devotion—by stressing the idea that the ultimate object of our love and homage is not the material Heart of our Saviour, but His Divine Personality.

In June of the present year there appeared a new monthly periodical devoted to the universal reign of the Sacred Heart, *Regnabit*, published at Paris under the direction of a group of seminary professors. This new review numbers among its contributors some of the most distinguished theologians of France and Belgium. The introductory number contains a lucid explanation of the doctrinal basis of our devotion to the Sacred Heart, as deduced from the principles of St. Thomas, by the Rev. T. Pègues, O.P., (the author of the French Commentary on the *Summa*). *Regnabit* also presents a series of essays on the hymns of the Eastern Church, which demonstrate that the cult of the Sacred Heart has developed in the East as

well as in the West. It may be doubted, however, whether the constant increase of theological periodicals does not tend to divide the efforts of Catholic writers, who might better concentrate their energies in behalf of reviews which have stood the test of time.

The argument for Christ's Divinity from the sublime excellence of His human character is developed by Fr. de la Parra, S.J., in the *Sal Terrae* (Spanish) for September. Christ asserted that He was God; His incomparable sanctity and His matchless wisdom guarantee the reliability of His statement. The argument is not a new one, yet it should be kept prominently before the eyes of the apologist, for it has considerable weight in proving our Lord's Divinity. It must be remembered, however, that in using this argument to-day, one must substantiate not only the moral excellence of Christ, but also the fact that He really claimed to be God.

A brochure entitled *The Church, the Mystic Body of Christ*, by the Rev. F. X. Jansen, S.J., has been published by the Société d'Études Religieuses (Brussels). The theme of the author is similar to that of Mgr. Benson in *Christ in the Church*—to demonstrate the moral identity of Christ with His Church. The Church is, in a true sense, Christ Himself perpetuating on earth the mission of the Incarnation. Nothing is more calculated to impress the faithful with the dignity of their Christian heritage than this doctrine, so forcibly enunciated by St. Paul, "Ye are the body of Christ" (I Cor. 12: 27).

The scholarly Dr. Pierse of Maynooth contributes to the April number of the *Irish Theological Quarterly* an article entitled *The Ideal as Furnishing a Proof for the Existence of God*. From the striving after the ideal, the quest for the absolutely good, which is so characteristic of human nature, Dr. Pierse asserts, we can reasonably infer the existence of a Supreme, Infinite Good. Otherwise nature would be deceiving us, by compelling us to seek an object which is non-existent. Dr. Pierse comments favorably on St. Anselm's famous argument for God's existence. While admitting that the argument, as it stands, is not convincing (for it confuses logical with real existence), Dr. Pierse suggests that if we prelude it with the *fact* of the universal striving of rational nature for the ideal, it may become a very effective proof of God's exist-

ence. When the argument is thus modified, it bears a close resemblance to the fourth argument of St. Thomas, "from the good to the best".¹

An article on *Catholics and the Bible* by the Rev. H. E. Calnan in the July issue of the *Irish Ecclesiastical Record* states the Catholic attitude regarding the Church's right to interpret the Bible, especially through the Biblical Commission. "One of the most significant differences between Catholics and non-Catholics," he writes, "is that the former are taught by a teacher, while the latter are taught by scholars."

Almost forty years ago, the protagonist of modern Protestantism, Professor von Harnack, attacked the authenticity of the Petrine text of Matt. 16: 18: "Super hanc petram aedificabo Ecclesiam meam." His objections were ably refuted by the Protestant exegete, Theodore Zahn, as well as by a number of Catholic writers. Recently Professor Harnack has returned to his attack against this most important text.² His arguments are only a reëdition of those he employed in his previous writings, and may be summarized as follows. The words "portae inferi non praevallebunt," contain a promise of immortality, and therefore can apply only to a person—i. e. Peter. The text in its original form, therefore, must have been "Tu es Kephas, et portae inferi non praevallebunt adversus te." The clause "super hanc petram," etc. was doubtless inserted at Rome during the second century in support of the primatial claims of the Roman Bishop. Moreover, some of the early Fathers interpret the text as a promise that Peter will not die before the Parousia, and the *Diatessaron* of Tatian read, according to the citation of St. Ephrem, "Beatus es Simon, et portae inferi te non vincent." These arguments of Harnack have been satisfactorily answered by J. Sickenberger³ and P. Schepens, S.J.⁴ On what grounds does the German savant contend that the promise of immortality can apply only to a person? Why could not Christ make such a promise to His Church? Moreover, an examination of the writings of the Fathers shows that none of them considered the text to be a promise of *bodily*

¹ Pars I, Qu. II, a. 3.

² *Sitzungsberichte der Akademie der Wissenschaft*, 1918.

³ *Theologische Revue*, Feb. 1920.

⁴ *Recherches de Science Religieuse*, Sept. 1920.

immortality to Peter, as Harnack contends. St. Ephrem's citations from the *Diatessaron* were not intended to be literal quotations but merely summaries of the text. Finally, St. Ephrem, in his frequent allusions to the text in question, interprets it in the traditional Catholic sense as a promise of supreme jurisdiction to Peter.

The earnest efforts of Professor Harnack to disprove the authenticity of the text are an implicit acknowledgment of its value in proving the primacy of Peter and of his successors.

The administration of the Sacrament of Penance in the first centuries of the Christian era is the subject of a lengthy article by the Rev. H. Brewer, in the *Quartalschrift* (1921, no. 1). He treats the mooted question whether private (or auricular) penance existed in the Church from the very beginning, simultaneously with public penance, or on the contrary originated only after the lapse of several centuries. Fr. Brewer favors the former opinion, in confirmation of which he quotes passages from Tertullian, St. Cyprian, and St. Augustine.

In the *Origin of Life*, which appeared in *La Civiltà Cattolica* for July and September, the Rev. L. Gaia, S.J., reviews the various theories that have been advanced to explain the genesis of living beings, and shows conclusively that the only logical explanation is the doctrine of creation. The Rev. M. Gutierrez, S.J., in the *Sal Terrae* for August, adduces noted scientists to prove that evolution is as yet but an hypothesis and not a demonstrated fact.

A companion volume to Denzinger's *Enchiridion* has appeared under the title *Thesaurus Doctrinae Catholicae*. It is a collection of all the authentic decisions in matters of faith that have been issued from the very beginning down to the present day. The arrangement of the decisions is not chronological, as in the *Enchiridion*, but according to subject matter. The decrees of the Biblical Commission as well as the doctrinal prescriptions of the Code find a place in the *Thesaurus*. The book is supplemented by complete indexes and by a Concordance between the *Thesaurus* and Denzinger's *Enchiridion*. The compiler, the Rev. Ferdinand Cavallera of the Seminary of Toulouse has rendered invaluable assistance to both professors and students of Theology. The book is published by Beauchesne of Paris.

Those who are acquainted with the theological treatises of Professor George Van Noort of Holland will be pleased to learn that the last two volumes of his works—*De Sacramentis II*, and *De Novissimis*—are now in print. The clearness and brevity of Professor Van Noort's writings place him among the most popular of present-day theologians.

A compendium of Pesch's *Praelectiones* in four volumes is being published by Herder. It is an abridgment of the author's nine-volume work. This new edition differs very little from the Compendium published in 1914.

FRANCIS J. CONNELL, C.S.S.R.

Rome, Italy.

SERMON ILLUSTRATION.

In his famous work on *The Dark Ages*, Maitland begins by throwing light on the meaning of the word *dark* when applied to the years 800-1200. The word is comparative or relative in its nature. We easily think of the superlative *In Darkest Africa* by a later writer. Maitland expressed his belief that the degree of darkness in the epoch he was treating had been greatly exaggerated by various historians. He is not, however, content with this simple and exact declaration, but proceeds¹ to bring the fact home to his readers by a happy illustration:

I dare say you have observed that, in a certain state of twilight, as soon as you have lighted only a taper in your chamber, it seems quite dark out of doors. Yet, perhaps, you have only just come into the house out of that which, if not broad daylight, was nevertheless such good serviceable twilight as that, while you were in it, you never once thought of darkness, or of losing your way, or not being able to see what you were about; yet, I say, as soon as ever you lighted, were it only a rushlight, in your chamber, all the look-out was darkness. Were you ever so misled as to open the window, and tell the people in the road that they would certainly lose their way, and break their shins—nay, even to condole with, or triumph over, those inevitable consequences of their wandering about in pitch-darkness? I very much doubt it; if you had attempted it, I feel quite confident that, if from being at a loss for an exordium, or for

¹ Maitland, *The Dark Ages*, New Edition, 1889, p. 22.

any other reason, you had been obliged to wait with your head out at window until your eyes had recovered from the glare of your own little candle, you would have seen that there was *some* light abroad—you would have begun to distinguish houses, and highways, and sober people going about their business in a way which showed that they could see enough for common purposes—and you would have held your tongue and drawn in your head, rather pleased that you had not exposed yourself.

The period of A. D. 800-1200 might appear dark to the increased knowledge and comfort of the nineteenth century, and yet the people of that earlier period may have lived better and happier (and mayhap, as Frederick Stokes points out in his Introduction to the New Edition of Maitland's work), more comfortable lives in the mass, than the people of the more brilliant century. Excellent as the illustration is on this point, it is even happier in its sly digs at the historians who not only painted the period in the darkest colors but sneered or chuckled or guffawed at the supposed blunderings and gropings of the good folk of that remote day.²

It may not be amiss to signalize *en passant* another notable feature of the illustration. The author on occasion could wield a vigorous pen and could attain a noble and glowing rhetoric. His illustration, nevertheless, uses throughout the simplest language, not disdaining to speak of people breaking their shins or going about their daily business unconcernedly in the deepening twilight. The phraseology is quite pedestrian. Simplicity, kindly shrewdness, pertinency, perfect intelligibility—these are characteristic of the style employed.

In this same first chapter or essay, Maitland meets the querulous objection that readers have not sufficient leisure to read all the writings of the Dark Ages in order to discover if those ages

² In the Preface to the first edition, Maitland pays a most eloquent tribute to Monasticism, and continues: "This I think no man can deny. I believe it is true, and I love to think of it. I hope that I see the good hand of God in it, and the visible trace of His mercy that is over all His works. But if it is only a dream, however grateful, I shall be glad to be awakened from it; not indeed by the yelling of illiterate agitators, but by a quiet and sober proof that I have misunderstood the matter. In the meantime, let me thankfully believe that thousands of the persons at whom Robertson, and Jortin, and other such very miserable second-hand writers, have sneered, were men of enlarged minds, purified affections, and holy lives—that they were justly revered by men—and, above all, favorably accepted by God, and distinguished by the highest honor which He vouchsafes to those whom He has called into existence, that of being the channels of His love and mercy to their fellow-creatures."

really had some light to live by. He shows calmly just what he proposes to do in the subsequent essays, and then clinches his argument³ with an illustration:

By putting your head into the darkness, good reader, I do mean that you must, in some degree, make yourself acquainted with the original writers of the period. I have heard of a traveller at an inn, who wished to look out and see if it was day; and who returned to bed with a very wrong judgment on the matter, owing to his being in the dark himself, whereby he was led to open the glass door of a cupboard, instead of a window; and I must say that, in trusting to the representations of some popular writers, you will be doing much the same thing.

It will have been noticed that the first of these two illustrations was a direct appeal to the common experience of the reader—a direct appeal in the second person: “I dare say you have observed”, is the exordium; and that the second illustration is a fable or parable, somewhat like the similitude used by St. James (1: 23, 24), of the man who beheld himself in the glass and presently “forgot what manner of man he was”.

Now in this brief first essay, Maitland gives his readers still another illustration. He has warned them not to judge the darkness too hastily, whilst their eyes are still accustomed to a somewhat brighter light. If they put their heads into the outer darkness, let them keep their heads there awhile until the eye becomes more accustomed to the twilight. But if they try to do this vicariously—by reading what some popular historians have to tell them about the Dark Ages—they may merely accept as wrong a judgment as that of the traveler who opened the glass door of a cupboard instead of the window. Having thus encouraged the reader to go into the foreign country styled the Dark Ages, Maitland has another warning for him, and clothes it in the guise of a personal anecdote. This form of illustration is naturally the happiest of all, for everybody is more interested in the personal experiences of a speaker than in his narrative of what happened to other folk. The illustration is rather long, but perhaps my readers will bear with me if, because of a moral to be presently drawn from it in connexion with the others, I quote it in full:

³ Maitland, *loc. cit.*, p. 24.

Indeed, I cannot help wishing that the reader who has formed his idea of the dark ages only from some modern popular writers—I do not mean those who have written professedly on the subject—could be at once fairly thrown back into the midst of them. I cannot help thinking that he would feel very much as I did the first time that I found myself in a foreign country. A thousand novelties attracted my attention; many were strange, and some displeasing; and there was more or less that seemed foreign in everything. For this I was prepared; but I was not prepared for another feeling which very soon, and quite unexpectedly, sprung up in my mind—"How much is different, and, go where I may, for ever changing! True; but how much is the same everywhere!" It was almost a surprise to me to find that the sun and moon went on much the same way as at home—that there were roads, and rivers, and fields, and woods, and towns, and cities, and streets, and houses filled with people who might, perhaps, talk some other language, and dress in some other fashion from mine, but who had evidently much the same notions as to the necessities of life, and the substantials of society; and, without losing all my pride, or patriotism, or prejudice, I got a new idea of the unity of nature. I felt that He had "made of one blood all nations of men for to dwell on all the face of the earth"—it brought with it a kind of home-feeling—a sense that, wherever I wandered, I was but moving in the hollow of His hand among my own brethren.*

The author forthwith makes his application :

Well, and these old folks of the dark ages were our grandfathers and grandmothers; and, in a good many points, vastly like ourselves, though we may not at first see the resemblance in the few smoky family pictures which have come down to us; but had they "not eyes"? had they "not hands, organs, dimensions, senses, affections, passions—fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer" as we are? "Yes; but they knew nothing." Well, then, it is strange to think how they could do and say so much as they did without any knowledge. But you do not mean quite *nothing*—you will allow that they knew the *Pater-noster* and *Credo*, and that is *something*—nay, a good deal, in itself, and the pledge of a great deal more.

And now for the moral. Maitland essayed an ungrateful task for his day. The essays which make up his great work were contributed serially to the *British Magazine*. When the

* Ibid., p. 27.

editor had received the first essay, containing the above-quoted illustrations, he wrote to Maitland that he should "fully rely on a perennial, or, rather, *permensal* supply". The brief first essay, apologetic and explanatory in form and purpose, was really in the nature of a preface to the proposed series of papers. We may fairly surmise that its wonderful success was due, at least very largely, to its pertinent and engaging illustrations.

The readers of the *British Magazine* were presumably a grade higher in both culture and intelligence than the man in the street, but Maitland felt the desirability of much illustration of his meaning and purpose, partly in the interest of clearness, partly, no doubt, in the interest of attractiveness. Learned and simple alike love pertinent illustration of any argument. The former may not exactly need it, the latter generally does need it. If the preacher should use it pertinently in his sermons, certainly none will be displeased thereat.

Preaching should be popular, in the true sense of that word. It is an address to the people, not to an academic senate, to a board of judges, to an ecclesiastical synod. Its aim is to inform the mind and to move the will. To attain this end, it must be both intelligible and attractive to the people: "Not only", says Bishop Dupanloup,⁵ "must we speak to them by ideas, images and sentiments, but employ stories, experiences, familiar comparisons drawn from things that they know, that they see, and that they do every day; as our Lord Himself did. Otherwise they do not understand, they do not listen."

It is unfortunately a necessary reminder—"as our Lord Himself did". Have we anywhere a better model of the popular sermon than the Sermon on the Mount? Assuredly, it dealt with high and holy things. Its language, however, was not high-flown; technical, abstruse or abstract. It abounds in illustrative devices—in figure, comparison, story, common experiences. The disciples were the salt of the earth—but of what use is salt if it lose its savor? They were the light of the world—but men do not light a candle and put it under a bushel. A village may be hidden in a valley, but a city seated on a mountain-top cannot be hid. The disciples must avoid the common error of hoarding treasure where moth and rust

⁵ Dupanloup (tr. Eales), *The Ministry of Preaching*, p. 26.

consume and men break through and steal. They cannot serve two opposed masters. They must trust Him who feeds the birds of the air and clothes the lilies of the field. They must not judge harshly, seeing the mote in a brother's eye, and not the beam in their own eye. They must not cast pearls before swine, lest both they and their pearls be trampled under enraged brutish feet. They must pray with confidence to a heavenly Father, for even an earthly father does not give a stone for bread or a serpent for fish. They must enter through a narrow gate upon a strait pathway. They must beware of prophets who, masquerading as sheep, are in truth but ravening wolves. Do men gather grapes of thorns or figs of thistles? They must take these truths to heart if they would build their house, not upon shifting sands, but upon solid rock. A common language, glorified by the poetry of common things.

What is an illustration? Obviously, it is something intended to throw light on an argument, statement, exhortation, with the purpose of making these things clearer than they otherwise might be—clearer, not in themselves, but to the mind that is to receive them. In preaching, therefore, we should take account of the general mentality and tastes of our auditory, and our illustrations will be best adapted to that end when they are based on familiar facts and phrased in a familiar manner. Our Lord suited His addresses to the folk that heard Him. His fishermen disciples are to leave their nets in order to become—what? His propagandists, His earthly messengers? Yes, of course; but He does not thus express His thought to them. They are to become “fishers of men”. Brief as is the Gospel narrative of His sermons, the extent of His illustrations is wonderful, and they are intelligible to all men for the reason that they deal with the common knowledge of all men. Broadus^o summarizes them well:

It should not be forgotten that much of the choicest illustration is derived from the commonest pursuits and the most familiar experiences of life. . . . The great mass of our Lord's illustrations are drawn from ordinary human life. Of agricultural occupations, we

^o Broadus, *Preparation and Delivery of Sermons*, p. 232.

find reference to sowing wheat and various circumstances which help or hinder its growth, to harvesting, winnowing, and putting in barns, to the management of fig-trees and vineyards, and to bottling the wine. In domestic affairs, he speaks of building houses, various duties of servants and stewards, leavening bread, baking, and borrowing loaves late at night, of dogs under the table, patching clothes and their exposure to moth, lighting lamps, and sweeping the house. As to trade, etc., he mentions the purchase of costly pearls, finding hid treasure, money intrusted to servants as capital, lending on interest, creditors and debtors, imprisonment for debt, and tax-gatherers. Among social relations, he tells of feasts, weddings, and bridal processions, the judge and the widow who had been wronged, the rich man and the beggar, the good Samaritan. Of political affairs, he alludes to kings going to war; and the Parable of the Ten Pounds (Luke 19:11, ff.) corresponds in every particular to the history of Archelaus as enacted during our Lord's childhood. The Prodigal Son is a series of the most beautiful pictures of real life. And who can think without emotion of Jesus standing in some market-place, and watching children at their sports, from which he afterward drew a striking illustration? All these form but a part of the illustrative material which, in our brief records of his teaching, we find him deriving from matters familiar to all. The lesson is obvious, but it should be pondered long; and we should not fail to remark the sweet dignity with which these common things are clothed; not one of our Lord's illustrations is ludicrous.

Schuech⁷ divides illustrations into Narratives and Images (metaphor, allegory, simile, parable, fable, type). Narratives may be taken from the Bible, sacred history—especially the lives of the saints—or profane history, and from personal experience. Christ and the apostles made use of types (e. g. John 6:31, 1 Cor. 10:1, 2). The division is satisfactory, although it might have specifically included proverbs, literature, art, science, the trades and professions. The whole universe, indeed, and all life therein may be called upon to pay tribute to the preacher in search of enlightening comment upon the truths of religion.

Maitland has furnished us with examples. The first quotation was based on a matter of common *experience*; the second was an *allegory* or story; the third was an *anecdote*. In that same volume, he gives us other striking illustrations. Two

⁷ Schuech-Luebberrmann, *The Priest in the Pulpit*, pp. 110-113.

of these may be quoted here. The first is a *supposition* (not an infrequent form with preachers) found in the first essay:

Suppose I were to say that I am writing "in a little *dark room*", would you understand me to mean that I could not see the paper before me? Or if I should say that I was writing "on a dark day", would you think I meant that the sun had not risen by noon?

The second is subtly metaphorical, and is taken from the Preface to the first edition (the italics are mine):

It is quite impossible to *touch* the subject of Monasticism *without rubbing off some of the dirt* which has been heaped upon it.

Maitland was all that Birrell⁸ thought of him. Nevertheless, I am convinced that very much of his power to attract readers lay in his vivacious, sparkling, illustrative style. He might well be copied by preachers who are monotonous in tone or thought, scholastically accurate and arid in argumentation, over-anxious to say many things rather than to say one thing so well that it will be understood and will stick in the memory. For that reason my many excerpts from him may be forgiven.

Thus far we have seen illustrations of various kinds—common experience, personal experience, fable, supposition, metaphor (all from Maitland). Our Lord's words furnish us with great variety, as we have seen. He frequently employed similes: "The kingdom of heaven is like . . .", or "To whom shall I liken this generation? It is like . . ." or "Every one therefore that heareth these my words, and doth them, shall be likened to a wise man . . .". Some of His parables, however, are not introduced by similes, but stand simply as stories with a moral. Perfect in their application, they are still always interesting in themselves. Whilst, therefore, the first intention of the preacher in illustrating should be clarification, he may still use anecdotes, figures, and the like, partly for the interest they awaken, the beauty they confer on discourse, the aid they furnish to memory.

In all this, of course, there are dangers to be avoided. A discourse should not be overloaded with anecdote or simile or

⁸ Birrell, *Obiter Dicta*, 2nd Series, p. 211: "Dr. S. R. Maitland, of the Lambeth library, whose volumes entitled 'The Dark Ages' and 'The Reformation' are to history what Milton's 'Lycidas' is said to be to poetry; if they do not interest you, your tastes are not historical."

metaphor or personal experience. The time allowed for the delivery of God's truth is very limited at best, and the best use must be made of that time. Illustration may not reasonably be employed merely for its own sake—its beauty, its interest in general, its information conveyed, its learning displayed. And never, assuredly, for the vanity of popularity thus attained. On the other hand, the best use of a limited time may not be to crowd as many lessons within its narrow plot of ground as may be squeezed into it by mathematical precision of premise, argumentation, conclusion. *Non multa sed multum*. "Ah! how many phrases! Ah! how many ideas! A single phrase well thought out is worth a whole thousand of these superfluous ideas; a single idea, well developed, is worth a whole thousand of these rudundant phrases."⁹ And, it may be inferred, a single lesson well inculcated through adequate illustration is worth a whole thousand of arid, cramped, lifeless demonstrations of duty.

Besides wasting valuable time, an over-abundance of illustration may serve rather to cloud than to clarify an argument. We cannot see the wood for the trees. The current of thought is diverted into too many channels, and we may be led to concentrate our thoughts on the similes and metaphors rather than on the knotty point they were meant to cut into: "The story of the Spanish painter of the Lord's supper illustrates the tendency of this error:

It was his object to throw all the sublimity of his art into the figure and countenance of the Saviour; but on the table, in the foreground of the picture, he painted some chaste cups, so exceedingly beautiful and so skilfully painted that the attention of all who called to see the picture was at once attracted to the cups, and every one was loud in their praise. The painter observing this, saw that he had failed in his design of directing attention to the principal object in the picture, and exclaiming, "I have made a mistake, for these cups divert the eyes of the spectator from the Master", he immediately seized his brush and dashed them from the canvas.

"So we should dash from our sermons every illustration and ornament which would divert attention from the main design rather than become auxiliary to it."¹⁰

⁹ Roux, *Meditations of a Parish Priest* (tr. Hapgood), p. 51.

¹⁰ Kidder, *A Treatise on Homiletics*, Rev. Ed., p. 252.

There is such a thing as monotony of illustration. Some preachers are prone to multiply anecdotes; others, to indulge in personal reminiscences; still others, to revel in highly wrought pieces of imagery, or repeated cases of supposition, or picture-painting in words. Some speakers show the narrow range of their thoughts or interests by confining illustrations to one class of subject, such as agriculture, trade, mechanical arts, literature, history, science. Variety is the spice of sermonizing as well as of life. The preacher should feel that, being a man, everything of human interest is his natural province.

One special danger is to be avoided in any of these lines—namely, an illustration that itself needs illustration, or needs too prolix a statement of facts that are necessarily informative in character if the illustration itself is to be understood. Such are apt to be those illustrations, otherwise admirable and interesting, which are based on facts or theories of natural science. Many wonderful things in science are now of common knowledge, of course—the electricity which, in trolley-cars, appears now as motive-power, again as light, again as heat; aeroplanes and submarines; wireless telegraphy; telephones and their developing wonders, and the like. But many are abstruse enough; and even natural history, interesting though it be of itself, and furnishing excellent possibilities here, is to be used with care for a similar reason.

In order to meet the illustrative needs of preachers, fairly innumerable volumes have been compiled. What should our attitude be to such helps offered to our infirmity—an infirmity due, perhaps, to limitations of leisure because of our busy ministry; or perhaps due to limitations of natural endowment—and not to our lack of manly energy?

One class of such volumes is that of anthologies of suitable prose or verse. Dr. John Watson¹¹ protests humorously and vigorously against such books:

Certain preachers enrich their sermons with quotations, and a stately line has often fitly crowned an argument. But this habit calls for delicacy and reticence. When the sentence of some loved writer occurs to one as he is thinking out his discourse, and he uses it as

¹¹ Watson, *The Cure of Souls*, pp. 49-51.

the expression of his own mind, then it becomes a part of the pattern, and is more than justified. When he stops at intervals, and goes in search of such passages, the quotation is then foreign to his thinking, it is a tag of embroidery stitched on the garment. It is said that there are ingenious books which contain extracts—very familiar, as a rule—on every religious subject, so that the minister, having finished his sermon of Faith or Hope, has only to take down this pepper-castor and flavor his somewhat bare sentences with literature. If this ignominious tale be founded on fact, and be not a scandal of the enemy, then the Protestant Church ought also to have an Index Expurgatorius, and its central authorities insert therein books which it is inexpedient for ministers to possess. In this class should be included "The Garland of Quotations" and "The Reservoir of Illustrations", and it might be well if the chief of this important department should also give notice at fixed times that such and such anecdotes, having been worn threadbare, are now withdrawn from circulation. The cost of this office would be cheerfully defrayed by the laity.

The last part of this excerpt makes the criticism apply to all books compiled for illustrative ends. Is the criticism wholly justifiable? Beecher was not at one mind with Watson in this matter. At the close of his lecture on Rhetorical Illustrations,¹² the first question asked of him was:

Q. Do you think the use of these encyclopedias of illustration is honest?

B. Why not?

Q. Because one ought to make his illustrations himself, I should say.

B. That is purely a question with yourself. If a man says he would rather take the pains and time to work out his illustrations himself, he has a perfect right to do so. It is just the same question that comes up in everything else. "Do you think a man ought to copy pictures, or to study from nature?" One school will tell you one thing, and another school another thing. It is simply a matter of preference. I should not borrow my illustrations a great while if I could help it; but if you find that you accomplish your designs in preaching, and at the same time improve yourself by practising in that way, it is allowable.

The answer appears to be sane enough.¹⁸ Not all preachers

¹² Beecher, *Yale Lectures on Preaching*, p. 176.

¹⁸ Taylor, *The Ministry of the Word*, p. 193, declares the method he pursued in acquiring the art of illustration, and continues: "It might have been

are gifted with powers of observation, and the art is not very easily acquired. Not all are trained sufficiently in the art of vivid and dramatic condensation and expression of thought to render quite superfluous the assistance offered by better gifted minds and better trained pens. Not all have leisure to read extensively, to digest thoroughly what they read, to make it part of their own mental structure through meditation and correlation. Besides, what real difference is there between reading in a "Life" or "Memoir" of some great man, an incident or anecdote of illustrative value, and coming upon that very incident, duly categorized with others of its ilk, in a collection of anecdotes? And even anthologies of mere quotations—why should they not be of service if compiled by skilled editors? These volumes, too, contain, or ought to contain, "what oft was thought, but ne'er so well expressed". Occasionally a Lowell arises to challenge the excellent expression of some common thought:

Though old the thought, and oft expressed,
'T is his at last who says it best:
I'll try my fortune with the rest.

But for most of us it may be wise to imitate the humility of a modern writer who declared that, when an original thought came to his mind, he always turned to the old Greek dramatists to learn how best to express it. But let us suppose that our preacher has not at hand that ancient dramatic art, may he not be equally favored by finding the expression he is seeking, duly categorized under Faith or Hope, in a homiletic thesaurus of illustrations? If books of illustrative material—similes, metaphors, allegories or parables, fables, stories, experiences, portrait galleries of saints and heroes of to-day or of yesterday, natural phenomena, natural history or science, literature or art or history or trades or professions or the mechanical arts—why, indeed, may he not, if they really help him to clarity of demonstration or to the stimulation of interest, use them with a quiet conscience?

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easy to have saved myself all this trouble, if I had been content to have appropriated ready-made the analogies employed by those eminent preachers to whom I have referred, or to have availed myself of those helps to laziness which have been published in the shape of Cyclopædias of Religious Anecdotes and Illustrations. But not to speak of the dishonesty of such a proceeding. . . ." Beecher's querist may have found the basis for his question in this rigid view of literary honesty.

Criticisms and Notes.

THE ENGLISH DOMINICANS. By Bede Jarrett, O.P. New York, Benziger Brothers. 1921. Pp. 236.

From the author's viewpoint, which naturally embraces tracts of history unseen and even unsuspected by the less experienced eye, the present volume may be said to offer but "a cursory survey of English Dominican life". Nevertheless, it conveys so large an amount of valuable and interesting knowledge that at least the general, the unspecialized, reader may well be content to miss for the present "the more detailed account" which the author hopes his narrative may inspire some future historian to produce. Of course, when one considers that the unlengthy story covers exactly seven hundred years of the life of a great religious order energizing within the limits of a single country, it becomes obvious that many events perhaps of relative importance must have been here left unrecorded. On the other hand, the author's plan and method bring into relief the outline and principal features of the historic landscape and his deft use of perspective limns in the subordinate aspects in such light and shade as to exhibit a picture at once informing, proportionate, and pleasing. While not a detailed photograph, the production is a decidedly attractive canvas. Or, to use a more up-to-date comparison, the *Story of Dominican Life in England* passes through these covers not as a vitascopic film, but with the more deliberate movement and illustrative power of a graphically painted panorama.

The outstanding pictures represent the coming of the Dominicans to England, the laying of their foundations at London and Oxford in 1221; the material structures, the priories, and the general life of the Friars; religious observance; the spiritual guidance of the royal conscience; the vicissitudes effected by the Reformation; the subsequent reorganization and restoration of the Order. The relatively detailed events grouped within these lines are not crowded in or merely suggested. They stand out in colors of life and move with elastic vigor. The Friars are shown to have been very human beings and to have found themselves in a no less human environment. On the whole they were well liked by the people, while king and noble lavished on them gifts and bounties, not the least precious (and probably embarrassing) being the royal conscience. For the English Kings and courtiers were wont to place the secrets of tender souls under the custody of the Dominican confessor. On the other hand, the Friars at times came into conflict with the people. A notable instance of this is the famous Epic of Frog Lane. The Friars had fenced into their domain, with the authority of the crown, but con-

trary to the protest of the nearby town of Hereford, that pleasantly-named thoroughfare. The action brought them into a long-drawn-out quarrel with the neighboring borough. The "Epic" is told with a touch of good humor by Fr. Jarrett. With the secular clergy likewise the good religious came into difficulties. The Friars, basing their claim on papal decrees, insisted on the right to preach and confess without any leave of parish priest or bishop. It is unnecessary to dwell upon the practical issue of these collidings of rights and privileges. So, too, the other religious orders, already laboring in England, with whom stability of residence was sacred, naturally viewed with some misgivings the Friars of whom Matthew of Paris with his characteristic cynicism used to say that "the whole earth was their cell and the ocean their cloister". And so we are told that the Benedictines at Bristol strove to prevent the "Jacobin Friars" from settling there; while the Franciscans quarrelled with them over the observance of poverty and disputed which of the rival orders should have precedence in the University processions, claiming for themselves the right to the first place because of their great humility. "Sometimes, however, the Dominicans themselves," as Fr. Jarrett narrates, "when once established, forbade the arrival of other friars. Thus in 1386 a royal precept ordained that their privilege should be safeguarded, whereby no mendicant should build nearer to them than 300 ells, a privilege threatened at Thetford; while perhaps they were answerable for Bishop Stavensby's refusal to allow the Franciscans to settle in Chester in 1236, lest their arrival should imperil the already existing Dominican foundation there. Bishop Grosseteste, as an intimate friend to both Orders, wrote to protest, asserting that both flourished more vigorously when existing side by side, since no doubt their near neighborhood spurred each to fuller activity. Even the Carmelites fell across them when, in 1370, John Stokes, O.P., a Suffolk man, attacked them in Cambridge, denying their antiquity and challenging their assertion that Elias was their founder. "But he was always a contentious fellow, for though he was got out of England to save unpleasantness, he started another quarrel in Cologne over some theological controversy, and found that place also too hot for him" (p. 16).

We have selected these few cases of friction between the Friars and their social religious environment as instances—small out of many large—of some of the difficulties, internal and external, which beset the laying of the foundations of the Order in England. "*Tantae molis erat Romanam condere gentem.*" Besides, they reflect the candor of the author, who would not paint the friars as the idealized apostles we are led sometimes to imagine them to have been. However, such excrescences of the human element on religious organiza-

tions are insignificant eruptions on the seven-century life of strenuous spiritual activity which the sons of St. Dominic have led in England. The story of that life as told by Fr. Jarrett is inspiring. Not that edification is the controlling motif of the story. The book is a history, a narrative of facts and deeds, the whole thoroughly documented and controlled everywhere by the original sources—though here as always, or rather more so in this case, true history is the truest teacher of morality and religion as well as of philosophy. The volume closes with two appendices giving full lists of the Provincial Priors and Vicars of the English Dominicans. Likewise, a list of the Provincial Chapters of which record has been found. It may be noted in conclusion that the narrative includes the history of the English Dominican Nuns conjointly with that of the Friars.

APOLOGETICA quam in usum auditorum suorum concinnavit Joannes T. Langan, S.J., *Apologeticae in Collegio Maximo Woodstockensi Professor.* Chicago, Illinois, Typographia Loyolaea. 1921. Pp. 434.

Chronologically and locally associated with the manual on Natural Theology reviewed in our November issue, the present text book of Apologetics is the obviously logical sequel to that manual of Theodicy. For, once human reason has demonstrated—as *fide docente* it is able to do—the existence of God, the same reason is naturally led to inquire whether the Creator has made any positive revelation of Himself to man. The systematic answer to that inquiry is summed up in the volume at hand; just as the evidence for God's existence was furnished, as we saw, by its predecessor. Fr. Langan defines Apologetics as "a systematic justification of the Christian Revelation". The object therefore is to establish on philosophical, critical and historical grounds the divinity and the Messianic mission of the Founder of Christianity, and consequently the divinity and veracity of the Revelation He communicated to man. Apologetics therefore mediates between philosophy and theology. It differs on the one hand from Christian apology, whose object is to defend this or that doctrine or practice of Christianity; and on the other hand from dogmatic theology, which, presupposing God's revelation, inquires into and explains the contents thereof.

Having defined his subject and summed up its history, Fr. Langan maps out his ground plan. The latter comprises three main lines marked respectively philosophical, critical and historical—to which he adds a fourth by way of Epilogue. The *philosophical* elements comprise the demonstration of a divine revelation and an inquiry into the signs, physical, intellectual, and moral; objective, extrinsic, and intrinsic thereof. This examination necessarily entails an esti-

mate of the probative value of religious experience, instincts, and emotions, and by consequence a discussion of the theories of Immanence and of Modernism.

The *critical* matter comprises proofs for the genuinity, antiquity, and authority of the Gospels and the Acts; while the *historical* contains arguments for the Messianic office and the Divinity of Jesus Christ—arguments drawn from the prophetic witness of the Old Testament and from that of Christ Himself, from His life and character, from the propagation of Christianity, the testimony of the Apostles and martyrs. The fourth division of the work, the Epilogue, gives a synopsis of the history of religions, especially of Judaism, Buddhism, Islamism, and the various forms of the so-called “primitive religions”—animism, totemism, and the rest. The latter are shown not to have been really primitive (that is, original with the race), but rather stages or types of retrogression from the really primitive monotheism.

The foregoing outlines are of course familiar to every student of the *Demonstratio Christiana*. They do not signalize the value and merit of the present treatise. These lie in the perfect method and style in which the outlines are filled out and developed. In these features the work is unsurpassed. If we add that in the elements, material and formal, that constitute a model text book of Apologetics it is second only to Fr. Brosnan's text book of Natural Theology, we can pronounce no stronger note of commendation. As regards one feature, however, precedence should be given to the latter manual—namely, its abundant employment of the pertinent literature in English. This feature only occasionally appears in the present work. In lieu thereof a fairly copious and up-to-date bibliography of the history of religions has been appended—a branch of knowledge which has grown so much of late and with which our students ought to be acquainted. One likes to think that these two excellent text books may be the initial portions of a series of manuals on clerical studies in preparation by the Professors at Woodstock.

SUPERNATURAL MYSTICISM. By Benedict Williamson. With an Introduction by His Eminence Cardinal Bourne and a Foreword on the Call to Contemplation by the Lord Bishop of Plymouth. Kegan Paul, Trench, Trubner & Co., Ltd., London; B. Herder Book Co., St. Louis. 1921. Pp. 280.

A well-known writer has defined mysticism as “the love of God”. The definition has the merit of simplicity. It is also true—if duly distinguished. The ultimate end of man is vision, contemplation of the Supreme Truth. But it is *beatific* vision. Therefore it must

contain the ingredients of love and joy. But vision comes first. Hence the Scholastics with their wonted precision place "the metaphysical essence", the quintessence (as we, not they, would call it) of perfect bliss in an act of the intellect, contemplation: and "the physical essence", the concrete state of perfect beatitude in seeing, loving and enjoying all conjoined. And so combining the two aspects, mysticism, that is, the mystical state of the soul, which is the temporal anticipation of the eternal vision, may be defined as a loving contemplation or a contemplative loving of God. How far and by what means and methods this state is attainable by man's natural powers aided by the merely natural concurrence of God, is a problem too large and too intricate to detain us here. Around it has grown an immense literature, especially within recent times. But the mysticism of the saints is essentially supernatural, based on divine faith and effected by special extraordinary helps and graces from God. But here as always the supernatural presupposes the natural. There is a science and an art of the soul's loving contemplation of its Creator. The science deduces rational conclusions from certain truths, partly natural, partly revealed, concerning the relation of man to God. The art formulates these conclusions as rules whereby contemplative union of the soul with God is effected and promoted. The volume before us includes both the science and the art of supernatural mysticism, although the technical distinction is nowhere explicitly drawn. The first six chapters embody the science of mysticism. They lay down certain philosophical and theological principles and deductions concerning man's final end, the means of attaining it, his creation, his fall and redemption through Christ. The succeeding chapters may be said to contain the art of mysticism: the ways and means whereby man may rise to the height of mystical union—prayer and detachment; the night of purgation; the several degrees of contemplation; the highest stage with its extraordinary sequences, such as ecstasies, revelations, stigmata, and the rest. As the volume comprises a series of conferences given by the author to a community of religious women (the nuns at Tyburn), there are a number of chapters relating particularly to the religious state, its observances, discipline, and the peculiar dispositions and virtues it demands. The style retains the spirit and familiar forms of spoken speech, thus making the reading more attractive than would be a more studied manner of instruction or exposition. The treatment is therefore less systematic than one meets with in the older classical mystics or in the recent works of Frs. Devine and Poulain. An excellent book to place in the hands of religious persons, it will prove especially serviceable to the clergy as well for their own guidance, as in the preparation of spiritual conferences.

YOU AND YOURS. Practical Talks on Home Life. By Martin J. Scott, S.J. New York, P. J. Kenedy & Sons. 1921. Pp. 199.

As in his first book, *God and Myself*, Fr. Scott made never so plain and convincing the essential and therefore the ethical and religious relations of the individual to God, the giver of man's being, and to Christ, the author and finisher of man's supernatural faith, so in this, the latest product of the same expert pen we find the corresponding relations of the Family to God made no less plain and convincing. Between the first and the last book there have intervened three other volumes, as the reader may remember, but *You and Yours* is intrinsically and therefore intimately connected with *God and Myself*. The individual cannot get along without God. All sorts of personal abnormalities and eventual ruin must inevitably result from attempting to do so. Everybody who seriously reflects, knows this. But many people dodge the issue. If they read *God and Myself*, they cannot blind themselves to their folly. On the other hand, the family can no more successfully live and grow without God. The effort to do so has filled innumerable homes, past and present, with infinite misery and has piled up in the State and the Church incalculable human wreckage.

It is very generally recognized that the home is not what it used to be. This is true *in rure et in urbe*. What with the movies, automobiles, trolleys, golf, sensational magazines, woman suffrage and women in business, sports, and the rest, the members of a family are not as closely associated as formerly.

Moreover, as Father Scott goes on to observe, "the world to-day has lost its head with its new achievements. Distraction is mistaken for pleasure, license passes for independence, boldness parades as confidence, recreation degenerates into dissipation. Again, in big cities, over-crowding destroys privacy. Modesty, the guardian of virtue, loses its lustre and often departs altogether.

"Night workers, Sunday workers and shift workers make a continuous going-and-coming performance in many homes, thus depriving them of the possibilities of family assemblage, one of the chief charms of home life, as well as one of the best bonds of family affection.

"There is no use assailing these foes of family life. They have come to stay. Our business is to see what we can do under the circumstances to convert them into friends. For it can be done" (p. 2).

How it can be done is made plain in this admirable little volume. Having laid down some general principles on home life, the writer takes up *seriatim* each constituent thereof—father, mother, husband,

wife, son, daughter. Then are shown the dangers that beset the young men of the day. Next some practical observations on woman's dress and ornamentation, on courtship, and amusements are given. Lastly two chapters replete with wisdom and practical idealism concerning young men and young women in regard to vocation to a higher life than that of the world close a volume whose every sentence rings true, goes home to mind and heart and bears a message of light, of strength, of encouragement.

Fr. Scott treats of many subjects that concern the deepest springs of life. He handles them firmly, fearlessly, with the knowledge and skill of a diagnostician who knows the symptoms and the sources of human ailments, but is equally wise in prescribing the surest and the safest remedies. He is moderate. Thus he permits young peoples' dances—properly controlled, of course; neither does he condemn cards, games of chance for small stakes. He writes with unmistakable clearness and with arresting illustration and allusion. Not infrequently, he repeats himself, but this because he believes in driving home a thought by reinforcement. *Repetita juvant.*

The book should find its way into every Catholic home and into the hands of every Catholic young man and woman contemplating marriage. The clergy will find it a home missionary in the parish.

THE WORD OF GOD. A Series of Short Meditations on the Sunday Gospels, published in Rome by "The Society of Saint Jerome for the Diffusion of the Gospel". By Monsignor Francois Borgongini-Duca, Secretary of the Sacred Penitentiary Tribunal, Professor of Dogmatic Theology in the Propaganda University, Spiritual Director of the Vatican Seminary. Translation by the Rev. Francis J. Spellman. New York: The Macmillan Company. 1921. Pp. 211.

The meditations or sermonettes appeared in weekly pamphlets from the first Sunday in Lent, 1919, until Quinquagesima Sunday, 1920, and were then published in volume form. The reader will perhaps be surprised at first to learn that one hundred and twenty thousand copies of the series have already been published. Even a casual perusal of two or three of the sermons will, however, supply fairly obvious reasons for this rapid multiplication of issues. The language is simple and direct, the illustrations are both clarifying and attractive, the information conveyed is appropriate to the theme and to the occasion and is made easily intelligible, the appeal to sentiment is brief but full of unction, the application of the lesson taught is unmistakable. Meanwhile, brief headings or prefaces to the sermons furnish us with an adequate view of the mind and heart of Mother Church in the unfolding panorama of her Liturgical Year.

We are thus first put *en rapport* with her spirit in the Gospel selection and can look with her eyes into the progressive mystery of Godliness. "It will be observed", says the translator's Preface, "that the Gospel of a proximate feast day is occasionally substituted for the Gospel of the Sunday." One regrets that both could not have been given; but, if alternative choices were, for any reason, to be made, the substitutions must be considered felicitous. Especially desirable was the inclusion of the parable of the Prodigal Son. Read the five-minute sermon on this theme, and learn why the series became so popular. There is no diffuse explanation or commentary on the exquisite simplicity of the Gospel, but, instead, an affecting application of the lesson to the needs of every hearer. The translator has done his work excellently, and the publisher issues the work in a very neat dress in respect of typography and binding.

H. T. HENRY.

MATTERS OF MOMENT. By the Rev. John McOabe. With a Preface by the Bishop of Northampton. New York: Benziger Bros. 1921. Pp. xiii—157.

As a convenient mine whence may be drawn glistening metaphors with which to enjewel these and similar sermons, *Matters of Moment*, may be commended. The work consists of souvenirs, selections, and condensations of sermons delivered by the author. In their present adaptation they exhibit something of the mien of essays well embellished with the fruits of historical research and favored with gleanings from the fields of art and science. By their form they remind one of Father Donnelly's engaging chapters in *The Art of Interesting* (reviewed in November number, 1920), and by their matter they suggest reflexions akin to those of Canon Sheehan's *Under the Cedars and the Stars*. Each little essay might easily be incorporated into a sermon, or, better still, be made to serve as the foundation for a more elaborate structure.

That the author has actuated the maxim *non nova sed nove*, may be seen from the originality of the subject titles, among which are such arresting headlines as: "Blotting Out God", "The Greatness of the Lowly", "The Colossal Conquest", "The Divine Souvenir", "Pilgrims of the Night", "Celestial Harmonies", and others no less striking. Nor does the interest evoked by the titles lessen with a perusal of the contents; rather, it is borne out and intensified.

A few of the topics relate to the war and things martial. Almost all, however, can be divested of this connexion and given a universal application. Nor indeed would the omission of them detract from

a volume which is otherwise assured of a cordial welcome in our homiletic bibliography.

A PAROCHIAL COURSE OF DOCTRINAL INSTRUCTIONS for all Sundays and Holydays of the Year. Based on the teachings of the Catechism of the Council of Trent and harmonized with the Gospels and Epistles of the Sundays and Feasts. Prepared and arranged by the Rev. Charles J. Callen, O.P., and the Rev. John A. McHugh, O.P., Professors in the Theological Faculty of Maryknoll Seminary, Ossining, N. Y. With an introduction by the Most Rev. Patrick Hayes, D.D., Archbishop of New York. Dogmatic Series, Vol. II. New York: Story Wagner; London: B. Herder. Pp. 562.

The practical advantages accruing to the pastoral mission of preaching through the matter and methods offered in the Course of Instructions by the Dominican Fathers of the New York Archdiocese have already been dwelt on in these pages. The present series covers the ecclesiastical cycle of the twenty-five Sundays following Pentecost and includes homiletic matter for the feasts of the Assumption of Our Lady and of All Saints. The topics are in each case introduced by a summary of the teaching taken from the Catechism of the Council of Trent in a new and improved translation. Then follow two or more model sermons by noted preachers from the ranks of the religious and secular clergy. In addition there are given copious references to sources, whence further material may be obtained for the composition of original instructions and discourses. The clergy need only know of this valuable aid in the science and art of catechetics and preaching in order to realize that it represents a very decided help in advancing pastoral efficiency.

As we are going to press the third volume of the series reaches us. It covers the Moral Series from the first Sunday of Advent to the sixth Sunday after Easter, inclusive.

STORY-SERMONETTES FOR THE CHILDREN'S MASS. For the Sundays of the Ecclesiastical Year. By the Rev. Frederick A. Reuter. New York, Joseph F. Wagner (Inc.). 1921. Pp. 199.

To the author of this volume must be accredited the knack of colating judiciously, as well as the art of narrating appealingly stories for children's sermons. It would be altogether superfluous to attempt a proof that children revel in story-telling. Any account that smacks of adventure—real or supposed—will be certain to elicit from them a whole-hearted sincerity of attention. Grown-ups too, not infrequently, place themselves in the same class and exhibit unmistakable

relish for a well-told experience or a properly-drawn comparison. To satisfy this demand a priest must be ever vigilant to acquire appropriate material and to develop a pleasant utilization of it in his sermons. In both these respects the sermonettes at hand will be found helpful and suggestive. No less might they be recommended to Sunday school instructors, to assist them in sustaining from week to week the necessary application and reflexion desired from the pupils.

MORAL PRINCIPLES AND MEDICAL PRACTICE. The Basis of Medical Jurisprudence. By Charles Coppens, S.J. New and enlarged edition by Henry S. Spalding, S.J. Benziger Brothers: New York, Cincinnati, Chicago. 1921. Pp. 320.

Father Charles Coppens, S.J., published his lectures to medical students twenty-five years ago, and his work was then recognized as answering an urgent need as a guide in the medical profession. Physicians are not only bound to a conscientious regard for the higher law of morality, but they find such a regard forced upon them by the Catholic patient under the guidance of a conscientious director of souls. Whilst the principles by which the morality of human actions and hence of medical practice must be directed remain fundamentally unchanged, their application is greatly influenced by the varying conditions of living and by the scientific methods adopted to facilitate the curing of diseases. The study of diseases itself reveals aspects of virtue and vice which the medical practitioner will take into account in his efforts at cure or prevention. In this respect the much larger part of Father Coppens's volume retains its original value as a directory of the physician's, and more particularly the surgeon's conscience. The topics of abortion, craniotomy, vasectomy, ectopic gestation, insanity, and hypnotism, with their cognate subjects, need hardly be viewed in any light different from that which defined their morality a quarter of a century ago, albeit experience in diagnosis and new devices of instruments have added to the facility with which the moral law may be either evaded or else safeguarded. The more critical themes that call for treatment at the present day are comprised in what is called sex-hygiene and the education in eugenics. Spiritism too offers some unforeseen difficulties at times. All such teachings tend to promote in a systematic way both race suicide and practical atheism. Euthanasia, which under pretext of assuaging the pains incident to death not infrequently brings about an abnormal shortening of life, is the result of the so-called philanthropic spirit which, regarding man as a mere animal without responsibility to a higher than human authority, proposes to lessen evil

in the world by eliminating temporary suffering. These latter matters receive fresh and clearly-expressed treatment in this new edition of the book at the hands of Fr. Spalding. The lectures, while chiefly prepared for the guidance of physicians, and therefore to be recommended to medical students and practising or consulting physicians, make a valuable contribution to pastoral medicine, and should be accessible to students in the seminary and to priests in care of souls.

HIS REVERENCE—HIS DAY'S WORK. By the Rev. Cornelius J. Holland, S.T.L., author of "The Divine Story", "The Divine Twilight". With an Introduction by Agnes Repplier. Blase Benziger and Co. 1921. Pp. 212.

In a series of thirty letters to a friend the author sketches the daily activity of the average parish priest. It is a record, as the writer of the Introduction words it, simple and frank, homely and devout, meant to be interpretative to the laity in this comfortable and tolerant land. "The book is neither polemical nor spiritual, neither pragmatic nor apologetic; but narrates the ordinary happenings of ordinary clerical life. It declines to concern itself with the disputes of nations or of theologians. It tells why priests do not like public meetings and social gaieties, why they do like the companionship of other priests, why they are ill at ease in a theatre, and happy at a ball game, why they buy books and passionately covet foreign travel . . . there is a more serious side to the book, and some plain words of counsel—notably in the letter on confession."

Persons who do not know the inner life of the priest as it is commonly known to brother priests, or to those who are reared in the faith, will glean light from these sketches and not a few of the younger generation of Americans who have been baptized and raised in a Catholic atmosphere will derive benefit from Father Holland's revelations of his priestly work, which is much the same as that to be found in every parish of an American city or town. The introduction of the pseudonyms "My dear Prudenzia" and "Father Sperinde", suggested by Donald Grant Mitchell's *Reveries*, is apt to detract somewhat from the grave purpose of the volume. A serious cleric may satisfy feminine curiosity without being undignified, in such cases as a Madame de Staël, whose queries concern the life of thought and of the soul, but hardly regarding a priest's personal motives of action in common life. However, that is a matter of taste, and does not lessen the worth of what Father Holland has to say, no matter to whom it may be addressed.

FATHER STOMMEL, THE CHURCH BUILDER. By Leo Gregory Fink, Priest of the Archdiocese of Philadelphia. Peter Reilly: Philadelphia. 1921. Pp. 186.

Father Fink has drawn an agreeable picture of an humble, devoted priest with whom he was associated in apostolic labor during the latter part of his pastoral life, and whose zeal and piety, impressing the young priest, have led to this sketch, chiefly for the gratification of the many who still cherish the Philadelphia pastor's beneficent influence upon themselves and their children. Father Stommel is called the church-builder, and the book gives illustrations of twelve edifices within the diocese which he caused to be erected, or remodeled. This activity is of course a proof only of his pastoral zeal in many fields of Catholic devotion and education. His interest in the schools, which he regarded as an essential adjunct to the church, is perhaps the chief feature in a life so simple and unostentatious that he was hardly known beyond the circle of his immediate activity and the early associates of his seminary days at Louvain where he made his studies. The grateful monument placed to his memory by his devoted assistant will serve as a stimulus among our clergy to like unostentatious zeal for the glory of God. Apart from this it is a healthy sign of ecclesiastical development in the field of literature to find native American priests interested in pastoral writing of this sort.

ORDO DIVINI OFFICII RECITANDI MISSAEQUE OELEBRANDAE
juxta Kalendarium Ecclesiae Universalis nuperrime reformatum et ad
tramitem novarum rubricarum in usum provinciarum Baltimoren.,
Neo-Ebora., Bostonien., Philadelphien. pro anno Dom. MOMXXII.
Sumptibus Fr. Pustet et Soc.: Neo-Eboraci et Cincinnati.

The directory of 1922 for the celebration of Mass and the recitation of the divine office throughout the Eastern provinces of the Church in the United States merits particular commendation for the carefully prepared *Monita* as an orientation in the recently altered disposition of the rubrics. These concern chiefly the following points: the anniversaries of titulars and of the dedication of churches; Votive Masses, and in particular that "pro sponsis"; the Orations (*imperatae*) and *Suffragia* under title XII; and the *missa ex optione* with collects. As it stands, the entire introduction of the Ordo may fitly become the text for liturgy classes in place of the voluminous manuals which the student has to make use of under ordinary circumstances during his theological course.

Literary Chat.

The clergy and religious teachers who take an interest in the music of the Church and who are eager to secure singing that harmonizes with the letter and the spirit of the liturgical services, have no doubt come to appreciate the value of the *St. Gregory Hymnal and Catholic Choir-Book*, compiled, edited and arranged by Nicola A. Montani (The St. Gregory Guild, 1705 Rittenhouse Square, Philadelphia). The sterling merits of this repertoire of genuinely Catholic music have been previously pointed out in these pages. Reference is here made to it again with the view of calling attention to the fact that, besides the complete edition in one volume, Mr. Montani has recently issued separately a singer's edition and a word edition.

The former comes in a compactly bound volume which gives one line music with the complete text of each piece. It is therefore called the melody edition. The word edition, which contains the text alone without the music, comes in a neatly printed brochure format. While the "complete edition" remains of course the *editio typica*, there are special conveniences in the separate forms, which will doubtless appeal to different needs and tastes.

Life's Lessons, the title of Fr. Garesché's latest addition to his well-known series of bright and helpful little books, is obviously a fruitful theme. It is therefore the more likely to beget platitudes. The author, however, possesses, as every one knows, an instinct for finding the new in the old, the useful and the fair in the everyday common things; or rather, he knows how to make people see that, whatever befalls them in life, the ups and downs, joys and sorrows, and especially their own faults, mistakes, shortcomings, occur not by haphazard chance or blind fate, but by the Providence that shapes our destinies, rough hew them as we may. Fr. Garesché's booklets suit the average man and woman. They will be read and should be read by people who want to turn to best account the talents which the Householder en-

trusts to their trafficking until He come. (Benziger Bros., N. Y.)

The reader may probably remember a clever cartoon figuring a sign painter at work on a scaffold emulating the soaring chimney of a New York skyscraper. In gigantic letters he is proclaiming to the world below the unsurpassable merits of a certain soap. He has outlined SO, and then his hair stands up erect like quills on the fretful porcupine when he fails to recall the next letter. Is it P or A? SOAP or SOPE? Perhaps most people who write at all find themselves, if not in the same embarrassment as the aerial artist, at least in a somewhat kindred predicament. It is well to have at one's elbow on the writing table handy helps to meet such situations. There are many such books. Probably the latest and certainly one of the best comes in the *Standard Desk-Book Series*, issued by Funk & Wagnalls, N. Y. It bears the title *Words We Misspell in Business* (pp. 213). The vocabulary indicates the correct forms of 10,000 terms. The volume also contains simple rules for spelling, for the division of syllables, and other serviceable features. The utility of such a book is unmishtakable. It has been compiled by Mr. Frank Vizatelly, the managing editor of the New Standard Dictionary.

The highly laudable task undertaken by Fr. Hull, S.J., of rewriting English ecclesiastical history in a truer light than that reflected by the traditional Protestant version, has recently reached its second stage. The first stage, the present reader may remember, covered the British and the Anglo-Saxon period. The second portion of the series contains the history of the Norman and the earlier Medieval Period. It covers the field from the Norman conquest to the death of Henry II, which took place soon after the assassination of St. Thomas à Becket—a stormy period of conflict between the State and the Church as to which should predominate. While neither side was blameless, the popular non-Catholic text books throw the heavier burden of

offence on the shoulders of the Pope and the clergy. Fr. Hull follows up the controversies step by step, stating clearly the points at issue, citing the various authorities in each case, and making critical comments upon some of the popular text book and other literature on the personages and events. The whole is a greatly worth-while piece of historical narrative and criticism, scholarly and interesting in matter, and, coming from the editor of the *Examiner*, unfailingly attractive in style. The book is paper bound (pp. 140), from the Examiner Press, Bombay, and is carried in this country by Herder, St. Louis, and by P. J. Kenedy and Sons, New York.

In a sumptuous, handsomely illustrated octavo of nearly six hundred pages, entitled the *Glories of Mary in Boston*, Fr. John F. Byrne, C.S.S.R., has compiled a memorial history of the Church of Our Lady of Perpetual Help (the Mission Church of the Redemptorists), Roxbury, Mass. (1871-1921). After a general survey of the history of Catholicism in Boston, the foundation, growth, and actual status of the famous Mission Church with its wonder-working shrine, are described. The narrative includes a full account of the various organizations that have grown up within the parish, a necrology of the Fathers and Brothers, and a few pieces of poetry which are probably given for their personal and local relations rather than their literary merits. The whole is an inspiring story of religious activity singularly blessed with material and spiritual success. The book should awaken a more than merely local interest. A particularly inspiring chapter is that which tells of the remarkable career of the Mission Church Band, an organization of young musicians which reflects credit on its members, its leaders, and the priest by whom it was established. (Boston, the Mission Church Press).

One of the literary productions occasioned by the seventh centenary of the death of St. Dominic is a comely volume entitled *Dominican Saints*, by the Novices of the Dominican House of Studies, Washington, D. C. Out of the three hundred and more members

of the Order who have been canonized or beatified, short lives of fourteen of the more illustrious have been selected. A short biography of each, with an appended list of reference literature, is given. The work is both edifying and instructive, while a number of excellent photo illustrations adds not a little to the attractiveness of the volume. It is published by the Dominican Press, Washington, D. C.

Work, Wealth and Wages is the alliterative title of a new volume promised this month from the pen of the Rev. Joseph Husslein, S.J., Ph.D., by the new publishing department of Matre & Company, Chicago. Such inviting and important chapter titles as "A Living Wage", "Labor Organizations", "The Class Struggle", "Church and Capitalism", "Catholic Social Action", indicate the range and scope of the book.

A small volume by Canon Pracht entitled *Catéchisme des Convénances religieuses* is of exceptional importance in the field of religious pedagogics, because it emphasizes the virtue of reverence which is being dissipated by the modern spirit of so-called liberty. It sets forth the obligations of respect toward persons and things consecrated to God, securing a spirit of devotion and in general a supernatural viewpoint in religious matters whence issue obedience and charity as abiding qualities of daily conduct. The form of exposition is catechetical and gives teachers an opportunity of using the book as a class manual.

There was a small volume published last year (Benziger Bros.), *In Mallow*, by Mrs. William O'Brien, wife of the Irish patriot and intimate associate of the boyhood days of the late Canon Sheehan, to which we have not had opportunity to direct attention before now. It gives an idyllic glimpse of the beautiful south country where the author of *My New Curate* lived and died, and there is a chapter of charming reminiscences of a last visit to the famous and humble parish priest of Doneraile which supplements the story of his life. She speaks of the national monument planned by the people of Mallow and of Doneraile, as yet unfulfilled, but

"what would have touched him far more, and what his friends rejoice at, is to realize how his books are read and enjoyed by the people he loved".

The English and German versions of *Principal Texts of the Gregorian Authors concerning Rhythm* appear simultaneously (Schwann: Duesseldorf and Volksfreund: Buffalo), interpreting for us the rhythm of the old Gregorian chant as understood by the medieval masters, including St. Augustine, St. Remigius of Auxerre, Hucbald (IX cent.), Guido of Arezzo, Berno of Reichenau, Aribio Scholasticus, and some unnamed authors contemporary with these. The texts have been collected and translated by J. G. Schmidt, and together with the Benedictine expositors of the traditional rendering of the liturgical music in the early Church form an interesting chapter in liturgical science.

Among the academic dissertations submitted to the theological faculty of the Catholic University of America for the degrees of doctor respectively in theology and canon law is an interpretation of the Pauline formula *Induere Christum*, with special reference to the reading of St. John Chrysostom. The writer, Fr. Leo Ohleyer, O.F.M., of the St. Louis province, reviews the history of the exegesis by medieval and modern authors, comparing it with the classical and traditional exposition by the great Patriarch of Constantinople. He next examines the significance of the text in its literary setting, applying the results to St. Paul's use of the terms to vindicate the predominant idea of possession which implies union and complete conformity with the possessor. Thus fresh force is given to the expression in its application to the sacramental theory, and herein chiefly lies the practical value of Fr. Ohleyer's learned investigation.

Diocesan Consultors is the dissertation submitted to the University faculty by the Rev. Peter J. Klekotka of the Archdiocese of Philadelphia. The writer surveys the history, explains the nature, institution and duties of the office, the qualifications demanded of the appointees, the

methods of procedure in consultation, together with the rights and privileges attached to the counselling body under the new law as compared with previous legislation. The canons pertinent to the subject and a good bibliography make the volume a serviceable manual for diocesan officials and students of canon law.

Not only the regular but the majority likewise of the diocesan clergy need to be acquainted with the Church's legislation on the religious cloister. An excellent means to this end is provided in a recent monograph entitled *The Cloister* by Father Valentine Schaaf, O.F.M., J.C.L. The brochure (pp. 180) embodies the author's Dissertation for the Degree of Doctor of Canon Law at the Catholic University, Washington. It contains, besides a mass of valuable historical information on the origin and development of the cloister, a succinct commentary on all the pertinent canons of the new Code. The work, which is thoroughly documented, includes a full bibliography and an index, and is issued by the St. Anthony's Messenger Press, Cincinnati, Ohio.

For the degree of Doctor of Philosophy Father Thomas E. Ameringer, O.F.M., presents a study of the *Stylistic Influence of the Second Sophistic on the Panegyric Sermons of St. John Chrysostom*. The writer throws fresh light on the relations of Hellenism to Christianity, which solves important problems in the study of post-Apostolic tradition as represented by the patristic literature and teaching. Although Dr. Ameringer confines his comparison mainly (not exclusively) to the Saint's panegyrics and festal discourses, he finds abundant proof to support his thesis.

Priests who are looking for an attractive book as a gift to children at the Christmas season will not be disappointed by Mother Loyola's *King of the Golden City*. It is an allegory which carries lessons of faith, of self-knowledge and virtue, illustrated by beautiful colored plates and told in the charmingly simple language of an experienced religious teacher (P. J. Kenedy & Sons).

The Report of the Proceedings and Addresses of the Eighteenth Annual Meeting of the Catholic Educational Association is, as experience of these documents has taught us to expect, replete with educational wisdom. It is not unlikely that here or somewhere there is still to be found a benighted Catholic, lay or cleric, who continues to croak about the meagreness of our pedagogical literature. If such people know what they are looking for, they are probably unaware of the pedagogical wealth accumulated in these annual Reports, or they are suffering from mental myopia. There is hardly any aspect of primary, secondary, college or seminary education that is not treated in these Reports by an expert and discussed by experts. Moreover, the Reports are a standing reply to the charge sometimes made that the Catholic system pursues its own traditional lines heedless of the onward march of secular aims and methods of progress. They prove that our educators, while holding fast to established principles, take full account of anything that is worth while in the theories and proposals of their non-Catholic brethren or the educational programs of the State. On the other hand, that very traditional wisdom which they cherish enables them to discriminate between what is of permanent value and the ephemeral fad and fancy. Of special interest and importance are the papers pertaining to seminary studies and to the discipline and curriculum of the preparatory seminary.

Other sources of educational information are the annual Reports of the diocesan superintendents of our parish schools. These documents embody the wisdom and experience of priests who have their eye on the practical working of our system not only intrinsically but extrinsically, in relation to and in comparison with secular ideals and methods. They are not simply summaries of scholastic statistics.

Foremost among these, both in respect of seniority of issue and in respect of fullness, is the *Annual Report (Twenty-seventh) of the Superintendent of Parish Schools of the Archdiocese of Philadelphia*. Besides

the detailed and interesting statistics of the 196 separate schools in the archdiocese, wherein there are over 100,000 pupils, the volume suggests correctives in regard to retardation, examination questions, sanitation, and physical culture. Other reports are patterned after its model.

The Report of the Superintendent of the Newark Diocese is always thoughtful and suggestive of things important and timely. Amongst such matters is the problem of the state certification of our religious teachers, a problem, as every one knows, beset with perplexing difficulties. Dr. John Dillon in his recent Report (1920-1921) discusses the subject, weighing the various solutions and the respective difficulties. The plan and method appear practicable and will well repay the attention of priests and teachers who are facing the State's requirements for certification.

The Report of the Superintendent of Schools of the Archdiocese of San Francisco is likewise an instructive document. Items of particular moment in the latest Report (Biennial 1918-1920) are those which relate to the Summer School work, to School Hygiene, and the use of memory in Catechetical training. On the latter point Dr. Hunt's observations are eminently wise and timely. He inveighs against the present tendency in education to underrate memory work, a tendency which, he argues, is justified neither by sound pedagogical principles nor by the results of experience; and concludes that "memorizing the Catechism is both good pedagogy and good sense. It supplies the children with exact formulae for the doctrines of their Faith—the 'form of sound words', as St. Paul expresses it. It gives permanency to the knowledge with such difficulty acquired, knowledge on which so much depends, and which would otherwise vanish quickly from their minds" (p. 35). Dr. Hunt is not, of course, unmindful of the objections urged against this conclusion by certain religious educators. On the contrary, he states them fairly and meets them squarely.

A book written on the Sacred Heart by a theologian of Fr. Lepicier's uni-

versally recognized distinction can hardly fail of being doctrinally solid, while the author's spiritual endowments as head of a religious Order are a surety of the devotional character of such a work. It therefore goes without saying that the book which he has lately given us under the title *Jesus Christ the King of Our Hearts* is built on firm theological bases and, as indeed its subtitle ("Elevations on the Most Sacred Heart of Jesus") sufficiently indicates, is pervaded by a spirit of genuine piety. As the author's aim is essentially spiritual, namely to prove the Kingship of our Lord over human hearts and to persuade men to loving submission and whole-hearted devotedness to His Sacred Heart, the affective element predominates. The matter is divided into thirty short chapters, which offer thoughts and sentiments appropriate for spiritual reading or meditation during the June month. The book (pp. 264) is issued in good form by Benziger Brothers, New York.

Boys, young and old, who read John Talbot Smith's *The Boy who Looked Ahead*, will welcome another story from the same versatile pen. This time it is *The Boy who Came Back* (pp. 218; Blase Benziger & Co., New York). The leading character, young Lawton, falls into bad company and follows the line of least resistance. The way down to Avernus he finds agreeably easy, but the road up awfully hard. However, *post varia*

discrimina rerum, he gets back and turns out all right. There is plenty of action in the story, which for the rest is told cleverly and with sustained interest. The moral is plain and healthy, but not obtruded. He who runs can read it.

The adaptation of Arvisenet's *Memoirale*, under the title of *An Epitome of the Priestly Life*, by Father F. J. Sullivan, was a very fortunate enterprise, and the beautiful volume deserves the widest possible circulation among our clerical students and priests. Though the price is somewhat above the average, the form and contents alike make the book a suitable gift, especially at ordination.

Lovers of St. Francis of Assisi will be glad to know that the *Life* of the Seraphic Saint by Father Cuthbert has recently appeared in a third edition. While not the definitive biography of St. Francis—the preparation of that being in the hands of one of the leading Franciscan scholars of the present day—the *Life* by Father Cuthbert is the most thoroughly documented work that has thus far been given to the public. The author's name is sufficient guarantee of its literary merits. For the rest, as a review of the original edition was previously given in these pages, it may suffice here to note that the alterations made in the recent impression are few and of secondary importance (New York: Longmans, Green & Co.).

Books Received.

SCRIPTURAL.

A GENERAL INTRODUCTION TO THE BIBLE. By the Right Rev. Charles P. Grannan, D.D., Ph.D., Consultor of the Pontifical Biblical Commission and Professor Emeritus of the Catholic University of America. In four volumes. B. Herder Book Co., St. Louis and London. 1921. Price per volume, \$2.00.

ÉVANGILE SELON SAINT LUC. Par le P. M.-J. Lagrange, des Frères Prêcheurs. (*Études Bibliques*.) J. Gabalda, Paris. 1921. Pp. clvii—631. Prix net, 50 fr.

THE ORIGIN OF PAUL'S RELIGION. The James Sprunt Lectures delivered at Union Theological Seminary in Virginia. By J. Gresham Machen, D.D., Assistant Professor of New Testament Literature and Exegesis in Princeton Theological Seminary. Macmillan Co., New York. 1921. Pp. 329.

EVANGELIORUM SECUNDUM MATTHAEUM, MARCUM ET LUCAM SYNOPSIS. Juxta Vulgatum Editionem cum Introductione de Quaestione Synoptica et Appendice de Harmonia Quatuor Evangeliorum. Auctore A. Camerlynck, Can. Hon. Eccl. Cath. Brug., S. Th. D. et M., et S. Scripturae in Majori Seminario Brugensi olim Professore. Editio tertia, auctior et emendatior. (*Commentarii Brugenses in Sacram Scripturam.*) Brugis: apud Carolum Beyaert; St. Louis: B. Herder Book Co. 1921. Pp. lxxxviii—206. Prix, 12 fr.

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